

ORIGINAL SANSKRIT TEXTS.

ORIGINAL SANSKRIT TEXTS

ON THE
ORIGIN AND HISTORY
OF
THE PEOPLE OF INDIA,
THEIR RELIGION AND INSTITUTIONS,

COLLECTED, TRANSLATED, AND ILLUSTRATED,

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VOLUME FOURTH.

COMPARISON OF THE VEDIC WITH THE LATER REPRESENTATIONS OF THE
PRINCIPAL INDIAN DEITIES.

SECOND EDITION, REVISED.



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PREFACE TO THE FIRST EDITION.

THE object which I have had in view in the present Volume is to compare the representations which are given of the Indian deities Brahmā, Vishnu, and Rudra, and of the goddess Ambikā, in the Vedic hymns and Brāhmanas, with the accounts which we find in the legendary poems called Itihāsas and Purānas, and to show, so far as the materials at our command will allow, to what extent, and by what steps in each case, the earlier conceptions were gradually modified in the later works.

The First Chapter (pp. 3–62) treats of the deity who is described in the later hymns of the Rig-veda, and in the Atharva-veda, under the different titles of Viśva-karman, Hiranyagarbha, and Prajāpati, and appears to correspond with the Brahmā of the more modern legendary books.

Though this god was originally unconnected with Vishnu and Rudra, while at a subsequent period he came to be regarded in systematic mythology as the first person in the triad of which they formed the second and third members, yet the general idea entertained of his character, if at all altered, has been less modified in the course of his history than is the case in regard to the other two deities.

* [With the exception of the notes in pages vi., vii., and x., and the alterations in the figures showing the pages in which the several chapters and sections begin and end, rendered necessary by the additions made in this second edition, this preface is reprinted nearly as it originally stood.]

Brahmā was from the beginning considered as the Creator, and he continued to be regarded as fulfilling the same function even after he had sunk into a subordinate position, and had come to be represented by the votaries of Vishṇu and Mahādeva respectively as the mere creature and agent of one or other of those two gods (see pp. 188, 194, 230, 267, 273). In later times Brahmā has had few special worshippers; the only spot where he is periodically adored being at Pushkara in Rajputana.* Three of the acts which the earlier legends ascribe to

* See Professor H. H. Wilson's Essay on the Padma Purāṇa, in the Journal of the Royal Asiatic Society, Vol. V., p. 309, reprinted in vol. iii. of his collected works, pp. 74 f.; and the same author's Oxford Lectures, p. 21. In the preface to his edition of the Nārada Pancharātra, published in the Bibliotheca Indica in 1865, p. 4, the Rev. K. M. Banerjia refers to this subject: "Of the three select divinities," (Brahmā, Vishṇu, and Śiva) "the first, however, had never become an object of special adoration, having been guilty of an incestuous attempt on his own daughter." (See pp. 45 ff. of this volume.) "The incident is thus accounted for in the work now presented to the public." The words referred to will be quoted below. They occur in the tenth section, vv. 30 f. It had been previously related that Brahmā had exhorted his son Nārada to take a wife and so people the world (*śṛiṣṭiṁ kuru mahābhūga kṛtṛē dūra-parigrahaṁ*, v. 5). Hereupon Nārada, who was a votary of Kṛṣṇa, becomes angry, affirms that devotion to that god is the sole way to attain felicity, and denounces his father as an erring instructor (vv. 7-22). Brahmā in reply curses Nārada, and dooms him to a life of sensuality and subjection to women, etc. (vv. 23-29). Nārada pays back the imprecation in the lines translated by Mr. Banerjia, which I give in the original, with some of those that follow: *Tātasya vachanaṁ śruteṁ chukopa Nārado munih | śaśūpa pitaraṁ śighraṁ dāruṇaṁ cha yathochitam |* 31. *Apūjyo bhava duṣṭa tvaṁ tvaṁ mantropāsakaḥ kutaḥ | agamya-gamanechhā te bhaviṣhyati na saṁśayaḥ |* 32. *Nāradasya tu śāpena so 'pūjyo jagatāṁ vidhiḥ | dṛiṣṭvā sva-kanyā-rūpaṁ cha paśchād dhāritarāṇ purā |* 33. *Punaḥ svadehaṁ tatyāja bharsitaḥ Sanakādibhiḥ | lajjitaḥ kāma-yuktaḥ cha punar Brahmā babbhūva saḥ |* 34. *Nāradaḥ tu namaskṛitya pitaraṁ kamalodbhavam | vipra-dēham parityajya gandharvaḥ cha babbhūva saḥ |* 30. "Hearing the words of his father, the muni Nārada became incensed, and straightway cursed him dreadfully, as was befitting. 31. 'wretch, become no object of adoration: how shall any one be devoted to the forms of thy worship? Thou shalt without doubt lust after her who is no fit object of thy desires.' 32. Through this curse of Nārada, the creator of the world ceased to be an object of worship. Beholding the beauty of his daughter, he formerly ran after her. 33. Afterwards, being reproached by Sanaka and others, he abandoned his corporeal form. Brahmā afterwards became ashamed, being a slave to lust. 34. And Nārada, having made obeisance to his lotus-born father, forsook his Brahmanical body, and became a Gandharva." His loves are then related.

him, or to Emūsha, the assumption of the forms of a tortoise, a boar,* and a fish, are in later works transferred to Vishnu (see pp. 27, 33 f., 36 and 38).

The Second Chapter (pp. 63–298) first of all describes the original conception of Vishnu as he is celebrated in the hymns of the Rig-veda (pp. 63–97). The particular attribute by which he is there distinguished from every other deity is that of striding across the heavens by three paces. This phrase is interpreted by one of the ancient commentators as denoting the threefold manifestations of light, as fire on earth, as lightning in the atmosphere, and as the sun in the sky; and by another as designating the three stages of the sun's daily movement, his rising, culmination, and setting. The latter explanation seems to satisfy best the idea of movement expressed in the description; but the conception is not distinctly developed in any of the texts. Some of the highest divine functions and attributes are also assigned to Vishnu; and we might thus be led to suppose that the authors of these hymns regarded him as the Supreme Deity. But this supposition is invalidated by the fact that Indra is sometimes associated with Vishnu in the performance of these functions, and that several other deities are magnified in terms of similar import (pp. 97–114). The Third Section (pp. 114–121) treats of Vishnu as one of the sons of Aditi. The origin here assigned to this god would lead us to conclude that he was originally considered as of no higher rank than the other beings who bear the same name of Ādityas. The Fourth

* Compare the passage from the Tattiriya Śānhitā, vii. 1, 5, 1, quoted in the first volume of this work, p. 52.

Section (pp. 121–156) contains the legends relating to the same god in the *Brāhmaṇas*, in which he is identified with sacrifice; while in one of them he is spoken of as a dwarf. The later accounts of the dwarf incarnation are next adduced as recorded in the *Rāmāyaṇa*, the *Mahābhārata*, and in the *Vishṇu* and *Bhāgavata Purāṇas*. In the Fifth Section a passage is quoted from the *Nirukta* (pp. 156 ff.), in which the gods are classified, and the most prominent places are assigned to Agni, Vāyu or Indra, and Sūrya, who seem to have been regarded by the author as the triad of deities in whom the Supreme Spirit was especially revealed, while Vishṇu and Rudra are merely mentioned as gods who were worshipped conjointly with Indra and Soma, respectively. The later triad of Brahmā, Vishṇu and Rudra, seems therefore to have been then unknown. The remainder of this Section (pp. 163–298), and pp. 441–491 of the Appendix, are chiefly occupied by quotations from the *Rāmāyaṇa* and *Mahābhārata*, containing a great variety of details relating to Rāma and Kṛishṇa, the two heroes who came ultimately to be regarded as the principal incarnations of Vishṇu; and an attempt is made by an examination of these texts to elucidate the question whether or not a divine nature was ascribed to these two personages by the authors of the two poems as they originally stood. The passages adduced from the *Mahābhārata* relating to Kṛishṇa make frequent mention of Mahādeva also, and illustrate the conceptions entertained of him at that epoch of Indian history when they were composed. This Section contains also many texts which indicate the existence of a strong rivalry between the adherents of these

two gods. In different passages here cited, Vishnu and Rudra (Mahādeva) are both described by their respective votaries as one with the Supreme Spirit; while in some places they are identified with one another.

The Third Chapter (pp. 299–437) traces the mythological history of Rudra as he is represented in the Rig-veda (pp. 299–320), in the Vājasaneyi Sanhitā (321–331), in the Atharva-veda (332–339), in the Brāhmanas and Mahābhārata (339–355), in the Upanishads (355–363), and in various further texts from the Itihāsas and Purānas which describe some of this god's proceedings, and indicate the struggles of his votaries to introduce his worship, as illustrated in the story of Daksha's sacrifice (363–393). A summary of the conclusions deducible from these Sections is given in pp. 393–405. Pages 405–420 contain an inquiry into the origin of the Linga worship,—though unfortunately nothing better than a negative result is obtained;—and into the question whether or not Mahādeva's worship was most prevalent in the South of India in the epic era. This Chapter concludes with an account of the different representations of the goddess called variously Ambikā, Umā, Kālī, Karālī, Pārvatī, Durgā, etc., which we find in the Kena and Muṇḍaka Upanishads, in the Taittirīya Āraṇyaka, in the Rāmāyana, Harivaṁśa, and Mahābhārata, and in the Mārkaṇḍeya Purāna (pp. 420–437).

A further indication of the various matters illustrated in this Volume will be obtained by consulting the Index under the names Brahmā, Vishnu, Rāma, Kṛishṇa, Umā, etc.

It will be apparent to all Sanskrit scholars that the

main results at which I have arrived in regard to Vishnu, Rudra, and Ambikā, are not new. Rosen (in the notes to his translation of the R.V. p. li.), Burnouf (Pref. to Bhāg. Pur. vol. iii. p. xxii.), whose remarks are subjoined in a note,* and Wilson (Pref. to transl. of R.V. i. p. xxxiv.), had already drawn attention to the text of Yāska and to the Commentary of Durga, by which it is shown that the three steps of Vishnu were interpreted by the ancient commentators in the manner which I have indicated in pp. 64 ff.

In the same way Wilson, Weber, and Whitney (see pp. 394 ff. of this Volume), had pointed out that the Rudra of the Rig-veda is very different from the Rudra or Mahādeva of the Purāṇas. And in pp. 421 ff. I have quoted the dissertations of Professor Weber on the mythological history of Ambikā or Umā. The whole, therefore, that I can claim to have effected is to have brought together, and to have illustrated to the best of my power, all the most important texts which I could

* "We can at this day go further still, and affirm that the Vishnu of the Vedas is in no way the Vishnu of the mythologists. A commentator of a certain authority, Durgāchārya, explaining the Nirukta of Yāska, when he arrives at the text of Medhātithi published by Rosen," (*i.e.* R.V. i. 22, 17 ff.) "says positively that Vishnu is the sun, either because he enters into the heaven, or because he entirely occupies it. This interpretation, which he derives from Yāska himself, leaves no doubt on the question what we are to understand by the Vishnu of the Vedas, who takes three steps. It is manifestly the luminary of day regarded in the three principal moments of his course, his rising, meridional position, and setting; and there is none of the expressions of the Vedic texts in which this god appears, making himself in three steps master of the celestial vault, to which this explanation given by Yāska several centuries before our era does not apply. We learn by this example what prudence it is indispensable to bring to the studies by the aid of which criticism must restore the chain which connects the mythical development of the Indian religion with the conceptions of the primitive naturalism of the Vedas. Neither the identity of the names, nor even that of the sense, is a sufficiently sure guide; and the ideas, though originally simple, are clothed in forms either so different, or so easy to be confounded, that we cannot judge of the details without having understood and embraced the whole."

discover to have any bearing on the subjects which I have handled.

My best thanks are due to the different scholars who are mentioned in the course of the Work as having given me assistance; and in particular to Professor Aufrecht, whose name recurs perpetually in the following pages, and who has favoured me with the most valuable suggestions and information in respect particularly to the sense of the Vedic texts, which long and careful study has rendered him so competent to interpret.

PREFACE TO THE SECOND EDITION.

WITH the exception of a variety of additions, interspersed through the work, which in all fill about 60 pp., but little alteration has been made in this Edition. The most important additions, chiefly in notes, will be found in pp. 39 f., 78 f., 126, 131, 138 f., 143 f., 151–156, 165, 167, 200–203, 255 f., 261 f., 267, 278, 289 f., 298, 301–303, 304, 310, 314 f., 317, 321, 327 ff., 337, 341, 347 f., 381, 393, 403, 406, 413 f., 420, 425, 441 f., 456, 464 f., 472, 474, 476, 491–493, 494, 496, and in the “Additional Notes.” The addition in pp. 151–156, from the Matsya Purāṇa, contains a statement (unusual, if not altogether unknown in other Indian works) in reference to Viṣṇu’s incarnations, which represents seven of them as being the result of a curse uttered against the god by Sukra, the priest of the Asuras, whose mother he (Viṣṇu) had slain. At the same time it is affirmed, strangely enough, that these incarnations, though occasioned by a curse, were intended for the repression of unrighteousness when it should become dominant on the earth.

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ORIGINAL SANSKRIT TEXTS.

VOLUME FOURTH.

PLAN OF THE PRESENT VOLUME.

REFERENCE has already been made in the second volume of this work (pp. 212-216, 1st ed.)¹ to the great difference which is discoverable between the mythology of the Vedas and that of the Indian epic poems and Purāṇas; and this difference was there illustrated by comparing the representations of Viṣṇu and Rudra which are given in the hymns of the Rīg-veda with those which we find in the productions of a later age. On the same occasion I intimated my intention of treating the same subject in greater detail in a subsequent portion of my work. In pursuance of this design, I propose to collect in the present volume the most important texts regarding the origin of the universe, and the characters of the three principal Indian gods, which occur in the Vedic hymns and Brāhmaṇas, and to compare these passages with the later narratives and popular speculations on the same subjects which are to be found in the Mahābhārata, the Rāmāyaṇa, and the Purāṇas.

This gradual modification of Indian mythological conceptions will indeed be found to have already commenced in the Rīg-veda itself, if we compare its later with its earlier portions; it becomes more clearly discernible when we descend from the hymns to the Brāhmaṇas; and continues to exhibit itself still more prominently in the Puranic writers, who, through a long course of ages, gave free scope to their fancy in the embellishment of old, and the invention of new, stories in honour of their favourite gods, till at last the representations given of the most popular divinities became not only at

¹ The passage occurs at pp. 201-204 of the 2nd ed.

variance with the characteristics ascribed to their prototypes in the Vedas, but even in some respects different from the descriptions which occur in the older Purāṇas themselves.

These successive mutations in Indian mythology need not occasion us any surprise, as they merely afford another exemplification of a process which may be remarked in the history of all nations which have given free scope to thought, to feeling, and to imagination, in matters of religion.

In carrying out the plan just sketched, I shall, first of all, quote the texts in the Vedic hymns which refer to the creation of the world, and to the deities Viśvakarman, Hiranyagarbha, Prajāpati, etc.; these shall be succeeded (2) by passages from the Brāhmaṇas, and (3) by quotations from Manu, the Mahābhārata, the Rāmāyaṇa, and the Purāṇas having reference to the same subjects.

I shall then proceed in a similar order with the various texts which relate to the gods Viṣṇu and Rudra, and the goddess Ambikā, with occasional notices of other Indian deities.

CHAPTER I.

TEXTS FROM THE VEDIC HYMNS, BRĀHMAṆAS, AND PURĀṆAS, ETC., RELATING TO THE CREATION OF THE UNIVERSE, AND TO THE DEITIES VISVAKARMA, BRAHMAṆASPATI, DAKṢHA, ADITI, HIRANYAGARBIHA, SKAMBHA, PRAJĀPATI, PURUṢHA NARĀYAṆA, BRAHMĀ, ETC.

SECT. I.—*Texts from the Rig- and Atharva-vedas regarding the creation and some of the deities just named.*

SPECULATIONS ABOUT CREATION,—RIG-VEDA, x. 129 (= TAITTIRĪYA BRĀHMAṆA, ii. 8, 9, 3).

R. V. x. 129, 1 ff.¹—*Na asad āsīt no sad āsīt tadūnīm na āsīt rajo no vyoma paro yat | kim ācarīvaḥ kuha kasya śarmann ambhaḥ kim āsīt gāhanam gabhīram | 2. Na mṛityur āsīt amṛitaṁ na tarhi na rātryāḥ ahnaḥ¹ āsīt praketaḥ | ānīd arātaṁ svadhayā ud ekaṁ tasmād ha anyad na paraḥ kinchanāsa | 3. Tamaḥ āsīt tamasū gūḷham agre² apraketaṁ salilaṁ sarvam āḥ idam | tuchhyena ābhv apihitaṁ yad āsīt tapasas tad*

¹ The Vishnu Purāṇa, i. 2, 21 f., quotes (from some source which is not indicated) a verse which seems to be in some degree founded on the text before us, and employs it in support of the Sāṅkhya doctrine of *Pradhāna*: *Veda-vāda-vido viprāḥ niyatāḥ Brahma-vādināḥ | paṭhanti vai tam evārthan. Prādhāna-pratipādyam | 22. Nāho na rātrir na nabho na bhūmir nāsīt tamo jyotir abhūd na vā 'nyat | śrotrādi-buddhyānupalabhyam ekam prādhānīkam Brahma pumāns tadāsīt |* "Brahmans learned in the tenets of the Veda, firm assertors of its principles, repeat the following statement establishing the doctrine of *Pradhāna*: 22. 'There was neither day nor night, neither sky nor earth; there was neither darkness nor light, nor anything else. There was then the One, Brahma possessing the character of *Pradhāna*, the Male, incomprehensible by the ear, or other senses, or by the intellect.' " See Dr. Hall's ed. of Wilson's V. P., vol. i., pp. 23 ff., with the Editor's notes.

² These words are quoted by Kullūka or Manu, i. 5, of which passage this may be the germ. In the Śatapatha Brāhmaṇa, x. 6, 5, 1 (= Bṛihad Āraṇyaka Upan

mahinā 'jāyataikam | 4. *Kāmas³ tad agre samavarttatādhi⁵ manaso retaḥ¹*
prathamam yad āsīt | *sato bandhum asati nirvīndan hrīdi pratishyā*
karayo manishū | 5. (Vāj. S. xxxiii. 74) *Tiraśchīno vitato raśmir eshūm*
adhaḥ svid āsīd upari svid āsīt | *retodhāḥ āsan mahimānaḥ āsan svadhā*
avastāt prayatiḥ parastāt | 6. *Ko anga veda kaḥ iha pravochat kutah*
ājātū kutah iyaṁ visṛishtiḥ | *arvāg devāḥ asya visarjjanena atha ko veda*
yataḥ ābabhūva | 7. *Iyaṁ visṛishtiḥ yataḥ ābabhūva yadi vā dadhe yadi*
vā na | *yo asyūdhyakshaḥ parama vyoman sa anga veda yadi vā na veda* |

“There was then neither non-entity, nor entity; there was no atmosphere, nor the sky which² is above. What enveloped [all]? where, in the receptacle of what [was it hid]? was it water,⁴ the deep abyss? 2. Death was not then, nor immortality; there was no distinction of day or night: That, being One, breathed calmly, in self-dependence: there was nothing different from It [that One] or above It. 3. Darkness existed; originally enveloped in darkness, this universe was undistinguishable water; that One which lay void,⁵ and wrapped in a husk [or in nothingness], was developed by the power of fervour. 4. Desire first arose in It, which was the primal germ of mind; [and which] the wise, seeking by their intellect, have discovered in their heart to be the bond between non-entity and entity. 5. The ray [or cord] which stretched across these [worlds],—was it above, or was it below? There were impregnating energies, and mighty powers; a self-supporting principle beneath, and energy above. 6. Who knows, who here can declare, whence has sprung, whence, this creation? The gods are subsequent to the development of this [universe]; who then knows from what it arose? 7. From what

ishad, pp. 26 ff., in Bibl. Ind.), it is said, *Na eva iha kinchana agre āsīt* | *mṛityorā eva idam āvṛitam āsīt* | “Originally there was nothing here. This was enveloped by Death,” etc. See also the Taitt. Br. ii. 2, 9, 1 ff., quoted in the first volume of this work, p. 27.

³ In the passages which I shall quote from the S’atapatha Brāhmaṇa, etc., further on, we shall see that the creative acts of Prajāpati are constantly said to have been preceded by desire: so *kāmayata*, “he desired,” etc. In a hymn of the Atharva V. (ix. 2) Kāma is personified as a deity. See the fifth vol. of this work, pp. 402 ff.

⁴ In regard to water, as the origin of all things, see verse 3, and the quotations which are given further on, from R. V. x. 82, 5 f., x. 72, 6; the S’atapatha Brāhmaṇa, etc.

⁵ See Böhtlingk and Roth’s Lexicon under the words *ābhu* and *tuchhya*.

source this creation arose and whether [any one] made it or not,⁶—He who in the highest heaven is its ruler, He knows, or [even] He does not know.”

See Professor Müller's translation of this remarkable hymn, his enthusiastic appreciation of its merits, and his remarks in regard to its age, in his “History of Ancient Sanskrit Literature,” pp. 559–566; and Professor Goldstücker's observations on the same subject in his “Pāṇini,” pp. 144 f. The hymn is also translated and illustrated in the fifth volume of this work, pp. 356 ff., to which I refer.

VISVAKARMAN,—RIG-VEDA, x. 81 AND 82 (=VĀJ. SANH. xvii. 17–23; 25–31; AND TAITT. SANH. iv. 6, 2, 1 ff.).

R. V. x. 81, 1 ff.—*Yah imā viśvā bhuvanāni juhvad ṛishir hotā nyashīdat pitā nah | sa āśishū dravinam ichhamānaḥ prathama-chhadavarān⁷ āriveśa | 2. Kīm svid āsīd adhishṭhānam ārambhānam kathamat svit kathā 'sīt | yato bhūmim janayan Viśvakarmā vi dyām aurnod mahinā viśvachakshah | 3. (A. V. 13, 2, 26) Viśvataśchakshur uta viśvatomukho viśratobāhur uta viśvataspāt | sam bāhubhyām dhamati [namati: T. S.] sam patatrair dyāvā-bhūmī janayan devaḥ ekaḥ⁸ | 4. Kīm svid varam [R. V. x. 31, 7] kaḥ u sa ṛikshaḥ āsa yato dyāvā-prithivī niṣṭatakshuh | manīshino manasū prichhatedu tad yad adhyatishṭhad bhuvanāni dhārayan | 5. Yā te dhāmāni paramāni yā 'ramā yā madhyamā Viśvakarmān utemā | śiksha sakhibhyo havishi svadhāvaḥ svayam yajasva tanvām vridhānaḥ | 6. (=S. V. 2, 939.) Viśvakarman havishā vāvridhānaḥ svayam yajasva prithivīm uta dyām⁹ | muhyantu anye abhito janāsaḥ¹⁰ ihāsmākam maghavā sūrīr astu | 7. (=Vāj. S. 8, 45.) Vāchaspatiḥ Viśvakarmānam utayā manojuvām vāje adya hurema | sa no viśvāni havanāni joshad viśvaśambhūr avase sādhuakarmā |*

R. V. x. 82, 1 ff.—*Chakshushas pitā manasū hi dhīr¹¹ ghṛitam¹¹ ene*

⁶ Ob Einer sie schuf oder nicht. Böhtlingk and Roth's Lexicon, under the root *dhā* (p. 903).

⁷ *Paramachhado vare | T.S.*

⁸ The A.V. reads *yo viśvacharshanir uta viśvatomukho yo viśvataspānir uta viśvataśchakshur | sam bāhubhyām bharati*, etc.

⁹ Instead of *prithivīm uta dyām* the S.V. reads *tanvām svā hi te*.

¹⁰ Instead of *janāsaḥ* the Vāj. S. reads *sapatnāḥ*.

¹¹ Compare R.V. v. 83, 8. See the fifth volume of this work, pp. 140 f.

*ajanad namnamāne | yadā id antūh adadrihanta pūrve ād id dyāvū-
prithivī aprathetām | 2. Viśvakarmā vimanāh ād¹² vihāyāh dhātū
vidhātū paramā uta saṁdrik¹³ | teshām ishṭāni sam ishū madanti yatra
sapta rishīn paraḥ ekam āh¹⁴ | 3. (=A. V. 2, 1, 3.) Yo naḥ pitā
janitā yo vidhātū¹⁴ dhāmāni veda bhuvanāni viśvā¹⁵ | yo devānām
nūmadhāh ekah eva taṁ sampraśnam bhuvanā yanti anyā | 4. Te
āyajanta draviṇāṁ sam asmai rishayaḥ pūrve jaritūro na bhūnā |
[=Nir. vi. 15] asūrtte sūrtte rajasi nishatte¹⁶ ye bhūtāni samakṛinvann
imāni | 5. Paro divā paraḥ enā prithivyā paio devebhir asurair yad
asti¹⁷ | kaṁ svid garbham prathamam dadhre āpo yatra devāḥ sama-
paśyanta viśve | 6. Tam id garbham prathamam dadhre āpo yatra devāḥ
samagachhanta viśve | ajasya nābhāv adhy ekam arpitam yasmin viśvāni
bhuvanāni tasthuh¹⁸ | 7. Na taṁ vidātha yāḥ imā jajāna anyad yushmā-
kam antaram babhūva¹⁹ | nīhūreṇa prāvṛitāḥ jalpyā cha asutṛipaḥ uktha-
śūśaś charanti |*

R. V. x. 81, 1 ff.—“Our father, who, a rishi and a priest, celebrated
the sacrifice, offering up all these creatures,—he, earnestly desiring sub-
stance, he, the archetype, entered into later [men]. 2. What was the
position, which and whence was the principle, from which the all-seeing
Viśvakarman produced the earth, and disclosed the sky by his might?
3. The one god, who has on every side eyes, on every side a face, on
every side arms, on every side feet, when producing the sky and earth,
shapes them²⁰ with his arms and with his wings. 4. What was the
wood, what was the tree, out of which they fashioned the heaven and

¹² *Manasū yad* | T.S.

¹³ See R.V. iv. 1, 6, and iv. 6, 6, and Roth's Illustrations of Nirukta, x. 26, p. 141.

¹⁴ Instead of *yo vidhātū* the A.V. has *sa uta bundhuh*.

¹⁵ *Yo naḥ sato abhi ā saj jajāna* | T. S.

¹⁶ *Asūrtū sūrtū rajaso vināne* | T. S.

¹⁷ *Guhā yat* | T. S.

¹⁸ After this verse the Taitt. Sanh. has the following [=Vāj. S. xvii. 32]: *Viśva-
karmā hy ajanishṭa devaḥ ād id gandharvo abhavat dvitīyah | tṛitīyah pitā janitā
osadhīmām apām garbham vyadadhāt purutrū* | “The god Viśvakarman was born:
then the Gandharva was produced the second; the third was the father, the generator
of plants; he divided into many parts the source of the waters.”

¹⁹ *Bhavūti* | T.S.

²⁰ Compare R.V. x. 72, 2, below, p. 11; and R. V. iv. 2-17 (=A. V. xviii. 3, 22):
Āyo na devāḥ janimā dhamantaḥ | “The gods blowing on [or shaping] productions,
like iron.”

the earth?²¹ Inquire mentally, ye sages, what that was on which he took his stand, when establishing the worlds. 5. Do thou, Viśvakarman, grant to thy friends those thy abodes which are the highest, and the lowest, and the middle, and these. Thou who art strong in the oblation, exhilarated, thyself offer up thyself.²² 6. Do thou, Viśvakarman, delighted by the sacrifice, thyself offer up heaven and earth. Let other men who are round about me become confounded. May a generous son remain here to us.²³ 7. Let us to-day invoke in our conflict the lord of speech, who is swift as thought, Viśvakarman, for succour. May he who is the source of all prosperity, the beneficent, with a view to our protection, receive graciously all our invocations."

R. V. x. 82, 1.—"The father of insight, wise in mind, impregnated with sap these two [worlds] as they bowed down [before him]. When their remotest ends were fixed, then the heaven and earth extended. 2. Viśvakarman is wise, energetic, the creator, the disposer, and the highest object of intuition. The objects of their desire inspire them with gladness in the place where men say that the One dwells beyond [the abode of] the seven rishis. 3. He who is our father, our creator, disposer, who knows all spheres and creatures, who alone assigns to the gods their names,²⁴ to him the other creatures resort for instruction. 4. The former rishis, who fashioned these creatures in the remote, the near, and the lower atmosphere, offered to him, like worshippers, substance in abundance. 5. That which is beyond the sky, beyond this earth, beyond gods and spirits,—what earliest embryo did the waters²⁵ contain, in which all the gods were beheld? 6. The waters contained that earliest embryo in which all the gods were collected.

²¹ This half verse also occurs in R. V. x. 31, 7. The second half verse, as also the answer given to the question in Taitt. Br. ii. 8, 9, 6, "Brahma was the wood, Brahma was that tree," etc., are quoted in the fifth volume of this work, p. 32.

²² See, however, Roth, s.v. *tanu*, and R. V. x. 7, 6; vi. 11, 2.

²³ Prof. Aufrecht proposes to translate this verse as follows: "May all other people around us vanish into nothing, but our own offspring remain blessed in this world." In proof of the sense of "offspring," or "son," here assigned to *sūri* (though it has not always this meaning), he refers to R. V. v. 42, 4; vi. 26, 7; vi. 63, 11; vi. 68, 7; vii. 66, 9; viii. 26, 12. This sense is perhaps also recommended by the parallel in R. V. i. 181, 4, between *sumakhasya sūriḥ* and *divaḥ putraḥ*.

²⁴ *Nāma cha pitā eva karoti* | Mahīdhara.

²⁵ Compare verses 1 and 3 of R. V. x. 129, above, p. 3.

One [receptacle] rested upon the navel of the unborn, wherein all beings stood. 7. Ye cannot know him who produced these things; something else is within you. The chanters of hymns go about enveloped in mist, and unsatisfied with idle talk."

I have placed these two hymns together, as they are so similar in character. The sense in some parts of them is clear, in others very obscure. The verses of which they are made up are all to be found in the Vājasaneyi Sanhitā (xvii. 17-23, and 25-31), in the same order in which they occur in the Rig-veda, and without any various readings of importance. They are also repeated in the Taittirīya Sanhitā, with variations, of which the chief have been noted above. Some of them also occur in the Nirukta; viz., R. V. x. 81, 6 in Nir. x. 27; R. V. x. 82, 2 in Nir. x. 26; the second half of R. V. x. 82, 4 in Nir. vi. 15; and R. V. x. 82, 7 in Nir. Pariśiṣṭa, ii. 10. Professor Roth, in his Illustrations of the Nirukta (pp. 141, f.), offers some remarks on the 2nd verse of the second, and the 6th verse of the first, of the hymns before us, which I shall translate. He renders the former verse thus: "Viśvakarman, wise and mighty in act, is the creator, the orderer, and the highest image [for the spiritual faculty]. That which men desire is the attainment of good in the world where the One Being dwells beyond the seven rishis." He then proceeds to observe: "Viśvakarman, who is no mythological personage, but the 'creator of all things,' and who in the Vājasaneyi Sanhitā, 12, 61,²⁶ is so far rightly identified with Prajāpati, is here celebrated as equally wise in design, and powerful in execution (the highest conception which can be attained by man): and from him the fulfilment of every desire is obtained beyond the starry heaven, where he resides alone, without the numerous deities of the popular creed. . . . The legend, which relates that Viśvakarman, son of Bhuvana, after he had offered up all beings in sacrifice, concluded by offering up himself, belongs, in my opinion, to the numerous class of stories which have arisen out of a misunderstanding of Vedic passages, viz., in the present instance, verses 1 and 5 of R. V. x. 81."

The Śatapatha Brāhmaṇa, viii. 2, 1, 10, and viii. 2, 3, 13, identifies Viśvakarman with Prajāpati (*Prajāpatir vai Viśvakarmā*). See also

²⁶ *Prajāpatir Viśvakarmā vimunchatu.*

the Aitareya Brāhmaṇa, iv. 22, and Professor Haug's translation, p. 299.

The legend here referred to by Professor Roth is given by Yāska, Nirukta, x. 26 :

• *Tatreṭihāsam āchakshate | Viśvakarmā Bhūvanāḥ sarvamedhe sarvāni bhūtāni juhavānchakāra sa ātmānam apy antato juhavānchakara | tad-abhivādīny eṣhā rig bhavati 'yaḥ imā viśvā bhūvanāni juhvad' iti |* "Here they tell a story: Viśvakarman son of Bhuvana offered up all creatures at a universal sacrifice (*sarvamedha*). He finally offered up himself also. The following verse (R. V. x. 81, 1) is descriptive of this, viz., 'he who offering up all beings,' etc."

Some further passages relating to Viśvakarman will be found below, in the sixth section of the third chapter, to which, as well as to the first volume of this work, pp. 52, 76, and 456 f., and to the fifth volume, p. 372, I may refer.

On the 6th verse of the first of the hymns before us (R. V. x. 81), Professor Roth remarks thus: "For the correct understanding of the second pāda (the latter half of the first line), and similar passages, the reader should compare R. V. x. 7, 6, *yathā 'yajah ṛitubhir deva derān evā yajasva tanvaṁ sijāta |* 'As thou (O Agni) at the measured times, O god, didst sacrifice to the gods, so sacrifice also to thyself.' Agni is to accept the offering for himself also. In the same way are the words of the 5th verse of the hymn before us to be understood; *svayaṁ yajasva tanvaṁ vridhānaḥ |* 'sacrifice to thyself for thine own glorification': the idea of self-immolation has arisen from a misunderstanding of the word *tanū*²⁷ and of the construction of the root *yaj*. The 1st verse of the same hymn (R. V. x. 81, 1) is, as it appears to me, to be understood in a similar manner: 'He who received all these creatures as offerings.' In the passage before us (the

²⁷ In his remarks on the word *Tanūnapūt* in p. 117 of his Illustrations, Professor Roth observes: "The signification has been overlooked, which *tanū* obtains in the older Sanskrit, as well as in Zend and modern Persian, as it there designates our own person, our self, in contrast to things belonging to us. Hence I might explain the word *Tanūnapūt* as meaning 'his own son.' Agni is his own son, because he springs into life either as lightning, or from the friction of wood, without being the product of similar phenomena, or powers." See also Böhtlingk and Roth's Lexicon, under the word *Tanūnapūt*.

6th verse of R. V. x. 81) the words would therefore be rendered as follows: 'Viśvakarman, glorify thyself by the sacrifice, offer up to thyself heaven and earth.' The idea of sacrifice is introduced, because every portion of the created universe which is given as a possession to the gods, comes to them in the shape of a sacrifice. The god who takes anything into his possession is said to offer it to himself. The various reading which we find in the Sāma-veda, ii. 939, as compared with the verse before us (viz., *tanvāṁ svā hi te*, 'offer thy body, for it is thine,' instead of *prithivīm uta dyām*, 'offer earth and heaven') may be an amendment in support of the legend."

I do not know whether this view is consistent with the 6th and 7th verses of the Purusha Sūkta. See the first volume of this work, pp. 8, 9, and the fifth volume, pp. 367, ff. Possibly both conceptions (that of the gods sacrificing themselves, and that of their sacrificing to themselves) may have been entertained by the Vedic writers.

[I may here remark that the Bhāgavata Purāṇa, ii. 6, 15 ff., gives a sort of paraphrase on the Purusha Sūkta. The author there puts into the mouth of Brahmā the following lines (verses 21 ff.), which are intended to illustrate the 7th and following stanzas of that allegorical hymn :

21. *Yadū 'sya nābhyūd nalinūd aham āsam mahātmanah | nāvindaṁ yajna-sambhārūn Purushāvayavūn rite |* 22. *Teshu yajnasya paśavaḥ sa-vanaspatayah kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitah |* 23. *Vastūny oshadayah snehāḥ rasg-loha-mṛido jalam | ṛicho yajūṁshi sāmāni chāturhotrancha sattama |* 24. *Nāmadheyāni mantrās cha dakṣiṇās cha vratāni cha | devatānukramah kalpah sankalpas tantram eva cha |* 25. *Gatayo matayaś chaiva prāyaśchittaṁ samarpanam | Purushāvayavair ete sambhārūḥ sambhṛitūḥ mayā |* 26. *Iti sambhṛita-sambhārah Purushāvayavair aham | tam eva Purushaṁ yajnaṁ tenaivūyajam īśvaram |*

"21. When I was produced," says Brahmā, "from the lotus sprung out of the navel of that great Being, I found no materials for sacrifice excepting the members of Purusha. 22. Among them were the victims, the sacrificial posts, the Kuśa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the unctuous substances, the flavours, the metals, the earths, the water, the verses of the Rich, the Yajush, and the Sāman, the functions of the four priests, the names [of the rites], the texts, the

gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication,—all these essentials of sacrifice were derived by me from the members of Purusha. Having thus drawn from the members of Purusha all these appliances, I by this means offered up Purusha, the lord [himself], as a sacrifice.”]

In his note on the Nirukta, vi. 15, Professor Roth translates the 4th verse of the second hymn before us (R. V. 82) as follows: “They who in still, in moving, and falling vapour (*rajas*) created those beings furnished to him the material.” In his Lexicon, however, he renders the word *asūrtta*, not by “still,” but by “distant;” and quotes A. V. x. 3, 9, as another passage in which it occurs.

The later conception of Viśvakarman, as the artificer of the gods, is found in the following passage of the Mahābhārata, i. 2592: *Viśvakarmā mahābhāgo jajñe śilpa-prajāpatiḥ | kartā śilpa-sahasrānām tridaśānām cha vardhakiḥ | bhūṣaṇānāmcha sarveśhām kartā śilpavatānā varah | yo divyāni vimānāni tridaśānām chakāra ha | manushyās chopajīvanti tasya śilpaṇ mahātmanah | pūjāyanti cha yaṁ nityaṁ Viśvakarmānam arya-jan |* “Then was born the illustrious Viśvakarman, the lord of the arts, executor of a thousand handicrafts, the carpenter of the gods, the fashioner of all ornaments, the most eminent of artisans, who formed the celestial chariots of the deities; on whose craft men subsist, and whom, a great and immortal god, they continually worship.”

BRAHMANASPATI, DAKSHA, AND ADITI,—RIG-VEDA, x. 72.²⁸

R. V. x. 72, 1 ff.—*Devānām nu vayaṁ jñā pravoḥāma vipanyayā | uktheshu śāśyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā saṁ karmārah*³⁰ *ivādhamat | devānam pūrcye yuge asataḥ sad ajāyata*³¹ |

²⁸ This hymn is also translated and illustrated in the fifth volume of this work, pp. 48 ff.

²⁹ See Benfey's Glossary to the Sāma-veda, under the word *yuga*; and the first volume of this work, p. 45 f.

³⁰ *Karmārah | sa yathā bhastrayā 'gnim upathamaty evam udapūdayat |* (Sāyana) “As a blacksmith blows up a fire with a bellows, so he created them.” Compare R. V. x. 81, 3, above p. 6, and note 20, there.

³¹ Compare Atharva-veda x. 7, 25.—*Bṛihanto nāma te devūḥ ye'sataḥ pari jajñire | ekāni tad angaṁ Skambhasya asad āhuḥ paro jarūḥ |* “Great are those gods who

3. *Devānām yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta, tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapadō bhuvāḥ āsāḥ ajāyanta | Aditer Daksho ajāyata Dakshād u Aditiḥ pari* | (comp. R. V. x. 90, 5.)
 5. *Aditir hi ajanishṭa Daksha yā duhitā tava | Tām devāḥ anv ajāyanta bhadraḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adāḥ salile³² sasaṁraddhāḥ atishṭhata | atra vo nrityatām iva tīvro renur apāyata* | 7. *Yad devāḥ³³ yatayo yathā bhuvanāni apinvata | atra samudre āgūḥam ā sūryam ajabharttana* | 8. *Ashṭau putrāso Aditer ye jūtās tanvas pari | devān upa prait saptabhiḥ parā Mārttāṇḍam āsyat³⁴* | 2. *Saptabhiḥ putrair Aditer upa prait pūrveyām yugam | prajāyai mṛityave trat punar Mārttāṇḍam ābharat³⁵* |

“1. Let us celebrate with exultation the births of the gods, in chanted hymns, [every one of us], who may behold them in [this] later age. 2. Brahmanaspati shaped all these [beings] like a blacksmith. In the earliest age of the gods, the existent sprang from the non-existent. 3. In the first age of the gods the existent sprang from the non-existent. Thereafter the different regions sprang forth from Uttānapad. 4. The earth sprang from Uttānapad; from the earth sprang the regions. Daksha sprang from Aditi, and Aditi [came] forth from Daksha. 5. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. 6. When, O gods, ye moved, strongly agitated on that water, there a violent dust issued forth from you, as from dancers. 7. When ye, O gods, like devotees [or strenuous men], replenished the worlds, then ye disclosed the sun which had been

sprang from non-entity. Men say that that remote non-entity is one member of Skambha.” This production of the gods out of nothing seems, on one interpretation, to be contrary to the doctrine of the Chhāndogya Upanishad. *Tad ha ke āhur “asad evedam agre āsīd ekam evālvitīyāni tasmād asataḥ saj jāyeta” | Kutas tu khalu saumya evaṁ syād iti hovācha katham asataḥ saj jāyeta iti* | (Biblioth. Ind. vol. iii. pp. 389, 392.) “Some say ‘this was originally non-existent, one without a second; therefore the existent must spring from the non-existent.’ ‘But how, gentle friend,’ he said, ‘can it be so? how can the existent spring from the non-existent?’” See the fifth volume of this work, pp. 358 ff.

³² Compare R. V. x. 129, 1, 3, above, p. 3.

³³ Here Sāyana makes *yatayah meghāḥ*, “clouds.” See the fifth volume of this work, p. 49, note 92.

³⁴ *Parāsyat = upari prākshipat*, “tossed aloft” (Sāyana).

³⁵ *Abharat = āharat = dyuloke adhārayat*, “placed in the sky” (Sāyana).

hidden in the ocean. 8. Of the eight sons who were born from the body of Aditi, she approached the gods with seven, but cast away [the eighth] Mārttāṇḍa [the sun]. 9. With seven sons [only] Aditi approached the former generation of gods. Again, for birth as well as for death she disclosed Mārttāṇḍa.”³⁶

In R. V. vi. 50, 2, mention is made of certain luminous gods (*suḥjyotiṣaḥ*) as being the sons or descendants of Dakṣha (*Dakṣha-pitrīn*).³⁷ These notices of Dakṣha which occur in the Rig-veda have been greatly developed in the later mythology, as may be seen by a reference to the passages given in the first volume of this work, pp. 65, 72, 116, 122 ff., etc. Uttānapāda is said in the Viṣṇu and other Purāṇas to have been a son of Manu Svāyambhuva by Satarūpā (*ibid.* pp. 65, 72, 106, 114).

On the fourth verse of this hymn Yāska remarks as follows in the Nirukta, xi. 23: *Ādityo Dakṣaḥ ity āhur Āditya-madhye cha stutaḥ | Aditir Dākṣhāyaṇī | “Aditer Dakṣho ajūyata Dakṣād u Aditiḥ pari” iti cha | tat katham upapadyeta | samāna-janmānau syūtām ity api vā deva-dharmena itaretara-janmānau syūtām itaretara-prakṛitī | “Dakṣa is, they say, a son of Aditi, and is praised among the sons of Aditi. And Aditi is the daughter of Dakṣha, [according to the text] Dakṣa sprang from Aditi, and Aditi came forth from Dakṣha. How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another.”* See also Nirukta vii. 4, as quoted below in chapter ii. sect. 5.

Roth, in his Illustrations of the Nirukta (p. 151), translates the 4th and 5th verses of the hymn before us: “Bhū (the world) was born, and from her opened womb (Uttānapad) sprang the Spaces: from Aditi was born Dakṣha (spiritual force), and from Dakṣha again Aditi. Yes,

³⁶ The word *Mārttāṇḍa* is compounded of two words *mārtta*, apparently derived from *mṛityu*, death, and *aṇḍa*, an egg, or place of production. The last line seems to contain an allusion to this derivation of the word. The Harivaṃśa v. 549, thus interprets the word: *Na khalv ayaṃ mṛito ’ṇḍasthaḥ iti snehād abhāṣhata | ajnānāt Kaśyapas tasmād Mārttāṇḍaḥ iti chochyaṭe | “Kaśyapa, from affection, but in ignorance, said, ‘he is not dead, abiding in the egg;’ hence he is called Mārttāṇḍa.”* See the fifth volume of this work, p. 49, note 94. Böhtlingk and Roth, *s.v.*, assign to the word in this passage the sense of “bird.” See R. V. ii. 33, 8–25.

³⁷ See, however, the fifth volume of this work, p. 51 f.

Aditi was born, O Daksha, she who is thy daughter; after her the gods were produced, the blessed possessors of immortality." He then proceeds to remark: "Daksha, spiritual force, is the male power, which generates the gods in eternity. As Bhū (the World or Being) and Space are the principles of the Finite, so to both of these is due the beginning of divine life."

Sāyana annotates thus on the 8th verse of the hymn:

"*Ashtaṁ putrāṣaḥ*" *putrāḥ Mitrādayo 'diter bhavanti* | "*Ye Adites tanvas pari*" *śarīrāj* "*jātāḥ*" *utpannāḥ* | *Aditer ashta-putrāḥ Ādhvaryava-brāhmaṇe pariganitāḥ* | *tathā hi* | "*tān anukramishyāma Mitraś cha Varuṇaś cha Dhātū cha Aryamū cha Aṁśaś cha Bhagaś cha Vivasvān Ādityaś cheti*" | *tathā tattraiva pradeśāntare Aditīm prastutya āmnātam* "*tasyāḥ uchchheshanam adadhus tat prāśnūt* | *sā reto 'dhatta tasyai chatvārāḥ Ādityāḥ ajāyanta sā dritiyam apibad*" *ityādinā ashtānām Ādityānām utpattir varṇitā* |

"Eight sons, Mitra and the rest, were born to Aditi, who sprang from her body. Eight sons of Aditi are enumerated in the Brāhmaṇa of the Adhvaryus, thus: 'We shall state them in order, Mitra, Varuṇa, Dhātṛi, Aryaman, Aṁśa, Bhaga, Vivasvat, and Āditya.' In another part of the same work, after reference has been made to Aditi, it is recorded: "They placed before her the remnant of the sacrifice. She ate it. She conceived seed. Four Ādityas were born to her. She drank the second [portion], etc. Thus is narrated the birth of the eight Ādityas." See the first volume of this work, pp. 26 f.

The Śātapatha Brāhmaṇa (3, 1, 3, 3 ff.) gives the following explanation of the same (the 8th) verse of this hymn:

Ashtaṁ ha vai putrāḥ Aditeḥ | *Yāṁś te etad "devāḥ Ādityāḥ"* *ity ūchakshate sapta ha eva te* | *avikṛitam*³⁸ *ha ashtamaṁ janayānchakāra Mārttāṇḍam* | *śandegho*³⁹ *ha evāsa* | *yāvān evordhvas tūvāṁś tiryaṇ puruṣa-sammitāḥ ity u ha eke āhuḥ* | 4. *Te u ha ete ūchur devāḥ Ādityāḥ* "*yaḍ asmān anv ajanimā tad amuyeva bhūd* | *hanta imaṁ vikaravāma*" *iti* | *taṁ vichakrur yathā'yam puruṣo vikṛitas tasya yāni māṁsāni saṅkritya sannyāsus tato hastī samabhāvat* | *tasmād āhur "na hastinam*

³⁸ *Avikṛitam kara-charaṇādi-vikārah iti tad-rahitam* | Comm.

³⁹ *Samyag upachitāḥ samah evāṣīt* | Comm.

*parigrihñyāt purushājāno⁴⁰ hi hasti” iti | yam u ha tad vichakruh sa
• Vivasvān Ādityas tasya imāḥ prajāḥ |*

After quoting the text of the Rig-veda, the author of the Brāhmaṇa proceeds :

• “Aditi had eight sons. But there are only seven [gods] whom men call the Āditya deities. For she produced the eighth, Mārtāṇḍa, destitute of any modifications of shape (without hands and feet, etc.). He was a smooth lump; of the dimensions of a man, as broad as long, say some. The Āditya deities said, ‘If in his nature he be not conformable to ours, then it will be unfortunate; come let us alter his shape.’ Thus saying, they altered his shape, as this man is modified (by possessing different members). An elephant sprang out of those [pieces of] his flesh which they cut off, and threw away. Wherefore men say, ‘let no one catch an elephant, for an elephant partakes of the nature of man.’ He whom they then altered was Vivasvat (the Sun) the son of Aditi, from whom these creatures are descended.”

HIRANYAGARBHA,—RIG-VEDA, x. 121.

R. V. x. 121, 1 ff. (Vāj. S. 13, 4: A. V. 4, 2, 7)—*Hiranyagarbhaḥ⁴¹
samavarttatāgre bhūtasya jātah⁴² patir ekaḥ āsīt | sa dādāra prithivīm
yām utemān kasmai devāya⁴³ havishā vidhema | 2. (Vāj. S. 25, 13:
A. V. 4, 2, 1.) Ya ātmadāḥ baladāḥ yasya viśve upāsate praśishaṁ yasya
devāḥ | yasya chhūyā amṛitān yasya mṛityuḥ kasmai devāya ityādi | 3.*

⁴⁰ *Purushājānaḥ puruṣa-prakṛitikaḥ |* Comm.

⁴¹ *Hiranye hiranya-puruṣa-rūpe brahmāṇḍe garba-rūpeṇa avasthitaḥ Prajāpatiḥ
Hiranyagarbhaḥ bhūtasya prāṇijātasya agre samavarttata prāṇijātapatteḥ purā
svayam śarīra-dhārī bābhūva |* Prajāpati Hiranyagarbha, existing as an embryo, in the egg of Brahmā, which was golden,—consisting of the golden male (*puruṣa*),—sprang into being before all living creatures; himself took a body before the production of all living creatures.” Mahidhara on Vāj. S. 13, 4. (Compare the words *hiranmayah śakunir Brahma nāma |* “The golden bird, namely Brahma,” in Taitt. Br. 3, 12, 9, 7.)

⁴² *Jātah.* Compare R. V. ii. 12, 1; R. V. x. 133, 2, *asatrur Indra jānishe*—“Indra, thou hast been born without a rival;” and R. V. viii. 21, 13. *tvam anūpir Indra janusṭhā sanād asi |* “Indra of old art thou by nature without a fellow.”

⁴³ *Kasmai devāya | Kasmai Kāya Prajāpataye devāya |* “*Kasmai*, ‘to whom,’ is for *Kāya*, the dative of *Ka*, the god Prajāpati.” Comm. on Vāj. S. 13, 4. *Prajāpatir vai Ka tasmai havishā vidhema |* “*Ka* is Prajāpati: to him let us offer our oblations.” Sādāpatha Brāhmaṇa, 7, 4, 1, 19.

(Vāj. S. 23, 3: A. V. 4, 2, 2.) *Yah prānato nimishato mahitvā ekah id rājā jagato babhūva | ya īse asya dvipadaś chatutshpadaḥ kasmai ityādi |* 4. (Vāj. S. 25, 12: A. V. 4, 2, 5.) *Yasyeme himavanto mahitvā yasya samudraṁ rasayā⁴⁴ sahūhūḥ | yasyemāḥ pradiśo yasya bāhū kasmai ityādi |* 5. (Vāj. S. 32, 6, 7: A. V. 4, 2, 3, 4.) *Yena dyaur ugrā prithivī cha drīḥ yena svaḥ stabhitaṁ yena nākaḥ | yo antarikshe rājaso vimānaḥ kasmai ityādi |* 6. *Yaṁ krandasī⁴⁵ avasā tastabhāne abhy aikshetām manasū rejamāne | yatrūdhī sūraḥ udito vibhāti kasmai ityādi |* 7. (Vāj. S. 27, 25: A. V. 4, 2, 6, 8.) *Āpo ha yad bṛihatīr viśvam āyan garbhaṁ⁴⁶ dadhūnāḥ janayantīr agnīm | tato devānām samavarttatāsaur ekah kasmai ityādi |* 8. (=Vāj. S. 27, 26.) *Yas chid āpo mahinā paryapaśyad dakṣhaṁ dadhūnāḥ janayantīr yajnam | yo deveshv adhi devaḥ ekah āsīt kasmai ityādi |* 9. (=Vāj. S. 12, 102.) *Mā no himsīj janitā yah prithivyāḥ yo vā divaṁ satyadharmā jajñā | yas chūpas chandrāḥ bṛihatīr jajñā kasmai⁴⁷ ityādi |* 10. (=Vāj. S. 10, 20: A. V. 7, 79, 4; 7, 80, 3; Nir. x. 43.) *Prajāpate na trad etāny anyo viśvā jātāni paritā babhūva | yatkāmās te juhūmas tan no astu vayaṁ syāma patayo rayīnām |*

“1. Hiranyagarbha arose in the beginning; born, he was the one lord of things existing. He established the earth and this sky: to what god shall we offer our oblation? 2. He who gives breath, who gives strength, whose command all, [even] the gods, reverence, whose

⁴⁴ On the word *rasā*, see the second volume of this work, p. 343, note 119.

⁴⁵ *Krandasī* | “This word is explained in Böhtlingk and Roth’s Lexicon as meaning (not heaven and earth, as Mahidhara in *two* understands it, and Sayana on R. V. ii. 12, 8, alternatively interprets,—the other sense assigned being, armies,—but) two armies engaged in battle. See the references there given.

⁴⁶ Compare with verses 7 and 8, the preceding hymns, x. 129, 1, 3; x. 82, 5, 6; and x. 72, 6.

⁴⁷ I have observed another hymn in the R. V., the 168th of the tenth *Maṇḍala*, of which the fourth verse ends with words similar to those which conclude the first nine verses of the 121st, except that instead of *kasmai* the 168th hymn has *tasmai*. I quote this verse with the last words of the 3rd. *kva svīj jātāḥ kutāḥ ābabhūva |* 4. *ātma devānām bhuwanasya garbho yathāvaśaṁ charati devaḥ cśaḥ | ghoshūḥ id asya śrinīre na rūpaṁ tasmai Vātāya havishā vidhema |* “Where was he produced? whence has he sprung? 4. Soul of the gods, and source of the world, this deity marches at his will. His sounds are heard but [we see] not his form: to this Vāta (wind) let us offer our oblations.” Compare St. John iii. 8. “The wind bloweth, where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.”

shadow is immortality, whose shadow is death—to what god shall we offer our oblation? 3. Who by his might became the sole king of the breathing and winking world, who is the lord of this two-footed and four-footed [creation],—to what god, etc.? 4. Whose greatness these snowy mountains, and the sea with the Rasā [river], declare,—of whom these regions, of whom they are the arms,—to what god, etc. 5. By whom the sky is fiery, and the earth fixed, by whom the firmament and the heaven were established, who in the atmosphere is the measurer of the aerial space;—to what god, etc.? 6. To whom two contending armies, sustained by his succour, looked up, trembling in mind; over whom the risen sun shines,—to what god, etc.? 7. When the great waters pervaded the universe, containing an embryo, and generating fire, thence arose the one spirit (*asu*) of the gods,—to what god, etc.? 8. He who through his greatness beheld the waters which contained power, and generated sacrifice, who was the one god above the gods,—to what god, etc.? 9. May he not injure us, he who is the generator of the earth, who, ruling by fixed ordinances, produced the heavens, who produced the great and brilliant waters!—to what god, etc.? 10. Prajāpati, no other than thou is lord over all these created things: may we obtain that, through desire of which we have invoked thee; may we become masters of riches.”

On Prajāpati, see the fifth volume of this work, pp. 352 f.; 390 ff.

The whole of this hymn is to be found repeated in the Vājasaneyi Sanhitā, the first eight verses in the Taittirīya Sanhitā iv. 1, 8, 3 ff., and most of the verses recur in the Atharva-veda. In making my translation, I have had the assistance of Mahīdhara's Commentary on the first-named Veda, as well as of the version given by Professor Müller in his Ancient Sanskrit Literature, p. 569 f. In his annotation on Vāj. S. 27, 5, =verse 7, the commentator Mahīdhara refers to the Satapatha Brāhmaṇa, xi. 1, 6, 1: *Āpo ha vai idam agre salilam evāsa* | “This [universe] was in the beginning waters, only water;”⁴⁸ and explains the words *garbhaṁ dadhānāḥ*, “containing a germ,” thus: *tathā garbhaṁ Hiranyagarbhalakṣhaṇaṁ dadhānāḥ dhṛayantyaḥ ataḥ eva agnim janayantiḥ agni-rūpaṁ Hiranyagarbhaṁ janayantyaḥ utpādayishyantyaḥ* | “And also containing an embryo (*garbha*) distinguished as the golden

⁴⁸ Compare R. V. vi. 50, 7, quoted in the fifth volume of this work, p. 315; and the quotations from the Satapatha Brāhmaṇa and other works in the next section.

embryo *Hiranyagarbha*); and consequently generating, being about to produce, fire,—*Hiranyagarbha* in the form of fire.” The *Atharva-veda* reads this seventh verse somewhat differently, thus (A. V. 4, 2, 6): *Āpo agre viśvam āvan garbhaṁ dadhānāḥ amṛitāḥ ṛitajñāḥ | yāsu devīshv adhi devaḥ asīt kasmai ityādi* | “In the beginning, the waters, immortal, and versed in the sacred ceremonies, protected (covered?) the universe, containing an embryo; over these divine [waters] was the god,” etc. The verse which comes next, the seventh in the A. V., is the first in the R. V. The eighth in the A. V., which has none answering to it in the R. V., is as follows: *Āpo vatsaṁ janayantīr garbham agre samairayan | tasyota jāyamānasya ulbaḥ āsīt hiranyayaḥ | kasmai devāya ityādi*—“In the beginning the waters, producing a child, brought forth an embryo, which, as it was coming into life, was enveloped in a golden covering.”

The idea of the production of the divine principle by which the gods were animated (*asu*) from the embryo generated in the waters, contained in the seventh verse of the hymn before us (R. V. x. 121, 7) is replaced, as we shall find, in the *Brāhmaṇas* and the later mythology by that of the generation of *Prajāpati*, or *Brahmā*, from the egg formed in the waters. In the verse attached to the hymn as the 10th, the deity celebrated in the hymn is addressed by the appellation of *Prajāpati*, which became a title of *Brahmā*. The last verse which I have quoted from the A. V. (iv. 2, 8) assigns a “golden covering” to the embryo produced by the waters.

In another part of the same Veda (A. V. x. 7, 28) the following verse occurs: *Hiranyagarbham paramam anatyudyam janāḥ viduḥ | Skambhas tadagre prāsinchad hiranyaṁ loke antarā* | “Men know *Hiranyagarbha*, the supreme, the ineffable: before him *Skambha* [the Supporter] shed forth gold in the midst of the world.”

I shall make some additional quotations from the hymn of the A. V. in which the last cited verse occurs, and the next following. [The whole of the hymn A. V. x. 7, and a portion of A. V. x. 8, are quoted in the fifth volume of this work, pp. 378 ff., which can be referred to.]

EXTRACTS FROM THE ATHARVA-VEDA, x. 7, AND x. 8.

A. V. x. 7, 7.—*Yasmin stabdhvā Prajāpatir lokān sarvān adhārayat | Skambhaṁ tam brūhi katamaḥ svid eva saḥ* | 8. *Yat paramam avamaṁ*

*yachcha madhyamam Prajāpatiḥ sasṛije viśva-rūpam | kiyatā Skambhaḥ
 praviveśa tatra yan na prāviśat kiyat tad babhūva | 9. Kiyatā Skambhaḥ
 praviveśa bhūtaṁ kiyad bhaviṣhyad anvāśaye 'sya | ekaṁ yad angam akri-
 not sahasradhā kiyatā Skambhaḥ praviveśa tatra | 17. Ye puruṣhe
 brahma vidus te viduḥ parameshṭhinam | yo veda parameshṭhinam yaś cha
 veda Prajāpatim | jyeshṭham ye brāhmaṇam vidus te Skambham anu-
 saṁviduḥ | 24. Yatra devāḥ brahmavido brahma jyeshṭham upāsate |
 yo vai tān vidyūt pratyakṣam sa brahmā veditā syāt | 32. Yasya
 bhūmiḥ pramā antarikṣam utodaram | divam yaś chakre mūrdhūnam
 tasmai jyeshṭhāya Brahmane namaḥ | 35. Skambho dādadhāra dyāvā-
 prithivī ubhe ime Skambho dādadhārorv antarikṣam | Skambho dādadhāra
 pradiśaḥ shad vṛvī(?) Skambhaḥ idaṁ viśvam bhuvanam āviveśa |
 36. Yaḥ śramāt tapaso jāto lokān sarvān samānaśe | somaṁ yaś chakre
 kevalam tasmai jyeshṭhāya brahmane namaḥ | 41. Yo vetasaṁ⁴⁹
 hiranyayaṁ tiṣṭhantam salile veda | sa vai guhyah Prajāpatiḥ |*

A. V. x. 8, 2.—*Skambheneme viṣṭabhite dyaus cha bhūmiś cha tiṣṭhataḥ |
 Skambhaḥ idaṁ sarvam ātmanvad yat prānad nimishachcha yat |
 11. Yad ejati patati yachcha tiṣṭhati prānad aprānan nimishach
 cha yad bhuvat | tad dādadhāra prithivīm viśvarūpam tat sambhūya bhavaty
 ekam eva | 44. Akāmo dhīro amṛitaḥ svayambhūḥ rasena tripto
 na kutaśchanonaḥ | tam eva vidvān na bibhūya mṛityor ātmānam dhīram
 ajaram yuvānam |*

A. V. x. 7, 7.—“Tell who that Skambha (supporter) is, on whom Prajāpati has supported, and established all the worlds. 8. How far did Skambha penetrate into that highest, lowest and middle universe, comprehending all forms, which Prajāpati created? and how much of it was there which he did not penetrate? 9. How far did Skambha penetrate into the past? and how much of the future is contained in his receptacle? how far did Skambha penetrate into that one member which he separated into a thousand parts? 17. Those men who know Brahma (the divine essence) in the Male (*Puruṣa*), know him who occupies the highest place (*Parameshṭhin*): he who knows *Parameshṭhin*, and who knows Prajāpati,—they who know the highest

⁴⁹ I know not whether this word has here its ordinary meaning, or the same sense which is assigned to the word *vaitasa* in R. V. x. 95, 4, 5; S'atapatha Brāhmaṇa, xi. 5, 1, 1; and Nir. iii. 21. See also R.V. iv. 58, 5; and S'atap. Br. vii. 5, 2, 11; and the fifth volume of this work, p. 384, note.

Brāhmaṇa (divine mystery), they know Skambha. . . . 24. In the place where the gods, the knowers of sacred science (brahma) reverence the highest Brahma,—that priest (*brahmā*) who knows them clearly, will be a knower. . . . 32. Reverence to that highest Brahma, of whom the earth is the measure, the atmosphere the belly, who made the sky his head. . . . 35. Skambha established both these [worlds] the earth and sky, Skambha established the wide atmosphere, Skambha established the six wide regions, Skambha pervaded this entire universe. 36. Reverence to that highest Brahma, who, sprung from toil and from austere fervour, has pervaded all the worlds, who made soma for himself alone. . . . 41. He who knows the golden reed standing in the water, is the mysterious Prajāpati.”

A. V. x. 8, 2.—“These two [worlds] the earth and sky, stand, supported by Skambha. Skambha is all this which has soul, which breathes, which winks. . . . 11. Whatever moves, flies, or stands, whatever exists breathing, or not breathing, or winking,—that omniform [entity] sustains the earth; that, combined, is one only. . . . 44. Knowing that Soul, calm, undecaying, young, who is passionless, tranquil, self-existent, immortal, satisfied with the essence, wanting in nothing,—a man is not afraid of death.”

I quote these passages partly because they contain frequent references to Prajāpati, a name which occurs but sparingly in the Rig-veda; and partly because they celebrate a new god called Skambha, the “Supporter,” or “Propper,” whose personification may have been suggested by the function of “supporting” the earth and heavens, which, as we shall see in the next chapter, is frequently ascribed to Indra, Varuṇa, Viṣṇu, and Savitṛi.

The verse last quoted (x. 8, 44) seems to contain the idea of the supreme Soul as the object of knowledge.

On the subject of this and the next sections compare the twenty-first section of the fifth volume of this work, pp. 350 ff.

SECT. II.—*Original non-entity; Prajāpati; primeval waters; mundane egg, etc., according to the S'atapatha Brāhmaṇa, Manu, the Rāmāyana, Viṣṇu Purāṇa, etc.*

The S'atapatha Brāhmaṇa contains the following legends about the creation.

I. S'atapatha Brāhmaṇa, vi. 1, 1, 1 ff. (pp. 499 of Weber's ed.)—

Asad vai idam agre āsīt | tad āhuḥ 'kiṁ tad asad āsīt' iti | ṛishayo vāva te 'agre asad āsīt' tad āhuḥ | 'ke te ṛishayah' iti | prānūḥ vai ṛishayas te yat purā 'smāt sarvasmād idam ichchantah śramena tapasā 'rishams tasmād ṛishayah | 2. Sa yo 'yam madhye prānah esha evendraḥ | tūn esha prānūn madhyataḥ indriyenaindha | yad aindha tasmād Indhaḥ | Indho ha vai tam Indraḥ ity āchakshate paroksham | paroksha-kāmāḥ hi devās te iddhāḥ sapta nānū purushān asṛijanta | 3. Te 'bravan "na vai itthaṁ santah śakshyāmgh prajanayitum imān sapta purushān ekam purushaṁ karavāma" iti te etān sapta purushān ekam purusham akurvan | yad ūrddhvaṁ nābhes tau dvau samaubjan | yad avān nābhes tau dvau | pakshaḥ purushaḥ | pakshaḥ purushaḥ | pratishṭhā ekah āsīt | 5. Sa eva purushaḥ Prajūpatir abhavad sa yah sa purushaḥ Prajūpatir abhavad ayam eva sa yo 'yam Agni⁵⁰ chīyate | 6. Sa vai sapta-purusho bhavati | sapta-purusho hy ayam purusho yach chatvārah ātmā trayah paksha-puchhūni | chatvāro hi tasya purushasya ātmā trayah paksha-puchhāni⁵¹ | atha yad ekena purushena ātmānaṁ vardhayati tena vīryena ayam ātmā paksha-puchhūni udyachhati | 8. So 'yam purushaḥ Prajūpatir akāmayata 'bhūyān syām prajūyeya' iti | so 'śrūmyat sa tapo 'tapyata | sa śrāntas tepūno brahma eva prathamam asṛijata trayīm eva vidyām | sa eva asmai pratishṭhā 'bhavat tasmād āhur 'brahma asya sarvasya pratishṭhā' iti | tasmād anūchya pratishṭhāti pratishṭhā hy eskū yad brahma | tasyām pratishṭhāyām pratishṭhito 'tapyata | 9. So 'po 'sṛijata vāchaḥ eva lokād vā evāsya sū 'sṛijyata sū idam sarvam āpnod yad idam kincha | yad āpnod tasmād ūpaḥ⁵² | yad avṛiṣot tasmād vāḥ | 10. So 'kāmayata 'ābhyo 'dbhyo 'dhi prajūyeya' iti so 'nayā trayyā vidyayā saha apah prāviśat tataḥ āndaṁ samavarttata tad abhyamṛiśad 'astv' ity 'astu bhūyo 'stv' ity eva tad abravīt | tato brahma eva prathamam asṛijyata trayy eva vidyā | tasmād āhur 'brahma asya sarvasya prathamajam' ity | api hi tasmāt purushād brahma eva pūrvam asṛijyata tad asya tad mukham eva asṛijyata | tasmād anūckānam āhur 'Agnikalpah' iti | mukhaṁ hy etad Agner yad brahma⁵³

⁵⁰ Compare S'atapatha Brāhmaṇa vi. 1, 2, 13, and 21 (pp. 502-3); ix. 2, 2, 2 (p. 713). According to vi. 2, 1, 1; and xi. 1, 6, 14, Agni is the son of Prajapati.

⁵¹ Comp. vi. 2, 2, 4, and 9.

⁵² Compare S'atapatha Brāhmaṇa ii. 1, 1, 3; and vi. 1, 3, 1 ff.

⁵³ Compare Taittiriya Brāhmaṇa ii. 2, 9, 1 ff. quoted in the first volume of this work, pp. 27 ff.

“In the beginning this [universe] was indeed non-existent. But men say, ‘what was that non-existent?’ The rishis say that in the beginning there was non-existence. Who are these rishis? The rishis are breaths. Inasmuch as before all this [universe], they, desiring this [universe], were worn out (*arishan*) with toil and austerity, therefore they are called *Rishis*. 2. This breath which is in the midst is Indra. He by his might kindled these breaths in the midst: inasmuch as he kindled them, he is the kindler (*Indha*). They call Indha Indra esoterically: for the gods love that which is esoteric. They [the gods] being kindled, created seven separate males (*purusha*). 3. They said, ‘being thus, we shall not be able to generate; so let us make these seven males one male.’ So speaking, they made these seven males one male (*purusha*). Into the part above the navel, they compressed two of them, and two others into the part below the navel; [one] male [formed one] side; [another] male [another] side: and one formed the base. . . . 5. This [one] male became Prajāpati. The male who became Prajāpati is the same as this Agni who is kindled on the altar. 6. He verily is composed of seven males (*purusha*): for this male is composed of seven males, since [four] make the soul, and three the sides and extremity (*lit.*, tail). For the soul of this male [makes] four, and the sides and extremity three. Now inasmuch as he makes the soul [which is equal to four] superior by one male, the soul, in consequence of this [excess of] force, controls the sides and extremity [which are only equal to three]. . . . 8. This male (*purusha*) Prajāpati desired, ‘may I be multiplied, may I be developed.’ He toiled, he performed austerity. Having toiled and performed austerity, he first created the Veda (*brahma*), the triple science. It became to him a foundation; hence men say, ‘the Veda (*brahma*) is the foundation of all this.’ Wherefore having studied [the Veda] a man has a foundation, for this is his foundation, namely the Veda. Resting on this foundation, he performed austerity. 9. He created the waters from the world [in the form of] speech.⁵⁴ Speech belonged to him. It was

⁵⁴ This is illustrated by a passage in the S’atapatha Brūhmaṇa, vii. 5, 2, 21 (p. 617), which says: *vāg vai ajo vācho vai prajāḥ Viśvakarmā jajāna* | “Speech is the mover [or, the unborn]. It was from speech that Viśvakarman produced creatures.” And in the Bṛihad Āraṇyaka (p. 290 of Bibl. Ind.) it is said | *trayo lokāḥ ete eva* | *vāg evāyaṁ loko mano ’ntariksha-lokaḥ prāṇo ’sau lokaḥ* | “It is they which are the three

•created. It pervaded all this. Because it pervaded (*āpnot*) all this which exists, it (speech) was called waters (*āpah*); and because it covered (*avrinot*), it was called *vāh* (another name of water). 10. He desired, 'May I be reproduced from these waters.' So saying, with this triple science he entered⁵⁵ the waters. Thence an egg arose. He handled it. He said to it, 'let it become,' 'let it become,' 'let it be developed.' From it the Veda was first created,⁵⁶ the triple science. Hence men say, 'the Veda is the first-born of this whole [creation]. Further, [as] the Veda was first created from that Male, therefore it was created his mouth. Hence they say of a learned man that he is like Agni; for the Veda is Agni's mouth.'

The same idea about Prajāpati being composed of seven males, occurs again in the Śatapatha Brāhmaṇa, x. 2, 2, 1, and seems to be connected with the notion of Agni having the size of seven males. (See the commentary on Satap. Br. x. 2, 2, 1).—*Yān vai tān sapta puruṣhān ekam puruṣham akurvan sa Prajāpatir abhavat | sa prajāḥ asṛijata | sa prajāḥ sṛiṣṭvā ūrddhvaḥ udakrāmat | sa etān lokam agachhad yatra eṣa etat tapati | no ha tarhy anyah etasmād atra yajniyah āsa tam devāḥ yajnenaina yasṣtum adhriyanta | tasmād etat rishinū bhyanūktān 'yajnena yajnam ayajanta devāḥ ityādi |* "These seven males whom they made one male (*puruṣha*) became Prajāpati. He created offspring. Having created offspring, he mounted upwards; he went to this world where this scorches this. There was then no other being fit for sacrifice: the gods began to offer him with sacrifice. Hence it has been said by the rishi (R. V. x. 90, 16), 'the gods offered the sacrifice with sacrifice.'" Part of the passage, Śatapatha Brāhmaṇa, vi. 1, 1, 6 is repeated in Śatapatha Brāhmaṇa, x. 2, 2, 5.⁵⁷

II. In the preceding story, the gods are represented as the creators

worlds. Speech is this world, mind is the atmospheric world, and breath is that world (the sky)." Regarding the action of Vāch in the creation, compare Weber's Ind. Stud. ix. 477 f., and the passages quoted from him in the fifth volume of this work, p. 391 f.

⁵⁵ Compare A.V. x. 2, 7 | *sa ā varīḍarti bhuvaneshv antar apo vasānah kaḥ u tach chiketa* | "He (*Puruṣha*) moves actively in the worlds, clothed with the waters: who has known this?"

⁵⁶ It had, however, been created before. See a few lines above.

⁵⁷ Compare Śatap. Br. x. 2, 3, 18.—*Saptavidho vai agre Prajāpatir asṛijyeta*. These words are repeated in x. 2, 4, 8.

of Prajāpati, who in his turn is stated to have generated the waters, which he entered, and from which sprang the mundane egg. In the following story, the order of production is different. The waters generate the egg, and the egg brings forth Prajāpati, who creates the worlds and the gods.

S'atapatha Brāhmaṇa, xi. 1, 6, 1 ff.—*Āpo ha vai idam agre salilam evāsa*⁵⁸ | *tāḥ akāmayanta 'kathaṁ nu prajāyemahi' iti tāḥ āsrāmyaṁs tās tapo 'tapyanta | tāsū tapas tapyamānāsu hiraṇmayam āṇḍaṁ sambabhūva | ājāto ha tarhi saṁvatsaraḥ āsa | tad idaṁ hiraṇmayam āṇḍaṁ yūvat saṁvatsarasya velū tāvat paryaplavata | 2. Tataḥ saṁvatsare puruṣaḥ samabhavat sa Prajāpatiḥ | tasmād u saṁvatsare eva strī vā gaur vā vadabā vā vijāyate saṁvatsare hi Prajāpatir ajūyata | sa idaṁ hiraṇmayan āṇḍaṁ vyarujat | na aha tarhi kāchana pratishṭhā āsa | tad enam idam eva hiraṇmayam āṇḍaṁ yūvat saṁvatsarasya velū āsīt tāvad bibhṛat paryaplavata*⁵⁹ | 3. *Sa saṁvatsare vyūjihīrshat | sa 'bhūr' iti vyūharat sū iyam prithivy abhavad*⁶⁰ | *'bhuvah' iti tad idam antariksham abhavat 'svar' iti sū asau dyaur abhavat tasmād u saṁvatsare eva kumāro vyūjihīrshati saṁvatsare hi Prajāpatir vyūharat | . . . 6. Sa sahasrāyur jajne | sa yathā nadyai pāram parāpaśyed evam svasyūyushaḥ pāram parāchakhyau | 7. So 'rchan śrāmyaṁs chachāra prajākūmaḥ |*

⁵⁸ S'atapatha Brāhmaṇa, vi. 7, 1, 17.—*Tasya āpaḥ eva pratishṭhā | apsu hi ime lokāḥ pratishṭhitāḥ* | "Waters are its support: for these worlds are based upon the waters." S'atapatha Brāhmaṇa, xiv. 8, 6, 1 (= Brihad Āraṇyaka Upanishad, p. 974). —*Āpaḥ evedam agre āsuh | tāḥ āpaḥ sat, am āsrījanta satyam Brahma Brahma Prajāpatim Prajāpatir devān* | "In the beginning waters alone formed this universe. These waters created Truth, Truth created Brahma, Brahma created Prajāpati, and Prajāpati the gods." Compare Taitt. Sanh. vii. 1, 5, 1 ff.; Taitt. Br. i. 1, 3, 5 ff.; and Taitt. Āraṇy. i. 23, 1 ff. quoted in pp. 31 and 52 f. of vol. i. this work. To the same effect is Taitt. Sanh. v. 7, 5, 3, *Āpo vai idam agre salilam āsīt*. The A. V. xii. 1, 8, also says: *yā 'rṇave 'dhi salilam agre asīt yām māyūbhīr anvacharan manīśhīnaḥ* | "That earth which formerly was water on the ocean, which the sages followed after by their divine powers," etc. R. V. x. 109, 1, speaks of the "divine first-born waters" (*āpo devīḥ prathamajūḥ*). The S'atap. Br. xiv. 2, 2, 2, represents the wind as the ocean, which was the source from which the gods and all creatures issued (*ayaṁ vai samudro yo'syam pavate | etasmād vai samudrāt sarve devāḥ sarvāṇi bhūtāni samudhravanti* |

⁵⁹ *Tasya Prajāpater āspada.ī kimapi na babhūva sa cha nirādharatvāt sthūtam aśaknuvann idam eva bhinnam hiraṇmayāṇḍaṁ punaḥ saṁvatsara-paryantam bibhṛat dhūrayan tās evāpsu paryasravat* | "There was no resting place for Prajāpati; and he, being unable to stand, from the want of any support, occupying this divided golden egg for a year, floated about on these waters." Commentary.

⁶⁰ Compare vol. iii. of this work, 2nd ed. pp. 101, 104, and S'atapatha Brāhmaṇa ii. 1, 4, 11, p. 141.

sa ātmany eva prajātim adhatta sa āsyenaiva devān asṛijata | te devāḥ
 divam abhipadya asṛijyanta tad devānām devatvaṁ yad divam abhipadya
 asṛijyanta | tasmai sasṛijūnāya divā iva āsa⁶¹ | tad veva devānām devatvaṁ
 yad asmai sasṛijūnāya divā iva āsa | 8. Atha yo 'yam avāṇ prāṇas tena
 āsurān asṛijata | te imām eva pṛithivīm abhipadya asṛijyanta | tasmai
 sasṛijūnāya tamaḥ iva āsa | 9. So 'vet "pāpmānaṁ vai asṛikṣhi yasmai
 me sasṛijūnāya tamaḥ iva abhūd" iti | tāṁs tataḥ eva pāpmanā 'vidhyat |
 te tataḥ eva parābhavaṇ | 14. Tāḥ vai etāḥ Prajāpater adhi
 devatāḥ asṛijyanta Agnir Indraḥ⁶² Somāḥ Parameshthī prajāpatyaḥ |
 18. Sa Prajāpatir Indram putram ābravīd ityādi |

"In the beginning this universe was waters, nothing but water. The waters desired, 'how can we be reproduced?' So saying, they toiled, they performed austerity. While they were performing austerity, a golden egg came into existence. Being produced, it then became a year. Wherefore this golden egg floated about for the period of a year. 2. From it in a year a male (*purusha*) came into existence, who was Prajāpati. Hence it is that a woman, or a cow, or a mare, brings forth in the space of a year, for in a year Prajāpati was born. He divided this golden egg. There was then no resting-place for him. He therefore floated about for the space of a year, occupying this golden egg. 3. In a year he desired to speak. He uttered 'bhūr,' which became this earth; 'bhuvah,' which became this firmament; and 'svar,' which became that sky. Hence a child desires to speak in a year, because Prajāpati spoke in a year. . . . 6. He was born with a life of a thousand years. He perceived the further end of his life, as [one] may perceive the opposite bank of a river. 7. Desiring offspring, he went on worshipping and toiling. He conceived progeny in himself: with his mouth he created the gods. These gods were created on reaching heaven. This is the godhead of the gods (*devāḥ*) that they were created on reaching heaven (*divam*). To him while he was continuing to create, it became, as it were, daylight (*divā*). This is the godhead of the gods, that to him as he was continuing to

⁶¹ Divā iva āsa | ākūśaḥ iva babhūva | Comm. Comp. Taitt. Br. ii. 2, 9, 9, translated in the first volume of this work, p. 30.

⁶² In R. V. x. 134, 1 ff. Indra is said to be the son of a mother whose name is not mentioned. See, however, the fifth volume of this work, where this subject is referred to.

create, it became, as it were, daylight. 8. Then from this lower breath, he created the Asuras. They were created when they reached this world. To him, when creating, darkness, as it were, appeared. 9. He knew: 'I have created evil, since as I was creating, darkness, as it were, appeared.' He then pierced them with evil; and they in consequence were overcome 14. These [following] gods were created from Prajāpati,—Agni, Indra, Soma, and Parameshthīn, son of Prajāpati. . . . 18. Prajāpati said to his son Indra," etc.

The mundane egg is also mentioned in the Chhāndogya Upanishad (p. 228 ff.): *Ādityo Brahma ity ādeśaḥ | tasyopavyākhyānam | asad eva idam agre āsīt | tat sad āsīt | tat samabhavat | tad āṇḍam niravarttata | tat saṁvatsarasya mātṛm āśayata | tad nirabhidhyata | te āṇḍa-kapāle rajataṁ cha suvarṇaṁ cha abhavatām | tad yad rajataṁ sū iyaṁ prithivī yat suvarṇaṁ sū dyaur yaj jarāyu⁶³ te parvatāḥ yad ulvāṁ⁶⁴ sa megho nīhāro⁶⁵ yāḥ dhamanayas⁶⁶ tāḥ nadyo yad vāsteyam⁶⁷ udakaṁ sa samudraḥ | atha yat tad ajāyata so 'sāv Ādityas taṁ jāyamānaṁ ghoshāḥ ulūlavo⁶⁸ 'nudatishṭhan ['nūdatishṭhan?'] sarvāṇi cha bhūtāni sarve cha kāmās tasmāt tasyodayam prati pratyāyanam⁶⁹ prati ghoshāḥ ulūlavo 'nutishṭhanti sarvāṇi cha bhūtāni sarve chaiva kāmāḥ |* which is thus translated by Babu Rājendralal Mitra: "The sun is described as Brahma;—its description. Verily at first this was non-existent; that non-existence became existent; it developed,—it became an egg: it remained [quiet] for a period of one year; it burst into two; thence were formed two halves of gold and silver. Thereof the argentine half is the earth, and the golden half the heaven. The inner thick membrane [of the egg] became mountains, and the thin one cloudy fog; the blood-vessels became rivers, and the fluid became the ocean; and, lastly, what was born therefrom is the sun, Āditya. On its birth arose loud shouts [or shouts of 'ulu-ulu'], as well as all living beings, and their desires. Hence on the rising, and re-rising [day after day]

⁶³ *Garbha-veshṭanaṁ sthūṇam* | Comm.

⁶⁴ *Sūkṣmaṁ garbha-pariveshṭanam* | Comm.

⁶⁵ *Avaśyāyah* (frost) | Comm.

⁶⁶ *S'irūḥ* | Comm.

⁶⁷ *Vastau bhavam vāsteyam* | Comm. "Abdominal," Wilson.

⁶⁸ *Urūravo vistirṇa-ravūḥ udatishṭhan utthitavantah* |

⁶⁹ *Pratyasta-gamanam . . . athavā punaḥ punaḥ pratyāgamanam*

of the sun, arise shouts of 'ulu-ulu,' as well as all living beings and their desires." (Bibl. Ind. No. 78, p. 65.)

In the next passage, Prajāpati is said to have taken the form of a tortoise :

Satapatha Brāhmaṇa, vii. 4, 3, 5.—*Sa yat kūrmo nāma etad vai rūpaṁ kṛtvā Prajāpatiḥ prajāḥ asṛijata | yad asṛijata akarot tad yad akarot tasmāt kūrmaḥ | Kaśyapo vai kūrmas tasmād āhuḥ 'sarvaḥ prajāḥ Kāśyapyah iti | sa yaḥ sa kūrmo 'sau sa Ādityaḥ |* "Having assumed the form of a tortoise, Prajāpati created offspring. That which he created, he made (*akarot*); hence the word *kūrma*. Kaśyapa means tortoise; hence men say, 'all creatures are descendants of Kaśyapa.'⁷⁰ This tortoise is the same as Āditya."

In the later mythology it is Viṣṇu who assumes the form of a tortoise :

Thus in the chapter of the Bhāgavata Purāṇa descriptive of Viṣṇu's incarnations it is said (i. 3, 16): *Surāsurāṇām udadhim mathnatām mathanāchalam | dadhre kamaṭha-rūpeṇa pṛiṣṭhe ekādaśe vibhuḥ |* "In his eleventh incarnation, the Lord in the form of a tortoise supported on his back the churning-mountain, when the gods and Asuras were churning the ocean."

In its application of the Vājasaneyi Sanhitā, 37, 5, the Satapatha Brāhmaṇa, 14, 1, 2, 11, makes the following allusion to the elevation of the earth by a boar: "*Iyaty agre āsīd*" (Vāj. S. 37, 5) *iti | iyatī ha vai iyam agre pṛithivī asa prādeśa-mātrī | tām Emūshaḥ iti varāhaḥ⁷¹ ujjaghāna | so 'syāḥ patiḥ Prajāpatis tenaiva enam etanmithunena priyeṇa dhāmnā⁷² samardhayati kṛtsnaṁ karoti ityādi |*

" 'She (the earth) was formerly so large,' etc.; for formerly this

⁷⁰ Kaśyapa is mentioned in the A. V. xix. 53, 10 (see the fifth volume of this work, p. 408); as well as in two rather obscure verses of the Śāma-veda, which do not occur in the Rigveda. The first is i. 90: *Jātaḥ pareṇa dharmanā yat savrīdbhiḥ sahābhuvah | pitū yat Kaśyapasyāṅniḥ S'raddhā mātū Manuḥ kavīḥ |* "Since with thy companions, thou hast been produced through an excellent rite; since Agni is the father, Faith (S'raddhā) the mother, and Manu the bard, of Kaśyapa." The second is i. 361: *Kaśyapasya svarvādo yāv āhuḥ sayujāv iti | yayor viśvam api vrataṁ yajnaṁ dhīrāḥ nichūyā |* "Whom twain the wise, revering, declare to be the companions of the heavenly Kaśyapa; to whom twain [they declare] the entire power (or ceremonial) and sacrifice to belong."

⁷¹ See R. V. viii. 66, 10.

⁷² In regard to these words compare Satapatha Brāhmaṇa, iii. 9, 4, 20.

earth was only so large, of the size of a span. Emūsha, a boar, raised her up. Her lord, Prajāpati, in consequence, prospers him with this pair, the object of his desire, and makes him complete," etc. Compare the passages from the Taittirīya Sanhitā and Taittirīya Brāhmaṇa, etc., quoted in the first volume of this work, pp. 52 ff., and 181 ff.; and also the fifth volume of this work, pp. 390 ff.

From Weber's Ind. Stud. i. 78, I find that in the Taittirīya Āraṇyaka also, the earth is said to have been "raised by a black boar with a hundred arms" (*varāhena kṛishṇena śata-bāhunā uddhṛitā*).

I quote some further texts from the Śatapatha Brāhmaṇa relative to Prajāpati.

In the following he is said to have in the beginning constituted the universe, and to have created Agni (see above, p. 26).

Śatapatha Brāhmaṇa, ii. 2, 4, 1.—*Prajāpatir ha vai idam agre ekaḥ evāsa | sa aikshata 'kathaṁ nu prajāyeya' iti | so 'śrāmyat sa tapo 'tapyata so 'gnim eva mukhāj janayānchakre ityādi* | "Prajāpati alone was all this [universe] in the beginning. He considered, 'how can I be reproduced?' He toiled, and performed austerity. He generated Agni from his mouth." Compare the passages quoted in the first vol. of this work, pp. 24, 69 ff.; in volume third, p. 4; and in volume fifth, pp. 390, ff.

In the next passage he is identified with Daksha: ⁷³

Śatapatha Brāhmaṇa, ii. 4, 4, 1.—*Prajāpatir ha vai etenāgre yaj-neneje prajākāmo 'bahuḥ prajāyā paśubhiḥ syām śriyām gachheyaṁ yaśaḥ syām annādaḥ syām' iti | sa vai Daksho nāma ityādi* | "Prajāpati formerly sacrificed with this sacrifice, being desirous of progeny, [and saying] 'may I abound in offspring and cattle, attain prosperity, become famous, and obtain food.' He was Daksha."

In Śatapatha Brāhmaṇa, vi. 8, 1, 14, Prajāpati is said to be the supporter of the universe (a function afterwards assigned to Vishṇu): *Prajāpatir vai bharataḥ sa hi idam sarvam bibhartti* | "Prajāpati is Bharata (the supporter), for he supports all this universe."⁷⁴

⁷³ See R. V. x. 72, 4, 5 (above p. 12).

⁷⁴ In R. V. i. 96, 3, the epithet *Bharata* is applied to Agni. The commentator there quotes another text, no doubt from a Brāhmaṇa, *esha prāṇo bhūtvā prajāḥ bibhartti tasmād esha bharataḥ* | "He becoming breath, sustains all creatures; hence he is the sustainer."

Compare the first verse of the Muṇḍaka Upanishad, where Brahmā is called the preserver of the world (*bhuvanasya goptā*).

In the next passage Prajāpati is represented as desirous, not to create, but to conquer, the worlds:

Satapatha Brāhmaṇa, xiii. 2, 4, 1.—*Prajāpatir akāmayata 'ubhau lokāu abhijayeyam deva-lokancha manushya-lokancha' ityādi* | “Prajāpati desired, ‘may I conquer both worlds,’ that of the gods, and that of men,” etc. Comp. Satap. Br., x. 2, 1, 1.

In Satapatha Brāhmaṇa, xiii. 6, 1, 1, Purusha Nārāyaṇa is introduced: *Purusho ha Nārāyaṇo 'kāmayata 'atitishṭheyaṁ sarvāni bhūtāny aham eva idam sarvam syām' iti* | *sa etam purusha-medham pancha-rātraṁ yajnakratum apaśyat tam āharat tena ayajata tena ishṭvā 'tyatishṭhat sarvāni bhūtāni idam sarvam abhavat* | *atitishṭhati sarvāni bhūtāni idam sarvam bhavati yaḥ evaṁ vidvān purusha-medhena yujate yo vai etad evaṁ veda* |

“Purusha Nārāyaṇa desired, ‘may I surpass all created things; may I alone become all this?’ He beheld this form of sacrifice called ‘purusha-medha’ (human sacrifice) lasting five nights. He took it; he sacrificed with it. Having sacrificed with it, he surpassed all created things, and became all this. That man surpasses all created things, and becomes all this, who thus knowing, sacrifices with the ‘purusha-medha,’—he who so knows this.” The Purusha-sūkta is shortly afterwards quoted. Comp. Satap. Br. xii. 3, 41, quoted in the fifth volume of this work, p. 377.

In Satap. Br., xi. 2, 3, 1, Brahma (in the neuter) is introduced as being the original source of all things: *Brahma vai idam agre āsīt* | *tad devān asṛijata* | *tad devān sṛishṭvā eshu lokeshu vyārohayad asmin eva loke 'gnīm Vāyūm antarikshe divy eva Sūryam* | “In the beginning Brahma was all this. He created the gods. Having created the gods, he placed them in these worlds, in this world Agni, Vāyu in the atmosphere, and Sūrya in the sky.” This passage is quoted at greater length in vol. v. of this work, p. 387 ff. Comp. the other passages quoted in pp. 378–390, and Taitt. Br. iii. 12, 3, 1, cited in p. 361, note, of the same volume; and Satapatha Brāhmaṇa xiv., 4, 2, 21, and 23 (=Bṛihadāranyaka Upanishad in Bibliotheca Indica, pp. 198 ff., and 235).

In Satapatha Brāhmaṇa, xiii. 7, 1, 1, Brahma is described as sacrificing himself: *Brahma vai vrayambhu tapo 'tapyata* | *tad aikshata*

'na vai tapasy ānantyam asti hanta aham bhūteshū ātmānaṁ juhavāni bhūtāni cha ātmani' iti | tat sarveshū bhūteshū ātmānaṁ, hutvā bhūtāni cha ātmani sarveshām bhūtānāṁ śraishṭhyaṁ svārājyaṁ ādhipatyam paryait | tathaiva etad yajamānaḥ sarvamedhe sarvān medhān hutvā sarvāni bhūtāni śraishṭhyaṁ svārājyaṁ ādhipatyam paryeti | "The self-existent Brahma performed austerity. He considered, 'in austerity there is not infinity. Come let me sacrifice myself in created things, and created things in myself.' Then having sacrificed himself in all created things, and all created things in himself, he acquired superiority, self-effulgence, and supreme dominion (compare Manu, xii. 91). Therefore a man offering all oblations, all creatures, in the 'sarvamedha' (universal sacrifice), obtains superiority, self-effulgence, and supreme dominion."⁷⁵ See also Śatap. Br. xi. 1, 8, 2 f., quoted in the fifth volume of this work, p. 372, note 554.

The following is the account of the creation, given at a later period by Manu, i. 5 ff., founded, no doubt, on R. V. x. 129, and the passages of the Śatapatha Brāhmaṇa, given above (pp. 20 ff.), or some other ancient sources of the same character, with an intermixture of more modern doctrines :

Āsīd idam tamobhūtam aprajñātam alakṣaṇam | apratarkyam avijñeyam prasuptam iva sarvataḥ | 6. Tataḥ svayambhūr bhagavān avyakto vyanjayann idam | mahābhūtādi vṛittaujāḥ prādurāsīt tamonudat | 7. Yo 'sūv atīndriya-grāhyaḥ sūkṣmo 'vyaktatḥ sanātanaḥ | sarva-bhūtamayo 'chintyaḥ sa eva svayam udbabhau | 8. So 'bhīdhyāya śarīrāt svāt sisṛikshur vivīdhāḥ prajāḥ | apaḥ eva sasarjjudau tūsu vījam avāsṛijāt | 9. Tad aṇḍam abhavad haimaṇi sahasrāṁśu-samaprabham | tasmīṁ jājne svayam Brahmā sarva-loka-pitāmahaḥ | 10. Āpo nārāḥ iti proktāḥ āpo vai nara-sūnavaḥ | tāḥ yaś asyāyanam pūrvaṁ tena Nārāyaṇaḥ smṛitaḥ | 11. Yat tat kāraṇam avyaktaṁ nityaṁ sadasadūtmakam | tad-visṛiṣṭaḥ sa puruṣo loke Brahmeti kīrtyate | 12. Tasminn aṇḍe sa bhagavān uśhītvā parivat-saram | svayam evātmano dhyānāt tad aṇḍam akarod dvidhā | 13. tābhyāṁ sa śakalābhyūncha divam bhūmincha nirmame | madhye vyoma diśas cha-
sṣṭāv apāṁ sthānaṁ cha śūśvatam |

5. "This universe was enveloped in darkness, unperceived, undis-

⁷⁵ See the discussion on the sense of R. V. x. 81, 1, 5, 6 (above, pp. 9 f.).

tinguishable, undiscoverable, unknowable, as it were entirely sunk in sleep. 6. Then the irresistible self-existent Lord, undiscerned, causing this universe with the five elements and all other things, to become discernible, was manifested, dispelling the gloom. 7. He who is beyond the cognizance of the senses, subtle, undiscernible, eternal, who is the essence of all beings, and inconceivable, himself shone forth. 8. He, desiring, seeking to produce various creatures from his own body, first created the waters, and deposited in them a seed. 9. This [seed] became a golden egg, resplendent as the sun, in which he himself was born as Brahmā, the progenitor of all the worlds. 10. The waters are called 'nārāṇ,' because they are the offspring of Nara; and since they were formerly the place of his movement (*ayana*), he is therefore called Nārāyaṇa. 11. Being formed by that First Cause, undiscernible, eternal, which is both existent and non-existent, that Male (*puruṣha*) is known in the world as Brahmā. 12. That lord having continued a year in the egg, divided it into two parts by his mere thought. 13. With these two shells he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters."

It will be observed from verses 9-11, that the appellation *Nārāyaṇa* is applied to *Brahmā*, and that no mention is made of *Vishṇu*.

On verse 8 Kullūka annotates thus: '*Tad aṇḍam abhavad haimam' iti | tad vījam Paramēśvarechhayā haiman aṇḍam abhavad haimam iva haimaṁ śuddhi-guṇa-yogād na tu haimam eva | tadīyaika-śakālena bhūmi-nirmāṇasya vakshyamānatvād bhūmeśchūhaimatvasya pratyakṣatvād upachārāśrayaṇam tasminn aṇḍe Hiranyagarbho jātavān | yena pūrva-janmani 'Hiranyagarbho 'ham asmi' iti bhedābheda-bhāvanayā Paramēśvaropāsanā kṛitā tadīyaṁ līṅga-śarīrāvachhinna-jīvam anupraviśya svayam Paramātmā eva Hiranyagarbha-rūpatayā prādurbhūtaḥ |* "That [seed] became a golden egg,' etc. That seed by the will of the deity became a golden egg. Golden, *i.e.* as it were golden, from the quality of purity attaching to it, and not really golden; for since the author proceeds to describe the formation of the earth from one of the halves of its shell, and since we know by ocular proof that the earth is not golden, we see that a mere figure of speech is here intended. . . . In that egg *Hiranyagarbha* was produced: *i.e.* entering into the living soul,—invested with a subtle body,—of that person

by whom in a former birth the deity was worshipped, with the contemplation of distinctness and identity expressed in the words, 'I am Hiranyagarbha,' the supreme Spirit himself became manifested in the form of Hiranyagarbha."

The creation is narrated in a similar manner, but without the introduction of any metaphysical elements, in the Harivaṁśa, vv. 35 ff. :
*Tataḥ svayambhūr bhagavān sisṛikṣhur vivīdhāḥ prajāḥ | apaḥ eva sasārjñā-
 dau tāsu vījam avūśrijat | āpo nārāḥ iti proktāḥ āpo vai nara-sūnavāḥ |
 ayanān tasya tūḥ pūrvān tena nārāyaṇaḥ śmṛitāḥ | hiranyavarṇam
 abhavat tad aṇḍam udakeśayām | tatra jājne svayam Brahmā svayambhūr
 iti naḥ śrutam | Hiranyagarbho bhagavān ushitvā parivatsaram | tad
 aṇḍam akarod dvaidhām divam bhuvam athāpi cha | tayoh śakalayor
 madhye ākāśam aśrijat prabhuh | apsu pāriplavām prithivīm diśascha
 daśadhū dadhe |*

"Then the self-existent lord, desiring to produce various creatures, first of all formed the waters, and deposited in them a seed. The waters are called 'nārāḥ,' for they are the offspring of Nara. They were formerly the place of his movement; hence he is called 'Nārāyaṇa.' That seed became a golden-coloured egg, reposing on the water: in it the self-existent Brahmā himself was born, [or, in it he himself was born as the self-existent Brahmā], as we have heard. The divine Hiranyagarbha having dwelt [in the egg] a year, divided it into two parts, heaven and earth. In the midst between these two shells, the Lord created the æther, and the earth floating about on the waters, and placed the regions in ten directions."

In a later part of the same work we find another account of the production of Hiranyagarbha:

Harivaṁśa, vv. 12, 425 ff.—*Jagat-sraśṭu-manūḥ devaś chintayāmāsa
 pūrvataḥ | tasya chintayato vaktrūd niḥśṛitāḥ puruṣaḥ kīla | tataḥ sa
 puruṣo devaṁ kiṁ karomīty upaśṭhitāḥ | pratyuvācha smitaṁ kṛtvā
 deva-devo jagat-patiḥ | 'vibhajātmānam' ity uktvā gato 'ntardhānam
 īśvaraḥ | antarhitasya devasya saśārīrasya bhūsvataḥ | pradīpasyeva
 śāntasya gatis tasya na vidyate | tatas teneritām vānīm so 'nvachintayata
 prabhuh | "Hiranyagarbho bhagavān yaḥ esha chhandasū stutaḥ | ekaḥ
 prajāpatiḥ pūrvam abhavat bhuvanādhipaḥ | tadā-prabhṛiti tasyādyo
 yajña-bhāgo vidhīyate | 'vibhajātmānam' ity uktas tenūsmi sumahātmanā |
 katham ātmā vibhajyaḥ syāt saṁśaya hy atra me mahān" |*

“Being desirous to create the world, the deity formerly meditated. As he meditated, a man (*purusha*) issued from his mouth. This man then approached the deity, [saying] ‘what am I to do?’ The god of gods, the lord of the world, answered smiling, ‘divide thyself.’ Having thus spoken, the lord vanished. The path of the radiant embodied deity, when he has vanished, is not known, like that [of the flame] of an extinguished taper. The lord then meditated [thus] upon the word which the deity had uttered: ‘This divine Hiraṇyagarbha, who is celebrated in the Vedic hymn, was formerly the one sole Prajāpati, the ruler of the world. Thenceforward the first half of the sacrifice is allotted to him. “Divide thyself,”—thus have I been commanded by that mighty being. But how is the self to be divided? Here I have great doubt.’” Then follow the verses which have been quoted in the third volume of this work, p. 13 f., to which I refer.

The Rāmāyaṇa, which I quote first according to the recension of Schlegel (which here coincides with the Serampore, and essentially with the Bombay, editions), thus describes the origin of the world:

Rāmāyaṇa (Schlegel's ed.), ii. 110, 2 ff.—*Imāṃ loka-samutpattiṃ loka-nātha nibodha me* | 3. *Sarvaṃ salilam evāsīt prithivī yatra nirmītā* |⁷⁶ *tataḥ samabhavat Brahmā sayambhūr daivataiḥ saha* | 4. *Sa varāhas tato bhūtā projjahāra rasundharām* | *asṛjache jagat sarvaṃ saha putraiḥ kṛitātmabhiḥ* | 5. *Ākāśa-prabhavo Brahmā śāśvato nityam aryayaḥ* | *tasmād Marīchiḥ sanjajōe Marīcheḥ Kāśyapaḥ sutatḥ* | 6. *Vivasvān Kāśyapāj jajne Manuḥ Vivasvataḥ smṛitah* | *sa tu Prajāpatiḥ pūrvam ityādi* |

Vaśiṣṭha says: “Lord of the people, understand from me this [account of] the origin of the worlds. 3. All was water only, in which the earth was formed. Thence arose Brahmā, the self-existent, *with the deities*. 4. He then, becoming a boar,⁷⁷ raised up the earth, and created the whole world *with the saints, his sons*. 5. Brahmā, eternal, and perpetually undecaying, sprang from the ether; from him, was descended Marīchi; the son of Marīchi was Kāśyapa. 6. From Kāśyapa sprang Vivasvat, and Manu is declared to have been Vivasvat's son. He (Manu) was formerly the Prajāpati,” etc.

⁷⁶ See Appendix A.

⁷⁷ Compare Śatapatha Brāhmaṇa, 14, 1, 2, 11, quoted above, p. 27.

It will be observed that here it is Brahmā who assumes the form of a boar to raise up the earth from under the ocean. In the Gauda recension of Gorresio, however, this function is transferred to Vishnu; and this I regard as one proof that this recension of the text is more modern than that followed by Schlegel. I have indicated by italics in my translations the important points in which the two recensions differ from one another.

Rāmāyaṇa (Gorresio's ed.), ii. 119, 2 ff.—*Imām loka-samutpattiṁ loka-nātha nibodha me* | 3. *Sarvaṁ salilam erāṣīt vasudhā yena nirmītā* | *tataḥ samabharat Brahmā svayambhūr Viṣṇur avyayaḥ* | 4. *Sa varāho 'tha bhūtvemām ujjahāra vasundharām* | *aṣṛijachcha jagat sarvaṁ sacharācharam avyayam* | 5. *Ākāśa-prabhavo Brahmā sāśvato nityam avyayaḥ* | *tasmād Marīchiḥ sanjajne Marīcheḥ Kaśyapaḥ sutāḥ* | 6. *Tataḥ paryāya-sargena Vivasvān aṣṛijad Manuṁ ityādi* |

“Lord of the people, understand from me this [account of] the origin of the worlds. 3. All was water only, through which the earth was formed. Thence arose Brahmā, the self-existent, *the imperishable Viṣṇu*. 4. He then, becoming a boar, raised up this earth, and created the whole world, *movable and immovable, imperishable*. 5. Brahmā, eternal, and perpetually undecaying, sprang from the ether; from him was descended Marīchi; the son of Marīchi was Kaśyapa. 6. By successive creation, Vivasvat created Manu,” etc.

It will be noticed that at the end of the third śloka, the reading of the first recension, viz. *Brahmā svayambhūr daivataiḥ saha*, “Brahmā, the self-existent, *with the deities*,” is, in the second, changed into *Brahmā svayambhūr Viṣṇur avyayaḥ*, “Brahmā, the self-existent, *the imperishable Viṣṇu*,” whereby Brahmā becomes a mere manifestation of Viṣṇu,—a character of which we have no hint in the earlier recension. Similarly the words which are given in Schlegel's recension, at the close of the fourth śloka, viz. *saha putraiḥ kṛitātmabhiḥ*, “with the saints, his sons,” are in the other recension altered into *sacharācharam avyayam*, “movable and immovable, and imperishable”—epithets descriptive of the world. This second alteration was rendered necessary by the first: for as soon as the god who is the subject of the passage had been changed from Brahmā to Viṣṇu, the mention of sons became inapplicable; as Viṣṇu is not described in the accounts of the creation as having any sons, whereas Brahmā is.

Compare with the fifth verse of the passage before us (in Schlegel's text), the Vishṇu Purāṇa, i. 7, 1 ff.; quoted in the first volume of this work, pp. 64 f. The accounts of Brahmā's descendants are not, however, always consistent. See Manu, i. 32 ff., and Vishṇu Purāṇa, i. 7, 12 ff., quoted in pp. 35 ff., and 64 f., of vol. i.

The origin of the world is similarly described in the Mahābhārata xii. 6805 f.

*Bhṛigur uvācha | Prajā-visargaṃ vividham Mūnaso manasā 'sṛijat |
saṃrakṣaṇārtham bhūtānāṃ śṛiṣṭam prathamato jalam | yaḥ prāṇaḥ
sarva-bhūtānāṃ vardhante yena cha prajāḥ | parityaktās cha naśyanti
tenedaṃ sarvam āṛṇitam | pṛithivī parvatāḥ meghāḥ mūrtimantaś cha ye
'pare | sarvaṃ tad rūṇaṇāṃ jñeyam āpas tastambhire yataḥ |
Brahmakalpe purā brahman brahmarshīnāṃ samāgame | loka-sambha-
va-sandehaḥ samutpanno mahātmanām | Te 'lishṭhan dhyānam ālambya
maunam āsthāya nīchalāḥ | tyaktāhārūḥ pavana-pāḥ divyaṃ varsha-
śatam divjāḥ | teshāṃ Brahmamayī rāṇī sarveshām śrotram āgamat |
divyā Sarasvatī tota sambabhūva nabhaslalāt | purā stimitam ākūśam
anantam achalopamam | nashṭa-chandrūrka-paranam prasuptam iva
sambabhaḥ | tataḥ saulam utpannaṃ tamasīvūparaṃ tamaḥ | tasmāch cha
salilotpīḍād udatishṭhata mūrutaḥ |*

“Bhṛigu says: Mānasa⁷⁸ (the Intellectual) formed by a mental effort the varied creation of living beings. For the preservation of creatures water was first produced,—water which is the breath of all creatures, by which they grow, and forsaken by which they die:—by it all things were covered. The earth, the mountains, the clouds, and other material objects;—all these things must be understood as aqueous, because the waters supported them” Bharadvāja asks how water, fire, air [or wind], and earth were created, and Bhṛigu replies: “Formerly, in an assemblage of Brāhman rishis, in the Brahmakalpa, a doubt arose in their minds as to the production of the worlds. These Brāhmins continued fixed in meditation and in silence, eating no food, drinking in only air, for a hundred years of the gods. A voice, of the essence of Brahmā, reached the ears of them all: the divine Sarasvatī

⁷⁸ This word is defined in v. 6775: *Mūnaso nāma yaḥ pūrvo viśruto vai maharṣi-
ḥ | anādi-nidhano devas tathā 'bhedyo 'jarāmaraḥ |* “The primeval god, without
beginning or dissolution, indivisible, undecaying and immortal, who is known and
called by great rishis Mānasa,” etc.

sprang forth from the heavens. Formerly the infinite ether, motionless, like a mountain,—moon, sun and air having been destroyed in it,—appeared as it were asleep. Then water was produced like another darkness (*tamas*) in darkness, and from the foam of that water arose air.”

Before proceeding to quote the other texts which I have to adduce regarding the egg of Brahṁā, I shall here introduce two quotations, to show how the assumption of the form of a boar, ascribed in the older recension of this passage of the Rāmāyaṇa to Brahṁā, is in works of a later date represented as the act of Viṣṇu. The first passage forms a part of the rapid enumeration of the twenty-two incarnations of Viṣṇu, in the Bhāgavata Purāṇa, i. 3, 7: *Drīṭīyaṁ tu bhavāyāsya rasā-tala-gatām mahīm | uddharishyann upādattu yajñeśaḥ saukaram vapuḥ* | “Secondly, with a view to the creation of this universe, the lord of sacrifice, being desirous to raise up the earth, which had sunk into the lower regions, assumed the form of a boar.”

The second passage to be adduced is from the Viṣṇu Purāṇa, i. 4, 1 ff. (p. 57 ff. of Wilson’s English trans., Dr. Hall’s ed., vol. i.), and has been already partly quoted in the first volume of this work, pp. 50 f. :

*Maitreya uvācha | Brahṁā Nārāyaṇākhyo ’sau kalpādanu bhagarān yathā | sasarjja sarva-bhūtāni tad āchakshva mahāmune*⁷⁹ | *Parāśaraḥ uvācha | prajāḥ sasarjja bhagavān Brahṁā Nārāyaṇātmakāḥ | prajāpati-patir devo yathā tan me niśāmaya* | *atīta-kalpāvasāne niśa-suptotthitāḥ prabhuḥ | sattvadrīktas tato Brahṁā śūnyaṁ lokam araikshata | Nārāyaṇaḥ paro ’chintyaḥ pareshān api sa prabhuḥ | Brahma-svarūpī bhaga-*

⁷⁹ I take the opportunity of quoting here an answer given in the Viṣṇu Purāṇa, i. 3, 1 ff. (p. 44 of Wilson’s trans. in Dr. Hall’s ed. vol. i.), to the question how it is conceivable that Brahṁā should create;—an answer which, if admitted as the only solution of the problem, would have rendered many speculations of the Indian philosophers unnecessary. *Maitreyaḥ uvācha | nirgunasyāprameyasya śuddhasyāpy amalātmanah | katham sargādikartṛitvam Brāhmaṇo ’bhyupapadyate | Parāśaraḥ uvācha | śaktayaḥ sarva-bhāvānām achintya-jñāna-gocharāḥ | yato ’to Brahmanas tās tu sargādyaḥ bhāva-śaktayaḥ | bhavanti tapasāṁ śreshṭha pāvakaḥ yathoshrutā* | “Maitreya asks: How can the agencies of creation, etc., be possible to Brahma, who is devoid of the [three] qualities, immeasurable, pure, and free from stain? Parāśara answers: Since powers which could not be imagined [?] are actually known to belong to all natures, therefore, O chief of ascetics, these powers of creative agency, etc., belong to the essence of Brahma, as heat is an attribute of fire.” Dr. Hall translates differently. See his note. Can the proper reading be *achintyāḥ* in place of *achintya*?

*an ānādiḥ sarva-sambhavaḥ | toyāntaḥ sa mahīm jñātrū jagaty ekārṇave
 prabhuḥ | anumānād tad-uddhāraṁ karttu-kūmaḥ Prajāpatiḥ | akarot
 sa tanūm anyām kalpādishu yathā purā | matsya-kūrmādikām tadrad
 vārāhaṁ vapur āshthitaḥ | reda-yajnamayaṁ rūpam aśeṣa-jagataḥ
 sthitaḥ | sthitaḥ sthīrātmā sarvātmā paramātmā Prajāpatiḥ | janaloka-
 gataiḥ siddhaiḥ Sanakādyair abhishṭutāḥ | praviveśa tada toyam ātmā-
 dhāro dharādharāḥ | nirīkshya taṁ tadā devī pātūla-talam āgatam |
 tushṭāva pranatā bhūtrū bhakti-namrā vasundharā | Prithivy uvācha |
 Namaste sarva-bhūtāya tubhyaṁ śankha-gudā-dhara | mām uddhar-
 āsmād adya traṁ tratto 'ham pūrvam utthitā | . . . sambhakṣhayitrū
 sakalāṁ jagaty ekārṇavīkṛite | śeṣe traṁ eva Gorinda chintyamāno
 manīṣikbhīḥ | bharato yat paraṁ rūpaṁ tan na jānāti kaśchana | avatār-
 eṣhu yad rūpaṁ tad archanti divaukaṣaḥ | trāṁ ārūdhya paraṁ Brahma
 yātāḥ muktīm mumukṣavaḥ | Vāsudevam anārūdhya ko mokṣaṁ sama-
 vāpsyati | . . . traṁ yajnas traṁ vashaṭkārāḥ traṁ oṁkārāḥ traṁ
 agnayaḥ | . . . Evaṁ samstūyamānas tu Prithivīyū prithivī-dharāḥ |
 sāma-svara-dhvaniḥ śrīmān jagarjja parighurgharam | tataḥ samutkṣhipya
 dharaṁ sa daṁṣṭrī ayā mahācarāhaḥ sphuṭa-padma-lochanāḥ | rasātālād
 utpala-patra-sannibhaḥ samutthito nīlaḥ ivāchalo mahān | . . . evaṁ
 samstūyamānas tu Paramātmā mahādharāḥ | ujjāhāra mahīm kṣhipraṁ
 nyastavāṁś cha mahāmbhasi | tasyopari jalaughasya mahatī naur ira
 sthitā | vītatatrāt tu dehasya na mahī yāti samplavam |*

“Maitreya said: Tell me, great Muni, how, at the beginning of the Kalpa, that divine Brahmā called Nārāyaṇa created all beings. Parāśara replied: Hear from me how the divine Brahmā, lord of the Prajāpatīs, who had the nature of Nārāyaṇa, created living beings. At the close of the past (or Pādma) Kalpa, Brahmā, the lord, endowed predominantly with the quality of goodness, awoke from his night-slumber, and beheld the universe void. He [was] the supreme lord Nārāyaṇa, who cannot even be conceived by others, existing in the form of Brahmā, the deity without beginning, the source of all things. [The verse given in Manu i. 10, and the Harivaṁśa, v. 36, regarding the derivation of the word Nārāyaṇa, is here quoted.] This lord Prajāpati, discovering by inference,—when the world had become one ocean,—that the earth lay within the waters, and being desirous to raise it up, assumed another form. As he had formerly, at the commencement of the [previous] Kalpas, taken the shape of a fish, a tortoise, etc. (so now), entering

the body of a boar,—a form composed of the Vedas and of sacrifice,—the lord of creatures, who throughout the entire continuance of the world remains fixed, the universal soul, the supreme soul, the self-sustained, the supporter of the earth, hymned by Sanaka and other saints residing in the Janaloka, entered the water. Beholding him then descended to Pātāla, the goddess Earth, bowing down, prostrated in devotion, sang his praise: ‘Reverence, bearer of the shell and club, to thee who art all things: raise me to-day from this place: by thee have I been formerly lifted. . . . Having swallowed up the universe, when the world has become one ocean, thou, Govinda, sleepest, meditated upon by the wise. No one knows that which is thy highest form: the gods adore that form which [thou assumest] in thy incarnations. Worshipping thee, the supreme Brahma, men desirous of final liberation have attained their object. Who shall obtain liberation without adoring Vāsudeva? Thou art sacrifice, thou art the vashaṭkāra (a sacrificial formula), thou art the oṃkāra, thou art the fires.’ Being thus celebrated by the Earth, the glorious upholder of the earth, with a voice like the chanting of the Sāmaveda, uttered a deep thundering sound. Then the great boar, with eyes like the expanded lotus, tossing up the earth with his tusk, rose up, resembling the leaf of the blue lotus, from the lower regions, like the great blue mountain. . . . [The boar is then again lauded by Sanandana and other saints, in a hymn, in the course of which his different members are compared in detail to some of the materials and implements of sacrifice, etc.—See Wilson’s Vishṇu Purāṇa, 2nd ed., i., pp. 63 ff.] Being thus hymned, the supreme Soul, the upholder of the earth, lifted the earth up quickly, and placed it upon the great waters. Resting upon this mass of waters, like a mighty ship, the earth does not sink, owing to the expansion of its bulk.”⁸⁰ See also the Mahābhārata iii. 10932 ff.

⁸⁰ Another instance in which an act ascribed to Brahmā by earlier writers is transferred to Vishṇu in the later Purāṇas, may be found in the story of the deluge in the Mbh., Vanaparva, 12, 797 ff. (see the first volume of this work, pp. 196 ff.), towards the conclusion of which, vv. 12, 797 f., the Fish declares himself to be Brahmā: *Athābravīd anīmishas tān ṛishīn sa hitas tada | aham Prajāpatir Brahmā yat-pancām nādhigamyate | matsya-rūpeṇa yūyaṇcha mayā ’smād mokṣitūḥ bhayāt |* “Then the god (*lit.* the unwinking), kindly-disposed, said to those rishis, ‘I am the Prajāpati Brahmā, above whom no Being is discoverable: by me in the form of a fish

• The *Linga Purāṇa*, however, which is of the *Saiva* class, and has not, as such, any interest in glorifying *Vishṇu*, describes *Brahmā* as the deity who took the form of a boar: Part i. 4, 59 ff.: *Rātrau chaikārṇave Brahmā nashṭe sthāvara-jaṅgame | sushvāpāmbhasi yas tasmād Nārāyaṇaḥ iti smṛitaḥ | śarvary-ante prabuddho vai dṛishṭvā śūnyaṁ charācharam | srashtuṁ tadā matiṁ chakre Brahmā brahma-vidāṁ varaḥ | udakair āplutāṁ kṣmāṁ tāṁ samādāya sanātanaḥ | pūrva-vat sthāpayāmāṣa vārūhaṁ rūpam āsthitaḥ |* “In the night, when all things movable and immovable had been destroyed in the universal ocean, *Brahmā* slept upon the waters, and is hence called *Nārāyaṇa*. At the close of the night, awaking, and beholding the universe void, *Brahmā*, chief of the knowers of *Brahma*, then resolved to create. Having assumed the form of a boar, this eternal [god] taking the earth, which was overflowed by the waters, placed it as it had been before.”

[In *Böhtlingk* and *Roth's* *Lexicon*, s. v. *varāha*, reference is made to a further passage from the *Taitt. S.* vi. 2, 42, in which the boar is mentioned (see above, pp. 27 f.). I quote this with another story which follows it: *Yajno devebhyo nilāyata Vishṇurūpam kṛtvā | sa prithivīm prāviśat | taṁ devāḥ hastān saṁrabhya aichhan | tam Indiraḥ upary upary aty akrāmat | so 'bravīt “ko mā 'yam upary upary aty akramīd” iti | “aham durge hantū” iti | atha “kas tvam” iti | “aham durgād āhartā” iti | so 'bravīd “durge vai hantū avoohathāḥ | varāho 'yam vāmamoshāḥ saptānām girīnām parastād vittaṁ vedyam*

you have been delivered from this danger.’” Compare the story as told in the *Bhāg. Pur.* (and see *Burnouf*, Pref. to *Bhāg. Pur.*, iii. p. xxiii.). *Bhāg. Pur.* viii. 24, 4: *Ity ukto Vishṇurātena bhagavān Vādarāyaṇiḥ | uvācha charitaṁ Vishnor matsya-rūpeṇa yat kṛtam | S'ukaḥ uvācha | 7. āsīd atīta-kalpānte Brāhmo naimittiko layaḥ | samudropaplutās tatra lokāḥ bhūrādāyo nṛipa | 8. Kālāgata-nidrasya dhātuh śīṣayishor balī | mukhato niḥśritān vedūn Hayagrīvo 'ntike' harat | 9. Jñātvā tad dānavendrasya Hayagrīvasya cheshtitam | dadhūra sapharīrūpam bhagavān Hurirīvaraḥ ityādi |* “Being thus addressed by *Vishṇurāta*, the divine *Vādarāyaṇi* related the deed of *Vishṇu* done by him under the form of a fish. *S'uka* said . . . 7. At the end of the past *Kalpa* there was a *Brāhma*, or partial, dissolution of the universe (see *Wilson's Vish. Pur.*, 2nd ed., vol. i., p. 113; vol. v., p. 186); in which the earth and other worlds were submerged under the ocean. The powerful *Hayagrīva* [coming] near, snatched away the *Vedas* which had issued from the mouth of the creator, who from drowsiness, which had supervened through time, was disposed to sleep. Having discovered this deed of *Hayagrīva*, chief of the *Dānavas*, the divine lord, *Hari*, took the form of a sapharī fish,” etc.

Asurānām bibharti taṁ jahi yadi durge hantā 'si' iti | sa darbha-puñjīlam udvrihya sapta girin bhittvā tam ahan | so 'bravīd 'durgād vai āhartā avocathāḥ | etam āhara' iti | tam ebhyaḥ yajnaḥ eva yajnam āharat | yat tad vittaṁ vedyam asurānām avindanta tad ekam vedyai veditvam | Asurānām vai iyaṁ agre āsīt | yāvad āsīnaḥ parūpaśyati tāvad devānām | te devāḥ abruvann "astv eva no 'syām api" iti | "Kiyad vo dāsyāmaḥ" iti | yāvad iyaṁ salūrvrikī triḥ parīkrāmati tāvan no datta" iti | sa Indraḥ salūrvrikī-rūpaṁ kṛtvā imām triḥ sarvataḥ paryākrāmat | tad imām avindanta | yad imām avindanta tad vedyai veditvam | sū vai iyaṁ sarvā eva vedīḥ |

"The sacrifice, assuming the form of Vishṇu, disappeared from among the gods, and entered into the earth. The gods joined hands, and searched for him. Indra passed over above him. He (Vishṇu) said, 'Who is this who has passed over above me?' (Indra replied :) 'I am he who slays in a castle; but now who art thou?' (Vishṇu said :) 'I am he who carries off from a castle.' He (Vishṇu) said: 'Thou hast said *a slayer in a castle*. This boar, the plunderer of wealth, keeps the goods of the Asuras on the other side of seven hills. Kill him, if thou art *a slayer in a castle*.' He (Indra), plucking up a bunch of Kuśa grass, pierced through the seven hills, and slew him. He (Indra) then said: 'Thou hast said *I am he who carries off from a castle*; so carry him off.' He (Vishṇu), the sacrifice, carried off the sacrifice for them. Inasmuch as they obtained (*avindanta*) these goods of the Asuras, this is one reason why the altar is called *vedi*.

"This earth formerly belonged to the Asuras, whilst the gods had only as much as a man can see when sitting. They (the gods) said, 'Let us have a share in this earth also?' 'How much shall we give you?' (asked the Asuras). 'As much as this she-jackal can go round in three (steps).' Indra, assuming the form of a she-jackal, stepped all round the earth in three (strides). Thus the gods obtained (*avindanta*) it. And from this circumstance the altar derives its name of *vedi*."

Compare the various stories about the original position of the gods in reference to the Asuras, given above, and in the fifth vol. of this work, p. 15, note].

•To return to the mundane egg. In the Vishnu Purāṇa i. 2, 45 ff. we have the following account of its production, in which the simplicity of the older mythical conceptions is destroyed by the intermixture of metaphysical ideas borrowed from the Sāṅkhya philosophy. In fact, though it forms here the subject of a magniloquent description, the egg was an element in the cosmogonic traditions with which any writers less ingenious and fanciful than the authors of the Purāṇas would, perhaps, have found it somewhat inconvenient to deal in such a way as to harmonize with the current philosophical speculations: *Ākāśavāyu-tejāṃsi salilam prithivī tathā | śabdādībhir gunair brahman saṁyuktāny uttarottaraiḥ | sântūḥ ghorās cha mūḍhās cha viśeshās tena te smṛitāḥ | nānāvīryyāḥ prithag-bhūtās tatas te saṁhatiṁ vinā | nāsa-knuvan prajāḥ srashtum asamūgamya kṛtsnaśaḥ | sametyānyonya-saṁyogam paraspara-samāśrayāḥ | eka-sanghāta-lakṣhyūś cha samprāpyaikyam aśeshataḥ | Purushādhishṭhitatvāch cha Pradhānānugraheṇa cha | mahadūdāyo viśeshāntūḥ andam utpādayanti te | tat kramena virridhāṁ tu jala-budbuda-vat samam | bhūtebhyo 'ndam mahābuddhe vṛihat tad udake śayam | prākṛitāḥ. Brahma-rūpasya Vishnoḥ saṁsthānam uttamam | tatṛāvyakta-svarūpo 'sau vyakta-rūpī jagat-patih | Vishnur Brahma-svarūpeṇa svayam eva vyavasthitah | Meru-tulyam abhūt tasya jarāyus cha mahādhārūḥ | garbhodakam samudrās cha tasyūsan sumahātmanah | sūdrī-dvīpa-samudrās cha sajjotir loka-saṅgrahaḥ | tasminn ande 'bhavad vipra sa-devāsura-mānushah | vāri-vahny-anīlākāśais tato bhūtādīnā vahih | vṛitāṁ dasagunair andam bhūtādir mahatū tathā | avyaktenāvrito brahmaṁs taiḥ sarvaiḥ sahito mahān | ebhir āvaranair andam saptaabhiḥ prākṛitair vṛitam | nārikela-phalasyāntar vījam vāhya-dalair iva | jushan rajo-guṇam tatra svayam viśveśvaro Hariḥ | Brahmā bhūtvā 'sya jagato viśṛiṣṭau sampravarttate |*

“Ether, air, fire, water and earth, when joined in order, with sound and the other qualities in succession, are then called specific, being soothing, terrific, or stupefying,⁸¹ but being of different powers, and separated from one another, they could not, without contact, and without being combined together, produce living creatures. [At length] having attained to mutual conjunction, being dependent upon each other, having a tendency to amalgamation, and having so attained an

⁸¹ See Wilson's Sāṅkhya Karikā, pp. 119 ff., and Vishnu Pur., 2nd ed., vol. i., p. 38 ff.

entire unity,—being presided over by Puruṣa (spirit) and favoured by Pradhāna (matter), these principles, commencing with Mahat (intellect), and down to the gross elements inclusive, generate an egg. Gradually augmented from the elements, smooth like a bubble of water, that vast egg, resting on the water, was the material and appropriate receptacle of Viṣṇu in the form of Brahmā. There, undiscernible in his essence, Viṣṇu, the lord of the world, himself abode in a discernible shape, in the form of Brahmā. It was like mount Meru; the mountains were the womb, and the seas were the uterine fluids of that vast [production]. In that egg, O Brahmān, were collected the worlds, with their hills, continents, and oceans, the luminaries, the gods, Asuras, and men. This egg was enveloped externally by water, fire, air, ether, and the source of the elements (*bhūtādi*, i.e. *ahankāra*) increasing in tenfold progression; and in the same way 'Ahankāra' was invested by 'Mahat' and Mahat with all these [aforesaid principles] was surrounded by the indiscreet principle (*Pradhāna*). The egg is enveloped in these seven material coverings, as the seed within the cocoa-nut is surrounded by the outward husks. Assuming there the quality of passion (*rajas*) Hari, the universal lord, himself becoming Brahmā, engages in the creation of this world."

The Viṣṇu Purāṇa does not connect the egg any further with the creation, or tell us how it became divided, etc., etc.

The Linga Purāṇa, Part i., 3, 28 ff., gives a similar description of the egg: *Mahādūdi-viśeshāntāḥ hy anḍam utpādayanti cha | jala-bud buda-vat tasmāt avatīrṇaḥ Pitāmahaḥ | sa eva bhagavān Rudro Viṣṇuḥ viśvagataḥ prabhuḥ | tasminn anḍe tv ime lokāḥ antar viśvam idaṁ jagat | anḍam daśa-guṇenaiva nabhasā vāhyato vṛitam | ākāśaś chāvṛitas tadva- ahankāreṇa śabdajāḥ | mahatū śabda-hetur vai pradhānenāvṛitaḥ svayam | saptaṇḍāvaranāny āhuḥ tasyātmā Kamalāsanah | koṭi-koṭy-ayutāny atr- chāṇḍāni kathitāni tu | tatra tatra chaturvaktrāḥ Brahmāṇo Haray- Bhavāḥ | śriṣṭāḥ pradhānena tadā labdhvā Sambhostu sannidhim ityādi*

"And these principles, from Mahat to the gross elements inclusive generate an egg, like a bubble of water, from which issued the Paren [of the universe], who was the same as divine Rudrā, and Viṣṇu, the omnipresent lord. Within that egg were these worlds,—this entire universe. The egg was externally invested with a tenfold ether; in like manner, the ether, sprung from sound, was surrounded by 'ahankāra'

the cause of sound (*ahankāra*) by Mahat, and the latter itself by Pradhāna. These men call the seven coverings of the egg; its soul is Kamalāsana (Brahmā). Here ten thousand crores of crores of eggs are declared (to exist), in which four-faced Brahmās, Haris, and Bhavas (Sivas) were created by Pradhāna, which had attained to proximity with Sambhu (Siva)."

The Bhāgavata Purāṇa has the following passage on the same subject in the third Book, in answer to an inquiry how the Prajāpatīs created the world:

Bhāg. Pur. iii. 20, 12 ff.—*Maitreyaḥ uvācha | Daivena durvitarkyena parenānimishena cha | jātakshobhād bhagavato mahān asīd guṇa-trayaṭ |* 13. *Rajaḥ-pradhānād mahatas trilingo daiva-choditāt | jātakaḥ sasarija bhūtādir viyadādīni panchaśaḥ |* 14. *Tāni chaikaikaśaḥ srashtum asam-arthāni bhautikam | saṁhatya daiva-yogena haimam andam avāśṛjan |* 15. *So 'sayishṭābdhi-salile anda-kosho nirātmakaḥ | sūgraṁ vai varsha-sāhasram anvaṁśīt tam īśvaraḥ |* 16. *Tasya nūbher abhūt padmaṁ sahasrārkoruḍḍhiti | sarva-jīva-nikāyauko yatra svayam abhūt Svarāt |* 17. *So 'nuviṣṭo bhagavatā yaḥ śete salilāsaye | loka-saṁsthām yathā-pūrvam nirmame saṁsthayā svayā |*

"Maitreya said:

12. "The Great principle (Intelligence) arose from the three qualities agitated by the Divine Being in consequence of an inscrutable destiny, supreme and ever wakeful. 13. Springing from the Great principle (in which the quality of passion prevailed, and which was impelled by destiny), the source of the elements (*bhūtādi* or *ahankāra*), characterized by the three qualities (*guṇas*), created the ether and other principles, in groups of five. 14. These principles being severally unable to create, deposited, when united by the action of destiny, a golden egg formed of the elements. 15. This egg-shell lay lifeless on the waters of the ocean: the Lord dwelt in it for a complete [period of a] thousand years. 16. From his navel sprang a lotus splendid as a thousand suns, the abode of all living things, where Svarāt (Brahmā) himself was born. 17. He penetrated by the Divine Being who reposes on the receptacle of waters, constructed as before, the substance (*saṁsthā*) of the worlds with his own substance."

The same ideas are repeated in a later chapter of the same book,

Bhāg. Pur. iii. 26, 50 ff.: *Etāny asaṁhatya yadā mahad-ādīni sapta*

vai | kāla-karma-guṇopeto jagadūdir upāviśat | 51. *Tatas tenānuvid-
dhebhya [kshubhitebhyaḥ, Comm.] yuktebhya 'ṇḍam achetanam utthitam
Puruṣo yasmād udatiṣṭhad asau Virāt |* 52. *Etad aṇḍam viśeṣākhyān
krama-vṛiddhair dasottaraiḥ | toyādibhiḥ parivṛitam pradhānenāvṛitair
vahiḥ | yatra loka-vitāno 'yaṁ rūpam bhagavato Hareḥ |* 53. *Hiraṇ-
mayād aṇḍa-kōṣhād utthāya salile-śayāt | tam āviśya mahādevo bahudhā
nirbibheda kham [chhidram, Comm.]* 54. *Nirabhidyatāsya prathamam
mukhaṁ vānī tato 'bhavad ityādi |*

50. "When these seven principles, Mahat and the rest, remained uncombined, the [god who is the] source of the universe entered into them, united with time, action, and the qualities. 51. Then out of these principles penetrated by him, and combined, there arose a lifeless egg, from which sprang Puruṣa, viz. that Virāt. 52. This egg, named Viśeṣa (the specific) was surrounded by water, and other elements gradually increasing in extent by a tenfold progression, which in their turn were externally invested by Pradhāna. In this egg [was formed] this expanse of worlds, which is the form of the divine Hari. 53. Having arisen out of the envelopment of this golden egg reposing upon the water, the great god, pervading it, opened up many apertures. 54. First his mouth was divided, from which speech issued," etc.

The same process is also described in the second book of the same Purāṇa, sect. 5, 32 ff.; but it is unnecessary to adduce more than a verse or two of the passage.

34. *Varṣa-pūga-sahasrānte tad aṇḍam udakeśayam | kāla-karma-
svabhāva-stho jīvo 'jīvam ajīvayat |* 35. *Sa eva puruṣas tasmād aṇḍam
nirbhidyā nirgataḥ | sahasrorv-anghri-bāhv-akṣaḥ sahasrānana-śīrṣhāvān |*

34. "At the end of many thousand years, the Life (Jīva) residing in time, action, and nature, gave life to that lifeless egg reposing on the water. 35. Splitting the egg, Puruṣa issued forth with a thousand thighs, feet, arms, eyes, faces, and heads."

The same subject is yet again referred to in another text of the same work.

Bhāg. Pur. ii. 10, 10 f.: *Puruṣo 'ṇḍam vinirbhidyā yadā "dau sa
vinirgataḥ | ātmano 'yanam anvichhann apo 'srākṣhīch'chhuchiḥ śuohīḥ |
tāsv avātsit svasṛiṣṭṣu sahasra-parivatsarān | tena Nārāyaṇo nāma
yad āpuḥ puruṣodbhavāḥ |*

10. "When, splitting the egg, Puruṣa first issued from it, seeking

a receptacle for himself, he created the pure waters, himself pure. 11. In these waters created by himself he dwelt a thousand years. Hence he is named Nārāyaṇa, because the waters were produced from Purusha."

The story about Brahmā's incestuous passion for his own daughter, which is sometimes alluded to in the Purāṇas, is thus noticed in the Śatapatha Brāhmaṇa, 1; 7, 4, 1 ff.⁸²—*Prajāpatir ha vai svām duhitaram abhidadhyau divaṁ vā ushasaṁ vā 'māthun्य endyā syām' iti taṁ sambabhūva* | 2. *Tad vai devānām āgaḥ āsa 'yaḥ itthaṁ svām duhitaram asmākaṁ svasūraṁ karoti' iti* | 3. *Te ha devāḥ ūchur 'yo 'yaṁ devaḥ paśūnām īshṭe 'tisandhaṁ vai ayaṁ charati yaḥ itthaṁ svām duhitaram asmākaṁ svasūraṁ karoti vidhya imam' iti* | *taṁ Rudro 'bhyāyatya viryādha tasya sāmi retāḥ prachaskanda tathā id nūnaṁ tad āsa* | 4. *Tasmād etad ṛishinā 'bhyānūktam 'pitā yat svām duhitaram adhiṣṭkan kshmayā retāḥ sanjagmāno nishinchad' iti tad āgni-mārutam ity ukthaṁ tasmīṁs tad vyākhyāyāte yathā tad devāḥ retāḥ prājanayan* | *teshām yadā devānām krodho vyaid atha Prajāpatim abhishajyaṁs tasya taṁ śalyaṁ nirakṛintan* | *sa vai yajnaḥ eva Prajāpatiḥ* |

"Prajāpati cast his eyes upon his own daughter, either the Sky, or the Dawn, [desiring] 'May I pair with her.' So [saying] he had intercourse with her. 2. This was a crime in the eyes of the gods, who said: '[He is guilty] who acts thus to his own daughter, our sister.' 3. The gods said: 'This god who rules over the beasts, commits a transgression in that he acts thus to his own daughter, our sister: pierce him through.' Rudra aimed at, and pierced, him. Half of his seed fell to the ground. So it happened. 4. Accordingly this has been said by the ṛishi (R. V. x. 61, 7), 'when the father embracing his daughter, uniting with her, discharged his seed on the earth,' etc. This is a hymn addressed to Agni and the Maruts; and it is there related in what manner the gods generated this seed. When the anger of the gods had passed away, they applied remedies to Prajāpati, and cut out of him the arrow. Prajāpati is sacrifice."

The following is the context of the passage of the Rig-veda referred

⁸² See the passages from the Aitareya Brāhmaṇa and the Matsya Purāṇa on the same subject, with the remarks subjoined, in the first vol. of this work, pp. 107 ff.

to in the preceding legend, which refers apparently to some atmospheric phenomenon. It is hard to say what gods or powers of nature are denoted by the father and the daughter respectively,⁸³ and the passage is obscure and difficult to translate, even with the aid of Sāyana's comment, for a copy of which I am indebted to Professor Müller. The 4th verse is addressed to the Aśvins. The commentator regards verses 5-7 as intended to show how "Rudra Prajāpati created Rudra Vāstoshpati with a portion of himself:" (*Yathā svāmśena bhagavān Rudraḥ prajāpatiḥ Vāstoshpatiṁ Rudram asṛijāt tad etad-ūdibhir tisribhir vadati.*)

R. V. x. 61, 4: *Krishnā yad goshu aruṇīshu sīdad divo napūtā Aśvinā huve vām | vītam me yajnam āgatam me annam vavanvāmsū na isham asmṛita-dhrū |* 5. *Prathishṭa yasya vīrakarmam ishnaḥ anushṭhitaṁ nu naryyo apauhat | punas tad ūvrihati yat kanāyāḥ duhitur āḥ anubhṛitam anarvā |* 6. *Madhyā yat kartvam abhavaḥ abhīke kāmam kṛinvāne pitari yuvatyām | manānag reto jahatur viyantā sūnau nishiktaṁ sukṛitasya yonau*⁸⁴ | 7. *Pitā yat svām duhitaram adhishkṇan kshmayā retāḥ sanjagmāno nishinchat | svādhyo ajanayan brahma devāḥ vāstoshpatiṁ vratapām nira-takshan |*

"When the dark female (night) stands among the tawny cows (rays of the dawn?), I invoke you twain, Aśvins, sons of the Sky."⁸⁵ Come eagerly to my sacrifice, come to my oblation, as desiring sustenance, ye who do not disappoint my longings.⁸⁶ 5. That male, whose prolific virile (organ) was extended, now withdrew it, after it had been sent forth. Again the irresistible [god] draws forth that which had been

⁸³ In S'atapatha Brāhmaṇa vi. 1, 2, 1 ff., it is related that Prajāpati, being desirous of creating, connected himself with various spouses, or associates, for this purpose, first,—in the form of, or by means of, Agni,—with the Earth (*So 'gninā pṛithivīm mithunaṁ samabhavat*): from which union sprang an egg, and thence Vāyu; next, through Vāyu he united himself with the Air (*antariksha*, neuter), and again an egg was produced, and thence Āditya (the Sun); thirdly, through Āditya he connected himself with Dyaus (the Sky); fourthly, fifthly, sixthly, and seventhly, through his mind (*manas*) with Vāch; the result of which, in each of the last four cases, was his own pregnancy (*garbhī abhavat*).

⁸⁴ The same phrase occurs in R. V. iii. 29, 8.

⁸⁵ See the fifth vol. of this work, pp. 234 and 239.

⁸⁶ Such is the meaning given by Professor Roth to *asmṛita-dhrū* from *a+smṛita+dhru*, "not suffering what I have desired to fall." See s.v. 2, *dhru*. Sāyana renders it, *asmṛita-drohan mayi droham asmarantau |* "forgetting injury—forgetting injury to me."

introduced [into the womb of] his youthful daughter. 6. [They then did] in the midst that which was to be done at their contact, when the father loved the youthful damsel,—separating from each other, they discharged a little seed which was shed on the surface, on the place of holy ceremonies. 7. When the father, bent on impregnating his own daughter, united with her, discharged his seed on the earth, the benevolent gods generated prayer, they fashioned Vāstoshpati, the protector of sacred rites.”

The same story is repeated in the later literature, as in the Bhāgavata Purāṇa iii. 12, 28 ff., only that Vāch is the daughter of Brahmā who is there spoken of: *Vācham duhitaram tanvīm Svayambhūr haratīm manah | akāmām chakame kshattah sakāmah iti nah śrutam | 29. Tam adharme kṛita-matim vilokya pitaram sutāḥ | Marīchi-mukhyāḥ munayo viśrambhāt pratyabodhayan | 30. Naitat pūrvaiḥ kṛitam tvad ye na karishyanti chūpare | yas tvam duhitaram gachher anigrihyāṅgajam prabhuḥ | 31. Tejīyasām api hy etad na suslokyam jagadguro | yad vṛittam anutishthan vai lokah kshemāya kalpate | 32. Tasmai namo bhagavate ya idam svena rochishā ātmasthaṁ vyanjayāmāsa sa dharmam pātum arhati | 33. Sa itthaṁ grīṇataḥ putrān puro drishtvā prajāpatīm | prajāpati-patis tanvaṁ tatyāja vrīḍitas tadā | tām diśo jagrihur ghorām nīharam yad vidus tamah |*

“We have heard, O Kshatriya, that Svayambhū (Brahmā) had a passion for Vāch, his slender and enchanting daughter, who had no passion for him. The Munis, his sons, headed by Marīchi, seeing their father bent upon wickedness, admonished him with affection: ‘This is such a thing as has never been done by those before you, nor will those after you do it,—that you, being the lord, should sexually approach your daughter, not restraining your passion. This, O preceptor of the world, is not a laudable deed even in glorious personages, through imitation of whose actions men attain felicity. Glory to that divine being (Vishṇu) who by his own lustre revealed this [universe] which abides in himself,—he must maintain righteousness.’ Seeing his sons, the Prajāpatis, thus speaking before him, the lord of the Prajāpatis (Brahmā) was ashamed, and abandoned his body. This dreadful body the regions received, and it is known as foggy darkness.”

This legend of Brahmā and his daughter, though, as appears from the passage in the Śatapatha Brāhmaṇa, it has occasioned scandal among

the Indian writers from an early period, is not to be regarded in the same light as many other stories regarding the licentious actions of some of the other gods. The production of a female and her conjunction with the male out of whom she was formed, is regarded in Manu i. 32, as one of the necessary stages in the cosmogonic process (and finds its near parallel in the book of Genesis): *dvidhā kṛtvā 'tmano deham arddhena puruṣho 'bhavat | arddhena nārī tasyāṁ sa Virājam asṛjāt prabhuh* | “Dividing his own body into two, [Brahmā] became with the half a man, and with the half a woman; and in her he created (i.e. according to the commentator, begot)⁸⁷ Virāj.” Compare also the passage from the Viṣṇu Purāṇa i. 7, 12 ff. quoted in the first volume of this work, p. 65, and the passage from the Satap. Brāhmaṇa cited in the same vol., p. 25 f.⁸⁸ On the injustice of ascribing an immoral character to the Hindu writings, or to the deities whom they describe, on the ground of such legends as the one before us, or of the dialogue between Yama and Yamī in the 10th hymn of the tenth Maṇḍala of the Rīg-veda, see some instructive remarks by Prof. Roth in the third vol. of the Journal of the American Oriental Society, pp. 332–337.

The case is different, however, with another class of stories, which are frequently to be met with in the Itihāsas and Purāṇas, in which various adulterous amours, of the Aśvins, Indra, Varuṇa, and Kṛishṇa, are described.—See the passages from the Satapatha Brāhmaṇa, iv. 1, 5, 1 ff.; the Mahābhārata, Vanaparva, v. 10, 316 ff., quoted or abstracted in the fifth vol. of this work, pp. 250 ff., and in Indische Studien, i. 198; the Rāmāyaṇa i. 48, 16 ff. (Schlegel's and Bombay ed., Gorresio's ed. i. 49); and the passages quoted from the Mbh. in the first volume of this work, pp. 310, 466 (with note), and 467. In all these cases a licentious character is evidently attributed to the gods.⁸⁹

⁸⁷ *Maithuna-dharmena Virāt-sañjanam puruṣam nirmitavān |*

⁸⁸ “The Matsya P. has a little allegory of its own on the subject of Brahmā's intercourse with S'atarūpā; for it explains the former to mean the Vedas, and the latter the Sāvitrī, or holy prayer, which is their chief text; and in their cohabitation there is therefore no evil: *Veda-rāṣiḥ smṛito Brahmā Sāvitrī tad-adhishṭhitā | tasmān na kaśchid doṣhoḥ syāt Sāvitrī-gamane vibhoḥ* |” —Wilson's Viṣṇu Pur., 2nd ed., vol. i., p. 108, note. See the first vol. of this work, p. 112.

⁸⁹ Kumārila Bhaṭṭa, however, attempts to explain allegorically not only the dalliance of Brahmā with his own daughter, but also the adultery of Indra with Ahalyā.—See the passage quoted from him and translated in Müller's Anc. Sansk.

In the case of Krishna the following is the reasoning by which the author of the Bhāgavata Purāṇa attempts to quiet the scruples of some of the purer-minded among the devotees of the pastoral deity, and to vindicate his morality, by seeking to impart a mystic character to those loose adventures which had been the occasion of scandal to them, though, no doubt, well suited to the taste of his coarser worshippers.

Bhāg. Pur., x. 33, 27 ff.—*Rājā uvācha | saṁsthāpanāya dharmasya prasamāyetaṛasya cha | avatīrno hi bhavagūṇ aṁśena jagadīśvaraḥ |* 28. *Sa katham dharma-setūnām vaktā kartā 'bhirakṣitā | pratīpam ācharad brahman paradūrābhimarśanam |* 29. *Āptakamo Yadu-patiḥ kṛitavūṇ vai jugupsitam | kim-abhiprāyaḥ etaṁ naḥ saṁśayaṁ chhindhi suvrata |* *S'rī-S'ukaḥ uvācha |* 30. *Dharma-vyatīkramo dṛiṣṭaḥ īśvarānāncha sāhasam | tejīyasāṁ na doṣhūya vahneḥ sarvabhujō yathā |* 31. *Naitat samācharej jātu manasā 'pi hy anīśvaraḥ | vinaśyaty ācharan maudhyād yathā 'rudro 'bdhijāṁ viṣham |* 32. *Īśvarānām vachāḥ satyaṁ tathairā-charitaṁ kvachit | teshāṁ yat sva-vacho yuktam buddhimāṁs tat samā-charet |* 33. *Kuśalā-charitenaishām iha svārtho na vidyate | viparyayena vā 'nartho nirahankāriṇām prabho |* 34. *Kimutākhila-sattvānām tiryāṇ-martya-divaukasām | īsituḥ chesitāvyānūṁ kuśalākuśālvayāḥ |* 35. *Yat pāda-pankaju-parāga-nisheva-triptāḥ yoga-prabhāva-vidhutākhila-karma-bandhāḥ | svairāṁ charanti munayo 'pi na nahyamānās tasyechhayā 'tta-vapushaḥ kutaḥ eva bandhaḥ |* 36. *Gopīnām tat-patīnāncha sarveshām eva dehinām | yo 'ntaḥ charati so 'dhyakṣaḥ kṛīḍanenecha deha-bhāk |* 37. *Anugrahūya bhūtānām mānuṣhāṁ deham āśritaḥ | bhajate tādrīṣiḥ kṛīḍāḥ yāḥ śrutvā tat-paro bhavet |* 38. *Nāsūyan khalu Kṛishnāya mohitās tasya māyayā | manyamānāḥ sva-parśvasthān svān svān dārān Vrajaukasāḥ |* 39. *Brahma-rūtre upāvṛitte Vāsudevānumoditāḥ | anichhantyo yayur gopyāḥ sva-grīhān bhagavat-priyāḥ* ⁹⁰ |

Lit., pp. 529 f. In the Rāmāyana i. 49 Indra tells the gods that his adulterous act had tended to their benefit, by exciting the wrath of Gautama and so neutralizing the fruit of those austerities of the saint which threatened danger to the celestials. On this the commentator in the Bombay ed. remarks: *Dharma-dhurendharasyāpi S'akrasya adharme parivṛittau vījāṁ darsāyitum āha* | "What follows is said to show what was the ground of Indra's practising unrighteousness, though he is the supporter of righteousness."

⁹⁰ This passage is partly quoted in my Mata-parīkṣhā, published in Calcutta in 1862, p. 87; and in Prof. Banerjea's Dialogues, p. 323 f.

"The king said: 27. The divine lord of the world became partially⁹¹ incarnate for the establishment of virtue, and the repression of its opposite. 28. How did he, the expounder, author, and guardian of the bulwarks of righteousness, practise its contrary, the corruption of other men's wives? 29. With what object did the lord of the Yadus (Krishna) perpetrate what was blameable? Resolve, devout saint, this our doubt. Suka said: 30. The transgression of virtue, and the daring acts which are witnessed in superior beings, must not be charged as faults to those glorious persons, as no blame is imputed to fire, which consumes fuel of every description. 31. Let no one other than a superior being ever even in thought practise the same: any one who, through folly, does so, perishes, like any one not a Rudra [drinking] the poison produced from the ocean.⁹² 32. The word of superior beings is true, and so also their conduct is sometimes [correct]: let a wise man observe their command, which is right. 33. These beings, O king, who are beyond the reach of personal feelings, have no interest in good deeds done in this world, nor do they incur any detriment from the contrary. 34. How much less can there be any relation of good or evil between the lord of all beings, brute, mortal, and divine, and the creatures over whom he rules? (i.e. since he is entirely beyond the sphere of virtue and vice, how can any of his actions partake of the nature of either?) 35. Since Munis, who are satisfied by worshipping the pollen from the lotus of his feet, and by the force of abstraction have shaken off all the fetters of works,—since even they are uncontrolled, and act as they please, how can there be any restraint upon him (the Supreme Deity) when he has voluntarily assumed a body? 36. He who moves within the gopīs (milkmen's wives) and their husbands, and all embodied beings, is their ruler, who only in sport assumed a body upon earth. 37. Taking a human form out of benevolence to creatures, he engages in sports such as that those who hear of them may become devoted to himself. 38. The [male] inhabitants of Vraja harboured no ill-will to Krishna, since, deluded

⁹¹ Comp. Mbh. i. 2785. *Yas tu Nārāyaṇo nāma deva-devaḥ sanātanaḥ | tasyāṁśo mānushesho āsīd Vāsudevaḥ pratāpavān* } See further passages to be quoted in chapter ii., sect. v., below.

⁹² This refers to the poison drunk by Ś'iva at the churning of the ocean. See Rāmāyaṇa i. 45, 26, ed. Schlegel, and Wilson's Vishṇu Purāṇa, note p. 78 (1st ed.). The passage of the Rāmāyaṇa will be quoted further in chap. iii., sec. vi.

by his illusion, they each imagined that his own wife was by his side. 39. When Brahmā's night had arrived, the gopīs, beloved and gladdened by Kṛishṇa, departed unwillingly to their own homes."

This passage is followed (v. 40) by an assurance on the part of the author of the Purāṇa, that the person who listens with faith to the narrative of Kṛishṇa's sports with the cowherds' wives, and who repeats it to others, shall attain to strong devotion to that deity, and shall speedily be freed from love, that disease of the heart (*vikrīḍitaṁ Vraja-vadhūbhir idam̐ cha Viṣṇoḥ śraddhānvito 'nuśrīṇuyād atha varṇayed yaḥ | bhaktim parām bhagavati pratilabhya kāmam̐ hrid-rogam̐ āśv apahinoty achireṇa dhīraḥ*). A remarkable instance of homœopathic cure, certainly!

I quote the remarks of the commentator, S'rīdhara Svāmin, on verses 30 ff. of this passage: 30. *Paramēśvare kaimutika-nyāyena parihartuṁ sāmānyato mahatām̐ vṛittam̐ āha 'dharmavyatikramah̐' iti | 'sāhasan̐cha drishṭam̐' Prajāpatīndra-Soma-Viśvāmitrādīnām̐ | tachcha teshām̐ tejasvinām̐ doshāya na bhavatīti |* 31. *Tarhi 'yad yad ācharati śreshtah̐' iti nyāyena anyo 'pi kuryād ity āsankya āha 'naitad' iti | 'anīśvaro' dehūdi-para-tantro yathā Rudra-vyatirikto viṣham̐ ācharan bhakshayan |* 32. *Katham̐ tarhi sadāchārasya prāmānyam̐ atah̐ āha 'īśvarūnām̐' iti | teshām̐ vacchah̐ satyam̐ atas tad-uktam̐ āchared eva | ācharitam̐ kvachit satyam̐ atah̐ 'sva-vacho yuktaṁ' teshām̐ vacchāsū yad uktam̐ aviruddham̐ tat tad eva ācharet |* 33. *Nanu tarhi te 'pi kim evam̐ sāhasam̐ ācharanti tatra āha 'kusale' ti | prārabdha-karma-kṣapana-mātram̐ eva teshām̐ kṛityam̐ na anyad ity arthah̐ |* 34. *Prastutam̐ āha 'kimuta' iti | 'kuśalākuśalānvayo' nu vidyate iti kim punar vaktavyam̐ ity arthah̐ |* 35. *Etad eva sphuṭīkaroti | yasya pūda-pankaja-parāḡasya-nishevanena triptāḥ yadvā yasya pūda-pankaja-parāḡe nishevū yeshām̐ te tathā te cha te triptāscha iti bhaktāḥ ity arthah̐ | tathā jñāninas̐ cha na nahyamānūḥ bandhanam̐ aprāpnvantah̐ | para-dūratvaṁ gopīnām̐ angīkrītya parihṛitam̐ |* 36. *Idānīm̐ bhagavataḥ sarvāntaryāmīnāḥ para-dūra-sevā nāmā nu kāchid ity āha 'gopīnām̐' iti | 'yo 'ntas̐ āharaty adhyakṣho' buddhy-ādi-sākṣhī sa eva krīḍanena dehabhūk na tv asmad-ādi-tulyo yena doshah̐ syād iti |* 37. *Nanv evam̐ ched āptakāmasya nindite kutoḥ pravṛittir ity āha 'anugrahāya' iti | śṛīṅūra-rasākṛiṣṭa-chetaso 'ti-bahir-mukhān api sva-parān̐ kartum̐ iti bhāvah̐ |* 38. *Nanv anye 'pi bhinnāchārāḥ svacheshṭitam̐ evam̐ eva iti vadanti, tatrāha 'nāsūyann̐' iti | evambhū-taiśvaryaḥ tathā kurvantaḥ pūpāḥ jneyāḥ iti bhāvah̐ |*

“In order to refute [the charge of immorality] in regard to the Supreme Deity, by the *a fortiori* argument, the author states generally the conduct of great persons in the words ‘the transgression,’ etc. The ‘daring acts witnessed’ are those of Prajāpati, Indra, Soma, Viśvāmitra, and others; and these are not to be charged to them as faults. 31. Having intimated the doubt that according to the reasoning ‘whatever an eminent person does,’⁹³ etc., etc., there is a danger that another person may do the like,—he says, ‘Let no one do the same,’ etc.; ‘no one other than a superior being,’ i.e. no one who is in subjection to a body, etc.; ‘as any one separate from Rudra using,’ swallowing, ‘poison.’ 32. Whence, then, is the authority for pure conduct? He tells us in the words, ‘of superior beings,’ etc. Their word is true; therefore let their declarations be followed. Their conduct is [only] sometimes true [correct]: therefore, let ‘their correct words,’ viz., that, not being contrary [to right], which is declared by their word, be followed. 33. In answer to the question why these superior beings also thus practise ‘daring acts,’ he states, in the words ‘good deeds,’ etc., that they have no other concern whatever than merely to nullify [the consequences of] their commenced works [so as to prevent these works from interfering with their final liberation]. 34. He arrives at his main subject in the words ‘how much less,’ etc.: i.e. [in the case of the supreme Viṣṇu] there is no such relation of good or evil: What more is to be said? 35. He makes this clear. [The first words here mean either] ‘they who are satisfied by worshipping the pollen of the lotus of his feet’; or ‘they who are worshippers of the pollen of the lotus of his feet, and are also satisfied, i.e. devotees’; further, who are wise men, not bound,—finding no restraint. The objection that the gopīs were other men’s wives is [here] admitted, and obviated. 36. Now he [further] asserts, in the words ‘the gopīs,’ that in the case of the divine, all-pervading, Being there is no such thing as an attachment to other men’s wives [since he pervades, and is one with, everything]. It is ‘he who moves within, the ruler,’ the witness of the understanding, etc., who in sport takes a body; but he does not resemble such persons as ourselves, so that he should be in fault. 37. The author now, in the words ‘out of benevolence,’ answers

⁹³ This text, from the Bhagavad Gītā, will be quoted below.

the question why, if the case be so, the Being who has no want unsatisfied should engage in acts which have been censured: the purport is, that he seeks to incline to himself even such persons as are attracted by sensual love, and greatly devoted to external things.⁹⁴ 38. But do not others of a very different mode of life represent their own conduct as of this very description? In reference to this he says 'they harboured no ill-will,' etc. The drift is, that those who without such divine character act in the same way are to be considered sinners."

The following is the passage referred to by the commentator in his annotation on verse 31. It will be seen that it inculcates a doctrine diametrically opposed to that urged in the earlier part, at least, of the argument by which the author of the Bhāgavata endeavours to justify the adulteries of Kṛishṇa, and perfectly coincident with the tenor of the condemnation which the same author (who is inconsistent with himself) had, in an earlier part of his work, pronounced on Brahmā by the mouth of his sons (above, p. 47):

Bhagavad Gītā, iii. 20 ff.—*Karmaṇaiva hi saṁsiddham āsthitāḥ Janakūdayaḥ | loka-sangrahaṁ evāpi sampaśyan kartum arhasi |* 21. *Yad yad ācharati śreṣṭhas tat tad evetaro janaḥ | sa yat pramāṇaṁ kurute lokas tad anuvartate |* 22. *Na me Pārthāsti kartavyaṁ trishu lokeshu kinchana | nānavāptam avāptavyaṁ varte eva cha karmaṇi |* 23. *Yadi hy ahaṁ na varteyaṁ jātu karmaṇy atandritaḥ | mama vartmānuvartante manuṣyāḥ Pārtha sarvaśaḥ |* 24. *Utsīdeyur ime lokāḥ na kuryāṁ karma ched aham | sankarasyāḥ cha kartā syām upahanyām imūḥ prajāḥ |* 25. *Saktāḥ karmaṇy avidvāṁso yathā kurvanti Bhārata || kuryād vidvāṁs tathā 'saktaś chikīrṣhur loka-sangrahaṁ |* 26. *Na buddhi-bhedaṁ janayed ajnānāṁ karma-sanginām | jōshayet sarva-karmāṇi vidvān yuktaḥ samācharan |*

"20. For it was by works that Janaka and other sages attained perfection. You also ought to act, seeking the edification of mankind."⁹⁵ 21. Whatever a person of eminence practises, that the rest of men also [do]. Whatever authoritative example he sets, the people follow. 22. There is nothing in the three worlds, son of Prithā, which I have

⁹⁴ I find this sense of the word *bahirmukha* in Molesworth's Marathi Dictionary.

⁹⁵ Compare Raghuvamśa iii. 46. . . . *pathaḥ śuśher dasāyitāraḥ śivarāḥ malī-masūn ādadate na paddhatim |* "Our lords, who point out to us the pure way, do not [themselves] pursue an unclean path."

to do, nor anything unattained which I have to attain; and yet-I continue in action. 23. If I were not to continue diligently engaged in works, O son of Prithā, men would follow my course in every respect. 24. These people would be ruined if I did not practise works; and I should occasion a confusion of castes: I should destroy these creatures. 25. In the same way as the ignorant, who are attached to works, perform them, so let the wise man perform them, without attachment, seeking the edification of mankind. 26. Let not the wise man create a distraction of mind among ignorant persons who are attached to works: let him fulfil all ceremonies with alacrity, while he practises them with abstracted mind."

I quote here some other interesting stories which I have observed in the Śatapatha Brāhmaṇa regarding Prajāpati, the creation of the gods, and the manner in which they acquired immortality, and became superior to the Asuras, or to other deities. (Compare the fifth volume of this work, pp. 12-16.) The first extracts tell how Prajāpati himself became immortal, and what difficulties he encountered in the work of creation.

Śatapatha Brāhmaṇa, x. 1, 3, 1 (p. 761 ff.)—*Prajāpatiḥ prajāḥ asṛijata | sa ūrddhvebhyah eva prānebh्यो devān⁹⁶ asṛijata ye 'vānchaḥ prānās tebh्यो martyāḥ prajāḥ | atha ūrdhvam eva mṛityum prajābh्यो 'ttāram asṛijata | 2. Tasya ha Prajāpater ardham eva martyam āsīt ardham amṛitam | tad yad asya martyam āsīt tena mṛityor abibhet | sa vibhyyad imām prāviśad dvayam bhūtvā mṛichcha āpascha | 3. Sa mṛityur devān abravīt 'kva nu so 'bhūd yo no 'sṛiṣṭa' iti | 'tvad bibhyyad imām prāvikṣhad' iti | so 'bravīd 'taṁ vai anvichhāma taṁ sambharāma na vai ahaṁ taṁ hiṁsishyāmi' iti | taṁ devāḥ asyāḥ adhi samabharan | yad asya apsu āsīt tāḥ apaḥ samabharann atha yad asyām tām mṛidam | tad ubhayaṁ sambhṛitya mṛidancha āpascha iṣṭakām akurvaṁs tasmād etad ubhayaṁ*

⁹⁶ The gods are sometimes mentioned in the Rig-veda (see i. 34, 11; i. 45, 2) as being thirty-three in number. Here is an enumeration of them in the Śatapatha Brāhmaṇa, iv. 5, 7, 2: *Aṣṭau Vasavaḥ ekūdaśa Rudrāḥ dvēdaśa Ādityāḥ ime eva dyāvā-prithivī trayastriṁśau | trayastriṁśad vai devāḥ Prajāpatiḥ chatustriṁśaḥ |* "There are eight Vasus, eleven Rudras, twelve Ādityas, and these two, heaven and earth 'are the [thirty-second and] thirty-third. There are thirty-three gods, and Prajāpati is the thirty-fourth."

ishṭakā bhavati mṛicheha āpaścha | 4. *Tad etāḥ vai asya tāḥ pancha martyās tanvaḥ āsan loma tvaṇ mām̐sam asthi majjā attha etāḥ amṛitāḥ mano vāk prāṇas chakṣuḥ śrotram* | 6. *Te devāḥ abruvann 'amṛitam imaṁ karavāma' iti | tasya etābhyām amṛitābhyāṁ tanūbhyām etam martyām tanūm parigrihya amṛitām akurvann ityādi* | 7. *tato vai Prajāpatir amṛito 'bhavat* . . . | . . .

x. 1, 4, 1.—*Ubhayaṁ ha etad agre Prajāpatir āsa martyāṁ chaiva amṛitāṁ | tasya prāṇāḥ eva amṛitāḥ āsuḥ śarīraṁ martyam | sa etena karmaṇā etayā āvṛitā ekadhā 'jaram amṛitam ātmānam akuruta* |

“Prajāpati produced creatures. From his upper breaths he formed the gods, and from his lower breaths mortal creatures. After the creatures he created Death the devourer. 2. Of this Prajāpati, half was mortal, and half immortal. With that part of him which was mortal, he was afraid of Death.⁹⁷ Fearing, he entered this [earth], having become two things, earth and water. 3. Death said to the gods, ‘what has become of him who created us?’ [They answered], ‘fearing you, he has entered this earth.’ Death said, ‘let us search for, and collect him. I will not kill him.’ The gods then collected him on this [earth]. The part of him which was in the waters, they collected those waters, and the part which was in this [earth], they [collected] that earth. Having collected both of these, the earth and the waters, they made a brick. Hence these two things make a brick, viz. earth and water. 4. Then these five parts of him were mortal, hair, skin, flesh, bone, and marrow; and these immortal, mind, voice, breath, eye, ear. 6. The gods said, ‘let us make him immortal.’ So [saying], having surrounded this mortal part with these immortal parts, they made it immortal thence Prajāpati became immortal”

x. 1, 4, 1.—“Prajāpati was formerly both of these two things, mortal and immortal. His breaths were immortal, and his body mortal. By this rite, by this ceremonial, he made himself uniformly undecaying and immortal.”

Satapatha Brāhmaṇa x. 4, 4, 1: *Prajāpatiṁ vai prajāḥ sṛjāmānam pāpmā mṛityur abhiparijaghāna | sa tapo 'tapyata sahasraṁ saṁvatsarūn 'pāpmānaṁ vijihāsann ityādi* | “Misery, death, smote Prajāpati when

⁹⁷ Comp. Taitt. Sanh. ii. 3, 2, 1. *Devāḥ vai mṛityor abibhayaḥ, te Prajāpatiṁ upādāvan* | “The gods were afraid of Death: they hastened to Prajāpati,” etc. See also S’atap. Br. x. 4, 2, 2, quoted in the first volume of this work, p. 69.

he was creating living beings. He performed austerity for a thousand years, to get free from misery." See the passages to a similar effect, quoted in the first volume of this work, pp. 68 ff., and Śatap. Br. xi. 4, 3, 1 ff., quoted in the fifth volume, p. 349; and further the same Brāhmaṇa, iv. 6, 3, 1: *Prajāpater ha vai prajāḥ sasrijānasya parvānī visasraṁsuḥ*: "As Prajāpati was creating living beings, his joints became relaxed," etc.

The next extracts tell how the gods acquired immortality; and the first of them also informs us of a means whereby men may become immortal, after the decay of their bodies.⁹⁸

Śatapatha Brāhmaṇa, x. 4, 3, 1 ff. (p. 787): *Esha vai mṛityur yat saṁvatsaraḥ | Esha hi martyānām aho-rātrābhyām āyuh kshinoty atha mriyante tasmād esha eva mṛityuḥ | sa yo ha etam mṛityuṁ saṁvatsaram veda na ha asya esha purā jaraso 'ho-rātrābhyām āyuh kshinoti sarvaṁ ha eva āyur eti | 2. Esha eva antakaḥ | esha hi martyānām aho-rātrābhyām āyusho 'ntaṁ gachhaty⁹⁹ atha mriyante | tasmād esha eva antakaḥ | sa yo ha etam antakaṁ mṛityuṁ saṁvatsaram veda na asya esha purā jaraso 'ho-rātrābhyām āyusho 'ntaṁ gachhati sarvaṁ ha eva āyur eti | 3. Te devāḥ etasmād antakād mṛityoḥ saṁvatsarāt Prajāpater bibhayān-chakrur 'yad vai no 'yam aho-rātrābhyām āyusho 'ntaṁ na gachhed' iti | 4. Te etān yajnakratūṁś tenire 'gnihotraṁ darsa-pūrnamāsau chāturmās-yūni paśubandhaṁ saumyam adhvaram | te etair yajna-kratubhir yajamānūḥ na amṛitatvam ānasire | 5. Te ha apy Agniṁ chikiyire | te 'parimitāḥ eva pariśritāḥ upadadhur aparimitāḥ yajushmatīr aparimitāḥ lokamprināḥ yathā idam apy etarhy eke upadadhatai iti devāḥ akurvann iti te ha na eva amṛitatvam ānasire | 6. Te 'rchantaḥ śrāmyantaś cherur amṛitatvam avarurutsamānāḥ | tān ha Prajāpatir uvācha 'na vai me sarvāni rūpāṇy upadhattha ati vā eva rechayatha na vā 'bhyāpayatha tasmād na amṛitāḥ bhavatha' iti | 7. Te ha ūchuḥ | 'tebhyo vai nas tvam eva tad brūhi yathā te sarvāni rūpāṇy upadadhāma' iti | 8. Sa ha uvācha śhasṭīm cha trīni cha śatāni pariśritāḥ upadhatta śhasṭīm cha trīni cha śatāni yajushmatīr adhi śaṭ-triṁśatam atha lokamprināḥ daśa*

⁹⁸ Comp. Śatap. Br. ix. 5, 1, 1 ff., quoted in the first volume of this work, p. 14, note; and the same Brāhmaṇa ix. 3, 3, 2. In Śatap. Br. x. 3, 5, 13, happiness, or gladness, is said to be the soul or essence of all the gods (*ānandātmāno ha eva sarve devāḥ*).

⁹⁹ *Gachhati = gamayati | Comm.

cha sahasrāṇy aṣṭau cha śatāny upadhatta atha me sarvāni rūpāny upadhāsyatha atha amṛitāḥ bhaviṣyatha' iti | te ha tathā devāḥ upadadhus tato devāḥ amṛitāḥ āsuh | 9. Sa mṛityur devāḥ abravīd 'ittham eva sarve manushyāḥ amṛitāḥ bhaviṣyanty atha ko mahyam bhāgo bhaviṣyati' iti | te ha ūchur 'na ato 'paraḥ kaśchana saha śarīreṇa amṛito 'sad yadā eva tvam etam bhāgam harāsi | atha vyāvṛitya śarīreṇa [śarīram vihāya, Comm.] amṛito 'sad yo 'mṛito 'sad vidyayā vā karmanā vā' iti | yad vai tad abruvan 'vidyayā vā karmanā vā' ity eṣhā ha eva sū vidyā yad Agnir etad u ha eva tat karma yad Agniḥ | 10. Te ye evam etad vidur ye vā etat karma kurvate mṛitvā punaḥ sambhavanti | te sambhavantāḥ eva amṛitatvam abhi sambhavanti | atha ye evaṁ na vidur ye vā etat karma na kurvate mṛitvā punaḥ sambhavanti te etasya eva annam punaḥ punar bhavanti |

Satapatha Brāhmaṇa, p. 787.—“It is this year which is death; for it wears away the life of mortals by days and nights, and then they die; wherefore it is it which is death. Whoso knows this death [which is] the year,—it does not wear away his life by days and nights before [the time of] his decay: he lives through his whole life. 2. This [the year] is the ender; for it by days and nights brings on the end of the life of mortals, and then they die: hence it is the ender. Whosoever knows this ender, death, the year, it does not by days and nights bring on the end of his life, before his decay: he lives through his whole life. 3. The gods were afraid of this ender, death, the year [which is] Prajāpati, ‘lest he should by days and nights bring on the end of our life.’ 4. They performed these rites of sacrifice, viz. the agnihotra, the darśa and pūrṇamāsa, the chāturmāsya (oblations offered at intervals of four months), the paśubandha, and the saumya adhvara: but sacrificing with these rites they did not attain immortality. 5. They moreover kindled sacrificial fires; they celebrated pariśrits, yajushmatīs, lokampriṇās, without definite measure, as some even now¹⁰⁰ celebrate them. So did the gods, but they did not attain immortality. 6. They went on worshipping and toiling, seeking to acquire immortality. Prajāpati said to them, ‘Ye do not celebrate all my forms; ye either carry them to excess, or ye do not fully carry them out; hence ye do not become

¹⁰⁰ This seems to be a polemical hit aimed by the author of the Brāhmaṇa at some contemporaries who followed a different ritual from himself.

immortal.' 7. They said, 'Tell us how we may celebrate all thy forms.' 8. He said, 'Perform 63 hundred pariśrits, 63 hundred and 36 yajushmatīs, and 10 thousand 8 hundred lokamprīnās: ye shall then celebrate all my forms, and shall become immortal.' The gods celebrated accordingly, and then they became immortal. 9. Death said to the gods, 'In the same way all men will become immortal, and then what portion shall remain to me?' They said, 'No other person shall henceforward become immortal with his body, when thou shalt seize this portion [the body]: then every one who is to become immortal through knowledge or work, shall become immortal after parting with his body.' This which they said, 'through knowledge or work,' this is that knowledge which is Agni, that work which is Agni. 10. Those who so know this, or those who perform this work, are born again after death; and from the fact of being born, they are born for immortality. And those who do not so know, or those who do not perform this work, and are born again after death, become again and again his (death's) food."

Satapatha Brāhmaṇa, xi. i. 2, 12.—*Martyāḥ ha vai agre devāḥ āsuḥ | sa yadā eva te saṁvatsaram āpur atha amṛitāḥ āsuḥ | sarvaṁ vai saṁvatsaraḥ | sarvaṁ vai akshayyam | etena u ha asya akshayyaṁ sukṛitam bhavaty akshayyo lokah* | "The gods were originally mortal.¹⁰¹ When they obtained the year, they became immortal. The year is all: all is undecaying: by it a man obtains undecaying welfare, an undecaying world."

Satapatha Brāhmaṇa, xi. 2, 3, 6.—*Martyāḥ ha vai agre devāḥ āsuḥ | sa yadā eva te Brahmanā "pur (vyūptāḥ, Comm.) atha amṛitāḥ āsuḥ* | "The gods were originally mortal. When they were pervaded by Brahma, they became immortal" (see the context of this passage in the fifth vol. of this work, p. 388). Comp. Taitt. Br., iii. 10, 9, 1, quoted in the first vol. of this work, p. 71.

The following story describes how the gods became distinguished from, and superior to, the Asuras. Satapatha Brāhmaṇa, ix. 5, 1, 12 ff. (p. 741).—*Devāscha Asurāscha ubhaye prajāpatyāḥ. Prajāpateḥ pitur*

¹⁰¹ See S'atapatha Brāhmaṇa, ii. 2, 2, 8, quoted in the second volume of this work, p. 388, note 36, for another legend on this same subject, in which the gods are said to have become immortal by another means.

*dāyam*¹⁰² *ūpeyur vācham eva satyānṛite satyanchaiva anṛitanoha | te ubhaye eva satyam avadann ubhaye 'nṛitam | te ha sadṛiṣaṁ vadantaḥ sadṛiṣāḥ eva ūsuh |* 13. *Te devāḥ utsṛijya anṛitaṁ sātyaṁ anvālebbhire | asurāḥ u ha utsṛijya satyaṁ anṛitam anvālebbhire |* 14. *Tad ha idaṁ sātyaṁ ikshānchakre yad asuresho ūsa 'devāḥ vai utsṛijya anṛitaṁ satyaṁ anvālapsata hanta tad ayāni' iti tad devān ājagāma |* 15. *Anṛitam u ha ikshānchakre yad devesho ūsa 'asurāḥ vai utsṛijya satyaṁ anṛitam anvālapsata hanta tad ayāni' iti tad asurān ājagāma |* 16. *Te devāḥ sarvaṁ sātyaṁ avadan sarvaṁ asurāḥ anṛitam | te devā ūsakti*¹⁰³ *sātyaṁ vadantaḥ aishāvīratarāḥ iva āsur anādhyatārāḥ iva | tasmād u ha etad yaḥ ūsakti sātyaṁ vadaty aishāvīratarāḥ iva eva bhavaty anādhyatārāḥ iva | sa ha tv eva antato bhavati*¹⁰⁴ *devaḥ hy evāntato 'bhavan |* 17. *Atha ha asurāḥ ūsakti anṛitaṁ vadantaḥ ūshaḥ iva pipisur*¹⁰⁵ *ādhyāḥ iva ūsuh | tasmād u ha etad yaḥ ūsakti anṛitaṁ vadaty ūshaḥ iva eva piśyaty ādhyāḥ iva bhavati parā ha tv eva antato bhavati parā hy asurāḥ abhavan | tad yat tat sātyaṁ trayī sū vidyā | te devāḥ abruvan 'yajnam kṛitvā idaṁ sātyaṁ tanavāḥ' |* 27. *Teshu preteshu tritīya-savanam atanvata | tat samasthāpayan | yat samasthāpayāṁs tat sarvaṁ sātyaṁ āpnuvāṁs tato 'surāḥ opapupruvire | tato devāḥ abhavan parā 'surāḥ | bhavaty ūtmanā parā 'sya dviṣan bhrātrivyo bhavati yaḥ evaṁ veda |*

"The gods and Asuras, both descendants of Prajāpati,¹⁰⁶ obtained their father Prajāpati's inheritance, speech, true and false, both truth

¹⁰² Compare S'atap. Br., i. 7, 2, 22.

¹⁰³ *Ūsakti sātyaṁ | kevalaṁ sātyaṁ |* Comm.

¹⁰⁴ Some such preposition as *abhi* might appear to be wanted here; but Dr. Aufrecht suggests to me that *bhavati* may be taken in a pregnant sense as meaning, "he really exists, continues, or prevails." Compare the words at the close of the 27th paragraph of this passage.

¹⁰⁵ I am indebted to Dr. Aufrecht for pointing out to me another passage of the S'atapatha Brāhmaṇa where the word *piśyati* occurs, and which throws light on the one before us. The passage in question occurs in pp. 71, 72, of the Brāhmaṇa, i. 7, 3, 18: *Pesukāṁ vai vāstu piśyati ha prajāyā paśubhir yasya evaṁ viduṣho 'nush-ṭubhau bhavataḥ |* "His house becomes flourishing, he increases in progeny and cattle,—that man who, when he knows this, has the two *anushtubhs*." The commentator explains the word *pesukam* as equal to *abhivardhana-śīlam*, "whose nature is to increase," and *piśyati* as meaning *ativridhho bhavati*, "he becomes exceedingly augmented."

¹⁰⁶ Comp. Taitt. Br. i. 4, 1, 1. *Ubhaye vai ete Prajāpater adhy asṛijyanta devās' cha asurās' cha | tān na vyajānūd "ime anye ime anye" iti |* "Gods and Asuras were both created from Prajāpati. He could not distinguish the one as different from the other."

and falsehood. They both spoke truth, and both [spoke] falsehood. Speaking alike, they were alike. 13. Then the gods, abandoning falsehood, adopted truth; while the Asuras, abandoning truth, adopted falsehood. 14. The truth which had been in the Asuras perceived this, 'the gods, abandoning falsehood, have adopted truth; let me go to it.' So [saying, truth] came to the gods. 15. Then the falsehood which had been in the gods perceived, 'the Asuras, abandoning truth, have adopted falsehood; let me go to it.' So [saying, falsehood] came to the Asuras. 16. The gods [then] spoke entirely truth, and the Asuras entirely falsehood. Speaking truth exclusively (or devotedly), the gods became, as it were, weaker, and, as it were, poorer. Hence it happens that the man who speaks exclusively truth becomes, as it were, weaker and poorer; but in the end he becomes [prosperous], for the gods became so in the end. 17. Then the Asuras, speaking exclusively falsehood, increased like saline earth, and became, as it were, rich. Hence it happens that he who speaks exclusively falsehood increases like saline earth, and becomes, as it were, rich; but succumbs in the end, for the Asuras succumbed. That which is truth is the triple science (the three Vedas). Then the gods said, 'Let us, after performing sacrifice, celebrate this truth.' The gods then performed a variety of sacrifices, which were always interrupted by the arrival of the Asuras. At length, 27. "When these had gone, they celebrated the third Savana, and accomplished it. Inasmuch as they accomplished it, they found it entirely true. Then the Asuras went away, and the gods became [superior, while] the Asuras were worsted. The man who knows this becomes in his own person superior, and his hater, his enemy, is defeated."

Another story relates to the same subject, Satapatha Brāhmaṇa, v. i. 1, 1 (=xi. 1, 8, 1 f.): *Devās cha vai Asurās cha ubhaye prajāpatyāḥ paspridhire | tato 'surāḥ atimānena eva "kasmin nu vayaṁ juhuyāma" iti svesho eva āsyeshu juhvatāś cheruḥ | te 'timānena eva parābabhūvuḥ | tasmād na atimanyeta | parābhavasya hy etad mukhaṁ yad abhimānaḥ |* 2. *Atha devāḥ anyo 'ṇasmin juhvatāś cheruḥ | tebhyaḥ Prajāpatir-ātmanam pradadau | yajno ha eshām āsa yajno hi devānām annam |* "The gods and Asuras, both of them the offspring of Prajāpati, strove together. Then the Āsuras, asking themselves to whom they should offer their oblations, through presumption went on placing them in

their own mouths; ¹⁰⁷ and in consequence of this their presumption they were overcome. Wherefore let no one be presumptuous; for presumption leads to defeat. 2. The gods went on offering their oblations to one another. Prajāpati gave himself to them; sacrifice became theirs; for sacrifice supplies the food of the gods.” ¹⁰⁸

The following is from the Taittirīya Brāhmaṇa, iii. 2, 9, 6 f. : *Asurānām vai iyam agre āsīt | yūvad āsīnaḥ parūpaśyati tāvad devānām | te devāḥ abruvan “astv eva no 'yam api” iti “kyaṁ no dāsyatha” iti | “yūvat svayam parigrihṇītha” iti |* “This [earth] formerly belonged to the Asuras. The gods had only as much as any one can see while sitting. The gods said to them, ‘Let us also have a share in it. What will you give us?’ ‘As much as you yourselves can encompass.’” The different classes of gods then encompassed it on four sides. ¹⁰⁹

The next legend explains how inequality was introduced among the gods. Śatapatha Brāhmaṇa, iv. 5, 4, 1 (p. 397 f.).—*Sarve ha vai devāḥ agre sadṛśiṣāḥ āsuh sarve punyāḥ | teshāṁ sarveshāṁ sadṛśiṣānām sarveshāṁ punyānām trayo 'kāmayanta ‘atishṭhāvānaḥ syāma’ ity Agnir Indrah Sūryaḥ |* 2. *Te 'rchantaḥ śrāmyantaś cheruḥ | te etān atigrāhyān dadṛśus tān atyagrihṇata | tad yad enān atyagrihṇata tasmād atigrāhyāḥ nāma | te 'tishṭhāvāno 'bhavan | yathā te etad atishṭhā iva atishṭhā iva ha vai bhavati yasya evaṁ vidushaḥ etān grahān grihṇanti |* 3. *No ha vai idam agre 'gnau varchaḥ āsa yad idam asmin varchaḥ | so 'kāmayata ‘idam mayi varchaḥ syād’ iti | sa etaṁ graham apaśyat tam agrihṇīta tato 'sminn etad varchaḥ āsa |* 4. *No ha vai idam agre Indre ojaḥ āsa yad idam asmin ojaḥ | so 'kāmayata ‘idam mayy ojaḥ syād’ iti | sa etaṁ graham apaśyat tam agrihṇīta tato 'sminn etad ojaḥ āsa |* 5. *No ha vai idam agre sūrye bhrājaḥ āsa yad idam asmin bhrājaḥ | so 'kāmayata ‘idam mayi bhrājaḥ syād’ iti | sa etaṁ graham apaśyat tam agrihṇīta tato 'sminn etad bhrājaḥ āsa | etāni ha vai tejāṁsy etāni vīryāny ātman dhatte yasya evaṁ vidushaḥ etān grahān grihṇanti |*

“Originally the gods were all alike, all pure. Of them, being all alike, all pure, three desired: ‘May we become superior,’ viz. Agni, Indra, and Sūrya (the sun). 2. They went on worshipping and toiling.

¹⁰⁷ Comp. the words *ye adhi śrūptāv ajuhvata*, R. V. i. 51, 5; and Sāyana's comment thereon.

¹⁰⁸ Comp. S'atap. Br. xi. 3, 2, 1 : *Sarveshāṁ vai esha bhūtānām sarveshāṁ devānām ātmā yad ājnah* | “Sacrifice is the soul of all beings, of all the gods.”

¹⁰⁹ Comp. S'atapatha Brāhmaṇa, vi. 6, 2, 11; vi. 6, 3, 2; xi. 2, 7, 26.

They saw these atigrāhyas; ¹¹⁰ they offered them over and above. Because they did so, these draughts (or cups) were called atigrāhyas. They became superior. As they [became] thus, as it were, superior, so superiority is, as it were, acquired by the man, of whom, when he knows this, they receive these grahas (draughts, or cups). 3. Originally there was not in Agni the same flame, as this flame which is [now] in him. He desired: 'May this flame be in me.' He saw this graha, he took it; and hence there became this flame in him. 4. Originally there was not in Indra the same vigour, etc., etc. [as in para. 3]. 5. Originally there was not in Sūrya the same lustre, etc., etc. [the same as in para. 3]. That man has in himself these forces, these energies, of whom, when he knows this, they receive these grahas."

¹¹⁰ By this name are called "three particular grahas, or sacrificial vessels, with which libations were made in the Jyotishṭoma sacrifice to Agni, Indra, and Sūrya." Prof. Goldstücker's Dict. The word is explained by Böhlingk and Roth, as meaning "*haustus insuper hauriendus*," a draught to be drunk over and above; the designation of three fillings of the cup, which are drawn at the Śoma offering.

CHAPTER II.

VISHṆU, AS REPRESENTED IN THE VEDIC HYMNS, THE
BRĀHMANAS, THE ITIHĀSAS, AND THE PURĀNAS.SECT. I.—*Passages in the Hymns of the R̥ig-veda relating to Vishṇu.*

R. V. i. 22, 16 ff. : 16 (=S. V. 2, 1024). *Ato devāḥ avantu no yato Vishṇur vichakrame | pr̥thivyāḥ sapta dhāmabhiḥ |* 17 (=S. V. i. 222; Vāj. S. 5, 15; A. V. 7, 26, 4). *Idaṁ Vishṇur vichakrame tredhā nidadhe padam | samūlham asya pāṁsure [pāṁsule | S. V.]* 18 (=S. V. 2, 1020; Vāj. S. 34, 43; A. V. 7, 26, 5). *Trīni padā vichakrame Vishṇur gopāḥ adābhyah | ato dharmāni dhārayan |* 19 (=S. V. 2, 1021; Vāj. S. 6, 4; A. V. 7, 26, 6). *Vishṇoḥ karmāni paśyata yato vratāni paspaśe | Indrasya yujyah¹ sakhā |* 20 (=S. V. 2, 1022; Vāj. S. 6, 5; A. V. 7, 26, 7). *Tad Vishṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ | divīvi chakshur ātatam |* 21 (=S. V. 2, 1023; Vāj. S. 34, 44). *Tad viprāso vipanyavo jāgrivāṁsaḥ samindhate | Vishṇor yat paramam padam |*

16. "May the gods preserve us from the place from which Vishṇu strode² over the seven regions of the earth.³ 17. Vishṇu strode over this [universe]; in three places he planted his step: [the world, or,

¹ *Yujyo vā sakhā vā*, R. V. ii. 28, 10; *yuj*, i. 10, 9; *yujyāya*, ix. 66, 18.

² Mbh. S'ānti-Parva, v. 13171: *Kramanāch chāpy aham Pārtha Vishṇur ity abhisamjñitah |* "And from striding, O son of Prithā, I am called Vishṇu." The A. V. ix. 6, 29, speaks of the steps of Prajāpati being imitated by his worshipper (*Prajāpater vai esha vikramān anuvikramate yah upaharati*).

³ Instead of the words *pr̥thivyāḥ sapta dhāmabhiḥ*, the Sāma-veda reads, *pr̥thivyāḥ adhi sānavi*: "over the surface of the earth." This verse, as well as the following ones, is rendered by Professor Benfey, in his translation of the Sāma-veda, as well as in his "Orient und Occident," i. 30. He understands the place from which Vishṇu strides to be the sun, referring to verse 20. For the sense given by Sāyaṇa to this and the following verses, see Wilson's translation of the R̥ig-veda and notes in *Deo*. Compare also Rosen's Latin version.

his step, was] enveloped in his dust.⁴ 18. Vishṇu, the unconquerable⁵ preserver, strode three steps, thereby maintaining fixed ordinances. 19. Behold the acts of Vishṇu, through which this intimate friend of Indra perceived⁶ established laws. 20. Sages constantly behold that highest position of Vishṇu, like an eye fixed in the sky. 21. Wise men, singing praises, and ever wakeful, light up⁷ [by the power of their hymns?] that which is the highest station of Vishṇu."

The 17th verse of this hymn is quoted in the Nirukta, xii. 19;⁸ where we have the following explanations of its purport, derived by Yāska from two older writers:—

Yad idaṁ kincha tad vikramate Viṣṇuḥ | tridhā nidhatte padam |
'tredhā-bhāvāya prithivyām antarikṣhe divi' iti Śākapiṇiḥ | 'samā-
rohāne viṣṇupade gayāśirasi' ity Aurnavābhaḥ | 'samūḍham asya pām-
sure' | pyāyane 'ntarikṣhe padaṁ na dṛśyate | apivā upamārthe syāt |
samūḍham asya pāmsule iva padaṁ na dṛśyate ityādi |

"Vishṇu strides over this, whatever exists. He plants his step in a three-fold manner,—i.e. 'for a three-fold existence, on earth, in the atmosphere, and in the sky,' according to Śākapiṇi; or, 'on the hill where he rises, on the meridian, and on the hill where he sets,' according to Aurnavābha. 'Samūḍham asya pāmsure,' i.e. his step is

⁴ According to Benfey, translation of S. V., p. 223, note, this phrase, the world is veiled in Vishṇu's dust, means, it is subjected to him. In his "Orient und Occident," he explains it thus: "he is so mighty that the dust which his tread raises, fills the whole earth." Can this dust be understood of the dazzling brightness of the sun's rays, surrounding his progress, and obscuring his disc from the view of the observer? The prophet Nahum says, i. 3, "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."

⁵ *Adābhya* may also mean "who cannot be deceived." The idea of Vishṇu being pre-eminently the preserver of the universe, which became current in later times, may possibly have been derived from this verse.

⁶ Sāyaṇa gives to the root *spas* the sense of "hindering," or "touching." Benfey, in his S. V., renders *paspāse* by "received," and, in the "Orient und Occident," by "firmly fixed." The sense, he says, is this: "Look to the sun, where the terminus lies from which Vishṇu started (verses 16, 21), and in which all the powers which work in nature have their source." Roth, in his Illustrations of the Nirukta, pp. 138 f., thinks that the sense of "beholding" is suitable in all the texts where forms of the root *spas* occur in the R. V.

⁷ Benfey renders *samindhate* "glorify." The commentator on the Vāj. S. 34, 44, makes it *dīpayante* = *upārate*. Roth, under the word, explains "they kindle [Agni?] when Vishṇu is in his highest position."

⁸ Formerly cited in part in the second volume of this work.

not seen in that prolific region, the atmosphere (*pyāyane antarikshe*): or the phrase may be metaphorical, 'enveloped in his dust, as it were, his step is not seen,' etc.

The following is the comment of Durgāchārya⁹ on this passage of the Nirukta:

Vishṇur Ādityaḥ | Katham iti yataḥ āha 'tredhā nidadhe padam' nidhatte padaṁ nidhānam padaih | kva tat tāvat | 'prithivyām antarikshe divi' iti Sākrapūṇiḥ | pāṛthivo 'gnir bhūtvā prithivyām yat kinchid asti tad vikramate tad adhitishṭhati | antarikshe vaidyutātmanā | divi suryātmanā | yad uktam 'tam ū akrinvan tredhā bhuve kam' (R. V. x. 88, 10) iti | 'samārohane' udaya-girāv udyan padam ekaṁ nidhatte | 'vishṇupade' madhyandine 'ntarikshe | 'gayasirasy' astaṁgirāv ity Aurnavābhā āchārya manyate |

"Vishṇu is the sun [Āditya].¹⁰ How so? Because [the hymn] says, 'in three places he planted his step'; i.e. plants his step, [makes] a planting with his steps. Where, then, is this done? 'On the earth, in the firmament, and in the sky,' according to Sākrapūṇi. Becoming terrestrial fire, he strides over,—abides in, whatever there is, on earth; in the shape of lightning, in the firmament; and in the form of the sun, in the sky. As it is said (in the R. V. x. 88, 10), 'They made him to become threefold.' Aurnavābha Āchārya thinks [the meaning is] this, 'He plants one foot on the 'samārohana' (place of rising), when mounting over the hill of ascension; [another] on the 'vishṇupada,' the meridian sky; [a third] on the 'gayasiras,' the hill of setting.'"¹¹

It thus appears from the statement of Yāska that the two old writers whom he quotes had proposed two different interpretations of Vishṇu's steps.

First: Sākrapūṇi thought that the triple manifestation of the god, in the form of fire on earth, of lightning in the atmosphere, and of the solar light in the sky, was intended in the hymn. This threefold distribution of divine agency is thus referred to in another interesting passage of the Nirukta, vii. 5:

⁹ Already quoted in the second volume of this work.

¹⁰ The Atharvaveda, v. 26, 7 has the following reference to Vishṇu: *Vishṇur yunaktu bahughā tapāmsi asmin yajne suvujah svāhā |*

¹¹ See Appendix B.

Tisrah eva devatāḥ iti Nairuktāḥ Agniḥ prithivī-sthāno Vāyur vā Indro vā 'ntariksha-sthānaḥ Sūryo dyu-sthānaḥ | tāsām mahābhāgyād ekaikasyāḥ api bahūni nāmadheyāni bhavanti | api vā karma-prithaktvād yathā hotā 'dhvaryur brahmā udgātā ity apy ekasya sataḥ | api vā prithag eva syuh | prithag hi stutayo bhavanti tathā 'bhidhūnāni ityādi |

“There are only three deities, according to the Nairuktas (etymologists), Agni, whose place is on earth, Vāyu, or Indra, whose place is in the atmosphere, and Sūrya, whose place is in the sky. These [deities] each receive many designations, in consequence of their greatness,¹² or from the diversity of their functions, as [the appellations of] hotṛi, adhvaryu, brahman, and udgātṛi are applied to one and the same person. Or [the gods in question] may all be distinct, for distinct hymns and appellations are addressed to them,” etc.¹³

According to Sākapūni, therefore, Viṣṇu would be the god who is manifested in a three-fold form on earth, in the atmosphere, and in the sky.

Secondly: Aurnavābha interprets the passage differently. He understands the three steps of Viṣṇu, not of fire, lightning, and solar light, but of the different positions of the sun at his rising, his culmination, and his setting.¹⁴ According to him, therefore, Viṣṇu is simply the sun.

Sāyana (see Professor Wilson's translation, p. 53, note) understands this passage as referring to the three steps of Viṣṇu in his “Dwarf incarnation,” of which I shall supply details further on. The commentator on the Vājasaneyi Sanhitā annotates thus on 5, 15 (=verse 17 of the hymn before us):

Viṣṇus trivikramāvatāraṁ kṛtvā iduṁ viśvaṁ vichakrame vibhajya kramate sma | tad eva āha | tredhū padaṁ nidadhe bhumāv ekam padam

¹² Kal Taia πολλῶν ὀνομάτων μορφή μία, Æschylus Prom. Vinet. v. 217.

¹³ In a previous part of this passage, vii. 4, it is said, *Mahābhāgyād devatāyāḥ ekaḥ ātmā bahudhā stūyate | ekasya ātmano 'nye devūḥ pratyangūni bhavanti* | “From the greatness of the Deity the one Soul is celebrated in many ways. The different gods are members of the one Soul,” etc. Compare Mr. Colebrooke's Essays, i. 26 f.; or p. 12 f. of W. and N.'s^{ed}. It appears from an advertisement in No. 75 of *Trübner's American and Oriental Literary Record*, that these Essays are being reprinted under the editorship of Prof. E. B. Cowell. (August, 1872.)

¹⁴ This is the view taken by Prof. Max Müller: “This stepping of Viṣṇu is emblematic of the rising, the culminating, and the setting of the sun,” etc. Trans. of R. V., vol. i., p. 117.

antarikshe dvitīyaṁ divi tṛitīyam iti kramād Agni-Vāyu-Sūrya-rupena ity arthaḥ |

“Vishṇu, becoming incarnate as Trivikrama (the god who stepped thrice), strode over,—i.e. stepped by separate strides over,—this whole [universe]. It is this that [the ṛishi] expresses [in the words], ‘In three places he planted his step,’ i.e. one step on the earth, a second in the atmosphere, and a third in the sky: in the successive forms of Agni, Vāyu, and Sūrya.”

The commentator here combines the view that the Dwarf incarnation of Vishṇu is referred to in the hymn, with the conception that his different steps on the earth, in the atmosphere, and in the sky, were taken in the successive characters of Agni, Vāyu, and Sūrya, which is the interpretation of Śākapūṇi, as explained by Durga. There is no trace in the words either of Śākapūṇi, or of Aurnavābha, as handed down by Yāska, of any allusion to such a Trivikrama incarnation of Vishṇu.¹⁵

I proceed to quote in order from the Rig-veda further texts relative to Vishṇu.

R. V. i. 61, 7: *Asyed u mātuh savaneshu sadyo mahaḥ pitum papivān chāru annā | mushūyad Vishnuḥ pachataṁ sahīyān vidhyad varāhaṁ tiro adrim astā*—“Having at the libations of that great measurer [of the worlds, i.e. Indra], drunk the potion, and [eaten] the pleasant oblations, the impetuous Vishṇu straightway stole the cooked mess, pierced the boar and shot through the mountain.” See R. V. viii. 66, 10, below, and the quotation from Sāyaṇa’s note on that verse.

¹⁵ The Brāhmaṇas, as well as the hymns, contain frequent allusions to the three steps or stations of Vishṇu. See the S’atap. Br. vi. 7, 4, 7 ff.; Taitt. Sanh. i. 7, 5, 4. The Vājasaneyi Sanhitā has the following additional reference to them. According to the commentator, the interlocutors in the two verses are the brahman- and udgātṛi priests. Vāj. Sanh., xxiii. 49: *Prichkūmi tvā chitaye devasakha yadi tvam atra manasā jagantha | yesku Vishṇus treshu padeshu eshtas teshu viśvam bhuvanam āviveśa |* 50 | *Api teshu trishu padeshu asmi yesku viśvam bhuvanam āviveśa | sadyaḥ paryemi prithivīm uta dyāṁ ekenāṅgena divo asya prishṭham |* “I ask thee, friend of the gods, that I may know, if thou by thy mind hast reached so far,—did Vishṇu, in the three steps (or spheres) in which he is worshipped, pervade the entire universe? | 50. I am even in those three steps by which he pervaded the entire universe. Straightway I move around the earth and heaven; with one member, (I move) over the surface of this sky.”

R. V. i. 85, 7: *Te avarḍhanta sva-tavaso mahitvanā ā nākaṁ tasthur uru chakrire sadaḥ | Viṣṇur yad ha āvad vṛishanāṁ mada-chyutaṁ vayo na sīdann adhi barhishi priye |*

"They (the Maruts), strong in themselves, increased in greatness. They ascended to heaven, and have made [for themselves] a spacious abode. When Viṣṇu assisted the hero [Indra?] who humbles pride,¹⁶ they sat down like birds on the sacrificial grass which they love."

R. V. i. 90, 5, 9.—*Uta no dhiyo go-agrāḥ Pūshan Viṣṇo eva-yāvaḥ | karta naḥ svastimataḥ | 9. śaṁ no Mitraḥ śaṁ Varuṇaḥ śaṁ no bhavatu Aryamā | śaṁ naḥ Indro Bṛihaspatiḥ śaṁ no Viṣṇur urukramaḥ |*

5. "Pūshan, Viṣṇu, swift goer, make our prayers to bring us cattle and other possessions: make us prosperous. . . . 9. May Mitra, may Varuṇa, may Aryaman, may Indra, may Bṛihaspati, may the wide-striding Viṣṇu, all grant us prosperity."

I now come to a hymn which, with the exception of the last verse (where two gods are alluded to), is devoted exclusively to the celebration of Viṣṇu's praises.

R. V. 1, 154 (=Vāj. S. 5, 18; A. V. 7, 26, 1).—*Viṣṇor nu kaṁ*

¹⁶ Though the commentator *in loco* renders *mada-chyutam* by *madasya harṣhasya āśektāram*, "dispenser of exhilaration" he interprets it in his note on R. V. i. 51, 2—where it is an epithet of Indra—by *sati ūnām madasya garvasya chyāvayitāram*, "who brings down the pride of his enemies." In R. V., viii. 1, 21, the word *mada-chyut* is again applied to Indra, and in R. V. viii. 85, 5, to his thunderbolt. [I leave my translation to stand as it was in the first edition. Benfey, however, "Orient und Occident," ii. 248, renders the clause about Viṣṇu thus: "When Viṣṇu protects the dropping (Soma) who distils intoxication," and refers to a paper of his own in the Gött. Gel. Anzeigen regarding the relation of Viṣṇu to Soma. In Böhtlingk and Roth's Lexicon the word *madachyut*, as it is to be understood in this passage, is translated "delightful," "gladdening," "inspiring." Prof. Müller, Translation of R. V., vol. i., renders the clause, "When Viṣṇu descried the enrapturing Soma." In his note, p. 116, he remarks: "Viṣṇu, whose character in the hymns of the Veda is very different from that assumed by him in later periods of Hindu religion, must here be taken as the friend and companion of Indra." After quoting various texts about the two gods, he adds, "The mention of Viṣṇu in our hymn is therefore by no means exceptional, but the whole purport of this verse is nevertheless very doubtful, chiefly owing to the fact that several of the words occurring in it lend themselves to different interpretations." He says, p. 118, that "bringing down pride" is a meaning which the word *madachyut* clearly has not in the Veda. When applied to the thunderbolt, he says it ought to be rendered "wildly rushing down"; and when referred to Indra, his horses, or the Aśvins, or to horses in general, he would translate it by "furiously or wildly moving about."]

*vīryāni pravochaṃ*¹⁷ *yaḥ pārthivāni vimame rajāṃsi* | *yo askabhāyad uttaram sadhasthaṃ vichakramānas tredhā urugāyaḥ* | 2. (= A. V. 7, 26, 2, 3; Nir. 1, 20): *Pra tad Vishṇuḥ stavate vīryeṇa mṛigo na bhīmaḥ kucharo girishṭhāḥ*¹⁸ | *yasyorushu trishu vikramāneshu adhikshiyanti bhuvaṇāni viśvā* | 3. *Pra Vishṇave śūsham etu manma girikshite urugāyāya*¹⁹ *vṛishṇe* | *yaḥ idaṃ dīrgham prayataṃ sadhastham eko vimame tribhir it padebhīḥ* | 4. *Yasya tri pūrṇā madhunā padāni akshīyamānā svadhayā madanti* | *yaḥ u tridhātu prithivīm uta dyām eko dādadhāra bhuvaṇāni viśvā* | 5. *Tad asya priyam abhi pātho* (R. V. iii. 55, 10) *asyām naro yatra devayavo madanti* | *urukramasya sa hi bandhur itthā Vishṇoḥ pade parama madhvaḥ utsaḥ* | 6. (Vāj. S. 6, 3; Nir. 2, 7): *Tā vām vāstūni uśmasi gamadhyai yatra gāvo bhūri-śringāḥ ayāsaḥ* | *atrāha tad urugāyasya vṛishṇaḥ paramam padam ava bhāti bhūri* |

“I declare the heroic deeds of Vishṇu, who traversed the mundane regions, who established the upper sphere, striding thrice, the wide-stepping. 2. Therefore is Vishṇu celebrated for his prowess, terrible like a wild beast, destructive, abiding in the mountains [or, clouds, if this be an epithet of the god]; he within [the range of] whose three vast paces all the worlds abide. 3. Let my inspiring hymn proceed to Vishṇu, the dweller in the [aerial] mountains, the wide-stepping, the vigorous, who alone traversed with three steps this wide, extended firmament;—4. Whose three [steps, or] stations, replenished with

¹⁷ The same form of expression occurs in a hymn to Indra (R. V. i. 32, 1), *Indrasya nu vīryāni pravochaṃ*, etc. Compare R. V., ii. 15, 1.

¹⁸ On this verse the Nirukta remarks: “*Kucharah*” *iti charati karma kutsitam | atha ched devatūbhīdhānaṃ kva ayaṃ na charati iti | girishṭhāḥ girishṭhāyī giriḥ parvataḥ . . . tat-prakṛiti itarat sandhi-sāmānyād megha-sthāyī meghe pi girir etas-mād eva* | “*Kuchara*” is one who does (*charati*) a blamable action. If the word be a designation of the god, it will mean ‘where does he not go?’ ‘*Girishṭhāḥ*’ means ‘abiding in the mountains;’ for *giri* means ‘mountain.’” . . . The author then gives various etymologies of the word *parvata*, “mountain,” one of which is that it is derived from *parvan*, “a joint”; and then proceeds: “From this sense is derived another (owing to the idea of joint being common to both), viz., that of ‘abiding in the clouds,’ for a cloud also is called *giri* for the same reason.” See Roth’s Illustrations of the Nirukta, p. 17. The same comparison, *mṛigo na bhīmaḥ kucharo girishṭhāḥ*, is applied to Indra in R. V., x. 180, 2 (= S. V., ii. 1223, and A. V. 7, 84, 8). Böhtlingk and Roth, s. v., think the word *Kuchara* may signify “slowly-moving,” “slinking.” The word *mṛiga* is applied to Varuṇa in R. V. xii. 87, 6.

¹⁹ *Urugāyasya* = *prithu-gamanasya adhikastuter vā*.—Sāyaṇa on R. V. iii. 6, 4. *Urugāyasya* = *mahāgateh*.—Nir. ii. 7.

honey, imperishable, gladden us with food; who alone hath triply sustained the universe, the earth, and the sky, [yea] all the worlds. 5. May I attain to that beloved heaven of his, where men devoted to the gods rejoice; for (such a friend is he) there is a spring of honey in the highest abode of the wide-stepping Viṣṇu. 6. We yearn to attain to those abodes of you twain, where the many-horned and swiftly-moving cows abide. Here that supreme abode of the wide-stepping, vigorous [god] shines intensely forth."

I shall quote a portion of the explanation Sāyana gives of the words *pārthivāni rajāṁsi*, in the first verse of the preceding hymn: *Yo Viṣṇuḥ pārthivāni prithivī-sambandhīni rajāṁsi ranjanātmakāni kṣhity-ādi-loka-trayābhimānīny Agni-Vāyu-Āditya-rūpāni rajāṁsi vimame viśeshena nirmame | atra trayo lokāḥ api prithivī-śabda-vāchyāḥ | tathā cha man-trāntaram* (R. V. i. 108, 9), '*yad Indrāgnī avamasyām prithivyām madhyamasyām paramasyām uta stha*' *iti | Taittirīye 'pi 'yo 'syām prithivyām asy āyushā' ity upakramya 'yo dvitīyasyām tṛtīyasyām prithivyām' iti | tasmāl lokatrayasya prithivī-śabda-vāchyātvam | . . . yadā yo Viṣṇuḥ pārthivāni prithivī-sambandhīni rajāṁsi adhastana-sapta-lokān vimame | . . . rajah-śabdo lokah-vāchī 'lokāḥ rajāṁsy uchyaṇte' iti Yāskenoक्तatvāt | . . . athavā pārthivāni prithivī-nimittakāni rajāṁsi lokān vimame | bhūr-ādi-loka-trayam ity arthāḥ | bhūmyām uparjita-kārma-bhogārthatvād itara-lokānām tat-kāraṇatvam |*

"[The meaning is], Viṣṇu who formed,—especially constructed,—the terrestrial [regions]; i.e., those connected with *prithivī* (the earth),—the regions (*rajāṁsi*),—the things whose nature is to delight (*ranjanātmakāni*),—existing in the form of Agni, Vāyu, and Āditya, who represent the three worlds, the earth, etc. Here all the three worlds are intended to be designated by the term *prithivī*. Thus another text [R. V. i. 108, 9] says: 'Whether, Indra and Agni, ye are in the lowest world (*prithivī*), in the middle [world], or in the highest,' etc. In the Taittirīya also, [we have the words] beginning with 'thou who with thy life art in this world,' etc.; [and proceeding] 'who in the second, or third world,' etc. Hence the three worlds are intended to be signified by the word *prithivī*. . . Or, [the meaning may be], the Viṣṇu who formed the terrestrial [regions], the regions connected with the earth, the seven worlds beneath the earth. The term *rajas* denotes a world, since Yāska says 'worlds are called *rajāṁsi*.' . . . Or [the

sense may be], he made the terrestrial regions, the worlds caused by the earth, i.e. the three worlds, the earth and the others. For as the other worlds are destined to be enjoyed as the rewards of merit acquired on earth, the latter is the cause of the former."

The following is the passage of the Nirukta, iv. 19, referred to by Sāyana, which gives the meanings of *rajas*: *Rajo rajateh | jyotiḥ rajah uchyate | udakām rajah uchyate | lokāḥ rajāṁsy uchyante | asrig²⁰-ahanī rajasī uchyate | 'rajāṁsi chitrāḥ vicharanti tanyavaḥ' ity api nigamo bhavati |*

"*Rajas* is derived from the root *raj*. Light is called *rajas*. Water is called *rajas*. The worlds are called *rajāṁsi*. [Blood and day, or] day and night, are called *rajasī*. There is also a text (R. V. v. 63, 5), 'Brilliant and resounding [the Maruts] sweep over the worlds.'—See also Nir. x. 44, and xii. 23, and R. V. i. 90, 7.

In R. V. i. 164, 6, mention is made of six worlds (*rājāṁsi*): *vi yas tastambha shal imā rajāṁsi*, "who established these six worlds."

The verb *vimame* cannot, I think, have the meaning, which the commentator assigns to it, of "constructing." It occurs not only in verse 1, of the hymn before us, but in verse 3 also, where it must have the sense of "measuring," or "traversing,"²¹ as it could not fitly be said of Vishṇu that he constructed the firmament with three steps. The phrase *rajaso vimānaḥ*, "measurer of the world," occurs in R. V. x. 121, 5 (above p. 16), and in R. V. x. 139, 5, quoted in the third volume of this work, p. 260. In R. V. i. 50, 7, the participle *vimimānaḥ* seems to have the same sense: *vi dyām eshi rajas prithvī ahā mimāno aktubhiḥ | paśyan janmāni sūrya |* "Sun, thou traversest the sky, measuring the broad space (*rajas*), and the days, with thy rays,²² beholding created things."

The phrase *rajaso vimānaḥ* occurs also in R. V. iii. 26, 7 (= Vāj. S. 18, 66), where Agni says of himself that he is *arkas tridhātuh rajaso vimānaḥ*²³ | "the threefold light, the measurer of the world," which the commentator explains thus: *tredhā ātmānam vibhajya tatra Vāyvatmanā rajaso 'ntarikshasya vimāno vimātā 'dhishṭhātā 'smi |* "Triply

²⁰ Roth conjectures that the word *asrig* here is spurious.—Illust. of Nir., p. 46.

²¹ See Böhtlingk and Roth s. v. *mā+vi*.

²² The word *aktubhiḥ* is rendered "nights" by Yāska in his explanation of this passage, Nir. xii. 23, and by the commentator; but the latter explains the same word by *raśmibhiḥ*, "rays," in his annotation on R. V. i. 94, 5.

²³ This verse is explained in a spiritual sense in Nirukta Pariśiṣṭa ii. 1.

dividing myself, I am, in the character of Vāyu, he who abides in the atmosphere.”

Compare, with the phrase before us, Habakkuk iii. 6: “He stood and measured the earth,” etc.

I shall adduce one other passage R. V. v. 81, 3 (=Vāj. S. 11, 6), in which the same phrase occurs, where this function of measuring the world is ascribed to Savitṛi (the sun): *Yasya prayānam anv anye id yayur devāḥ devasya mahimānam ojasā | yaḥ pāṛthivāni vimame sa etaśo rajāṁsi devaḥ Savitū mahitvanū* | “He, the god whose course and whose might the other gods have followed with vigour, who measured [or traversed] the terrestrial regions by his power, this god Savitṛi is a steed.”

This text is quoted and commented on in the Śatapatha Brāhmaṇa, 6, 3, 1, 18: ‘*Yasya prayānam anv anye id yayur*’ iti | *Prājāpatir vai etad agre karma akarot | tat tato devāḥ akurvan ‘devāḥ devasya mahimānam ojasā’* iti | *yajno vai mahimā | devāḥ devasya yajnaṁ vīryam “ojasā” ity etad* | ‘*yaḥ pāṛthivāni vimame sa etaśaḥ*’ iti | *yad vai kincha asyām tat pāṛthivam tad esha sarvaṁ vimimīte | rāśmibhir hy enad abhyavatanoti* | ‘*rajāṁsi devaḥ Savitū mahitvanū*’ iti | *ime vai lokāḥ rajāṁsi | asāv Ādityo devaḥ Savitū | tān esha mahimnā vimimīte* | “Whose course the other gods have followed.’ Prajāpati formerly performed this rite. The gods afterwards did it, [according to the words] ‘the gods [followed] his [display of] power with vigour.’ Power means sacrifice. This, [then, is said, that] the gods [followed] the sacrifice, the energy, of the god with vigour. ‘He who measured out the terrestrial [regions] is a steed.’ Whatever is on this [earth] is terrestrial. All this he measures out: for he stretches over [all] this with his rays. ‘The god Savitṛi [measured out] the regions by his power.’ These worlds are the regions: that Āditya (sun) is the god Savitṛi. He measures them out by his power.”

The author of the Bhāgavata Purāṇa introduces the words *pāṛthivāni vimame rajāṁsi*, with a part of R. V. vii. 99, 2, at the close of his account of the Dwarf incarnation of Viṣṇu, assigning to them, however (whether ignorantly, or knowingly), a different meaning from that which they have in the hymn,—Bhāg. Pur. viii. 23, 29: *Pāram mahimnaḥ uru-vikrantatō grīṇāno yaḥ pāṛthivāni vimame sa rajāṁsi martyaḥ | kiṁ jāyamānaḥ uta jātaḥ upaiti martyaḥ ity āha mantradṛig ṛishih pārū-*

śhasya yasya | “The mortal who celebrates the utmost limits of this wide-striding (Vishṇu’s) greatness, computes the [particles of the] dust of the earth. Can ‘the mortal who is being born, or has been born,’ attain to it? Thus speaks the ṛishi who saw a hymn regarding this Purusha.”

• This verse is explained by the commentator thus: *Uru bahu vikramato Vishṇor mahimnaḥ pāraṁ yo grīṇāno bhavati sa martyaḥ pāṛthivāni rajāṁsy api vimame ganitavān | yathā pāṛthiva-paramānu-gaṇanam āśakyaṁ tathā Vishṇor guṇa-gaṇanam āśakyaṁ ity arthaḥ | tathā cha manthro ‘Vishṇor nu kaṁ vīryāni’ iti | etad eva mantrāntarārthaṁ sūchayann āha yasya puruṣasya pūrṇa-mahimnaḥ pāram mantra-dṛiḡ ṛishir Vasishṭhaḥ ity evam āha | katham | kiṁ jāyamāno jāto vā upaiti na ko’ pi iti vadann anantatvena eva āha ity arthaḥ | tathā cha manthro ‘na te Vishṇo jāyamāno na jāto deva mahimnaḥ param antam āpa’ iti |* “The mortal who celebrates the utmost limits of the greatness of the wide-striding Vishṇu, has computed also the particles of the dust of the earth. The meaning is, as the computation of the atoms of the earth is impossible, so also the enumeration of Vishṇu’s qualities is impossible. Thus a hymn (R. V. 1, 154) says: ‘I declare the heroic deeds of Vishṇu,’ etc. Alluding to the sense of another verse (R. V. vii. 99, 2), he says the same thing in these words: ‘regarding the utmost limit of the full greatness of which Purusha, Vasishṭha, the seer of the hymn, thus speaks:’ How? ‘Can any man being born, or already born, attain it?’ No one. By this expression he intimates its infinitude. Thus the hymn says: No one who is being born, or has been born, has attained, O divine Vishṇu, to the furthest limit of thy greatness.”

The sixth verse of the hymn before us is thus commented on in the Nirukta, ii. 6, 7: *Sarve ‘pi raśmayo gūvaḥ uchryante | . . . tāni vāṁ vāstūni kūmayāmahe gamanāya yatra gāvo bhūri-śṛiṅgāḥ . . . ayāso ‘yanāḥ | tatra tad urugāyasya Vishṇor mahāgateḥ paramam padam parārḍhyastham avabhāti bhūri.* | “All rays are called *gūvaḥ*.” Then, after quoting the verse, the author proceeds to explain it: “We desire to attain to these regions of you two, where are the many-horned cows, . . . the moving. There the highest abode, situated in the loftiest sphere, of that wide-stepping, large-pacing, Vishṇu shines forth brightly.”

The verse is rendered thus, by Roth (Illustrations of Nir., p. 19): “May we arrive at your abodes, where the many-horned, moving,

cattle are; for thence shines brilliantly down the highest place of the far-striding Showerer." Roth then proceeds to remark: "This verse occurs in a hymn to Vishṇu; consequently the dual *vām* ['of you two'] cannot refer to the deity of the hymn. Durga meets the difficulty, as the commentators frequently do with inconvenient duals, by saying *vām iti dampātī abhipretya*, etc. [*vām* refers to the husband and his wife.] But here we have rather a proof of the fact that, in the arrangement of the Veda, many verses have been inserted in wrong places. The verse is addressed to Mitra and Varuṇa; and, perhaps, belonged to one of the hymns to those two gods which immediately precede this in the Sanhitā. The verse has been introduced into the wrong place because Vishṇu is referred to in it. Compare verse 3. The inconvenient reading has been already altered in the Vājasaneyi Sanhitā (6, 3)," which, instead of *tā vām vāstūny uśmasi gamadhyai*, "we desire to go to these abodes of you two," etc., reads, *yā te dhāmāny uśmasi*, etc., "to which realms of thine we desire," etc., etc.

In the next hymn Indra and Vishṇu are jointly extolled:

R. V. i. 155.—*Pra vaḥ pāntam*²⁴ *andhaso dhiyūyate mahe śūrāya Viṣṇave cha archata | yā sūnuni parvatānām adābhyā mahas tasthatur arvateva sūdhunā | 2. Tvesham itthā samaraṇam*²⁵ *śimivator Indra-Viṣṇu suta-pāḥ vām urushyati | yā martyūya partidhīyamānam it kṛiśānor astur asanām urushyathah | 3. Tūḥ im vārdhanti mahi asya pauṁsyaṁ ni mātaraṁ nayati retase bhuje | dadhāti putro avaram param pitur nāma tṛitīyam adki rochane divaḥ | 4. Tat tad id asya pauṁsyaṁ grīnīmasi inasya trātur arīkasya mālhusuḥ | yaḥ pārthivāni tribhir id vigāmbhir uru kramiṣṭhorugūyāya jīvase | 5. Dve id asya kramāne swardṛiṣo abhikhyāya martyo bhuranyati | tṛitīyam asya nakir ā dadharshati vayasḥ chana patayantaḥ patatrīnaḥ | 6. Chaturbhiḥ sākaṁ navatincha nāmabhiḥ cakram na vṛittam vyatīn avīvipat | bṛihachchharīro vimimānaḥ rikvubhir yuvā 'kumārah prati eti āhavam |*

"Sing praises to the great hero (Indra), who desires the draught of your soma, and to Vishṇu, who both swiftly rose invincible, to the summit of the [aerial] mountains, as if [carried by] an excellent steed. 2. Indra and Vishṇu, the drinker of the libation escapes the assault, so fierce, of you two who are violent,—who avert from the [pious]

²⁴ *Pāntam* = *pūnīyam*.—Nir. vii. 25.

²⁵ *Samaraṇam* ḡ. = *sangrāma-nāma*.—Nigh. 2, 17.

mortal that which is aimed at him,—the bolt of the archer Kṛiṣānu. 3. These [libations, according to Sāyana] augment his virility; he conducts the parents (heaven and earth) to receive the fertilizing seed; the son has the inferior name; the superior belongs to the father; the third is above the light of heaven. 4. We celebrate this virility of him, the strong, the deliverer, the innoxious, the bountiful, who with three steps traversed²⁶ far and wide the mundane regions, for the sake of [granting us] a prolonged (*lit.* wide-stepping) existence.²⁷ 5. A mortal is agitated when contemplating two of the steps of this heavenly [deity]; but no one dares to attempt his third step,^{27*} not even the soaring, winged birds. 6. With four and ninety names, he has impelled his steeds, like a rolling wheel. Accoutred by his encomiasts, vast in body, the youthful, full-grown [deity], advances to the combat.”

R. V. 1, 156.—*Bhava mitro na śevyo ghṛitāsutir vibhūta-dyumnaḥ evayāḥ u saprathāḥ | adha te Viṣṇo vidushā chid ardhyāḥ stomo yajnaścha rādhyo havishmatā | 2. Yaḥ pūrvyāya vedhase navīyase sumajjānaye Viṣṇave dadūśaḥ | yo jūtam asya mahato mahi bravat sa id u śravobhir yujyaṁ chid abhi asat | 3. Tam u stotāraḥ pūrvyāṁ yathā vida ṛitasya garbhaṁ janushā pipartuna | ā asya jūnanto nāma chid vivaktana mahas te Viṣṇo sumatim bhajāmahe | 4. Tam asya rūjā Varuṇas tam Aśvinā kratuṁ sachanta mārutasya vedhasaḥ | dūdḥāra dakṣhaṁ uttamam ahar-vidaṁ vrajaṁ cha Viṣṇur sakhivān apornute | 5. Ā yo vivāya sachathāya daivyāḥ Indrāya Viṣṇuḥ sukṛite sukṛittaraḥ | vedhāḥ ajinvat triśadhaḥsthaḥ āryam ṛitasya bhāge yajamānām ā bhajat |*

“Be to us beneficent like a friend, worshipped with butter, greatly renowned, swiftly-moving, broadly diffused. Truly, Viṣṇu, thy praise is to be celebrated by the sage, and sacrifice is to be performed to thee by the worshipper. 2. He who worships Viṣṇu, the ancient, the disposer [or the wise], the recent, the [god] with the noble spouse,²⁸—he who extols the nature of this mighty Being, shall excel

²⁶ Compare R. V. i. 22, 17, 18 (above, p. 63, f.), and R. V. i. 154, 1, 3 (p. 69).

²⁷ Compare R. V. vi. 69, 5 (below).

^{27*} See R. V. vii. 99, 1, below.

²⁸ Sāyana gives two explanations of the word *sumaj-jāni*. The first makes it *svayam evotpannāya*, “born by his own power” (in proof of which sense he quotes Nir. vi. 22: *Sumat svayam ity arthaḥ | “sumat means svayam, self”*). The second meaning is thus stated: *Sutarām mādayati iti sumat | tadṛiṣī jñyā yasya sū . . . | tasmai sarva-jagan-mādana-śīla-S'rī-pataye | “su-mat means ‘greatly*

his friend²⁹ in renown. 3. Encomiasts, satisfy [with worship], as ye know how to do, him who, by his nature, is the primeval source of sacred rites. Knowing his name declare, 'Vishṇu, we enjoy the good will of thee, the mighty one.' 4. King Varuṇa and the Aśvins have done homage to the power of this ruler [or wise god] who is attended by the Maruts. Vishṇu possesses excellent wisdom, which knows the proper day;³⁰ and with his friends, opens up the cloud. 5. The divine Vishṇu, who has hastened to seek companionship with the beneficent Indra, [himself] more beneficent,—this wise [god], occupying three stations, has gratified the Ārya, and renders the worshipper a sharer in the sacred ceremony."

R. V. i. 164, 36 (A. V. 9, 10, 17; Nir. Par. ii. 21).—*Sapta ardha-garbhāḥ bhuvanasya reto Vishṇos tiṣṭhanti pradiśā vidharmani | te dhātibhir manasā te vipaśchitaḥ paribhuvāḥ pari bhavanti viśvataḥ |* "Seven embryos, the prolific sources of the world, abide by the command of Vishṇu in the function of supporting [the universe]. They by thought, and by mind, they intelligent, embracing, comprehend all things."

I do not attempt any explanation of this obscure and mystical utterance.

R. V. i. 186, 10.—*Pro Aśvināv avase kṛiṇudhvam pra Pūshanaṁ svatavaso hi santi | advesho Vishṇur Vātaḥ Ribhukshāḥ achha sumnāya vavṛitiya devān |* "Dispose the Aśvins, dispose Pūshan, to succour us, for they have power in themselves. Vishṇu is free from malice, and so is Vāta (Vāyu) and Ribhukshan. May I incline the gods to be favourable to us."

R. V. ii. 1, 3.—*Tvam Agne Indro vṛishabhāḥ satām asi tvaṁ Vishṇur*

gladdening.' *Sumaj-jāni* then signifies 'one who has such a wife.' The phrase will thus mean, 'to the lord of S'ri, whose nature it is to gladden the world.'" Dr. Aufrecht thinks that *jāni* has always the sense of wife, and supposes the wife here alluded to to be the world. Prof. Roth, *Illust. of Nir.*, p. 90, supposes *sumat* to be derived from *su*, and to mean "easily," "gladly."

²⁹ Compare the words *yujyo vā sakhā vā* in R. V. ii. 28, 10, where *yujya* is explained by Sāyaṇa as = *yoja sa-samarthaḥ pitṛādir vā*; and R. V. i. 22, 19, where the same word *yujya* is said to be equivalent to *anukūla*, "friendly." Compare also *ayuja* in R. V. viii. 51, 2.

³⁰ See the interpretation of the word *aharvid* given by Sāyaṇa on R. V. i. 2, 2. In Böhtlingk and Roth's Dictionary the word is explained as signifying "long known."

*urugāyo namasyah | tvam brahmā rayivid Brahmanaspate tvam vidhartah
sachase purandhyā |* “Thou, Agni, art Indra, most energetic of heroes;
thou art Vishṇu, the wide-stepping, the adorable; thou, Brahmanaspati,
art a priest, possessor of wealth; thou, sustainer, art associated with
sacred wisdom.”

R.V. ii. 22, 1 (S.V. i. 457).—*Trikadrakeshu mahisho yavāsiraṁ tuvi-
śushmas tripat somam apibad Vishṇunā sutaṁ yathā 'vaśat | sa im ma-
māda mahi karma karṣave mahūm uruṁ sa enaṁ saśchad devo devaṁ
satyam Indraṁ satyah Induḥ |* “The great [Indra], of mighty force,
satiating himself, has drunk the soma, mixed with barley-meal, poured
forth by Vishṇu at the Trikadruga ceremony, as much as he desired.
He [Soma] has stimulated the great and vast [god, Indra,] to achieve
mighty acts. He, the god, the true Indu (Soma), has attended him,
the god, the true Indra.”

R.V. iii. 6, 4.—*Mahān sadhasthe dhruve ā nishatto antar dyāvā mā-
hine haryamānaḥ | āskre sapatnī ajare amrikte sabardughe urugāyasya³¹
dhenū |* “The great [god, Agni,] is seated in his firm abode, beloved,
between the mighty heaven and earth,—those two cows, joint-wives of
the wide-stepping [god], united, undecaying, inviolable, dispensers of
water.” Agni himself may be the “wide-stepping god” intended here.

R. V. iii. 54, 14.—*Vishṇuṁ stomāsaḥ puru-dasmam arkāḥ bhagasyeva
kāriṇo yāmani gman | urukramaḥ kakaho yasya pūrvīr na mardhanti
yuvatayo janitrīḥ |* “Our hymns and praises have proceeded to Vishṇu,
the worker of many wonders, like bards proceeding in the train of their
lord. He is the wide-stepping, the exalted, whose [will] the numerous,
youthful, mothers do not disregard.”

R. V. iii. 55, 10.—*Vishṇur gopāḥ³² paramam pāti pāthaḥ³³ priyā
dhāmāni amṛitā dadhānaḥ | Agnis-tā viśvā bhuvanāni veda mahad
devānām asuratvam ekam |* “Vishṇu, a protector, preserves the highest
heaven, sustaining the dear,³⁴ undecaying regions. Agni knows all these
worlds: great and incomparable is the divine nature of the gods.”

³¹ *Prithugamanasya adhika-stuter vā*; Sūyana, who names Agni as the god;
though he makes heaven and earth to be the wives of the sun.

³² Compare R. V., i. 22, 18. The word Vishṇu is here regarded by the commen-
tator as an epithet of Agni, and rendered by “pervading.” The hymn is, however,
according to the Anukramanikā, one addressed to all the gods.

³³ *Pāthah* occurs also in R. V. i. 154, 5. See above.

³⁴ Or, “vast.” The commentator renders the word *priya* by *aparimita*, “unmea-
sured,” in his note on R. V. iii. 32, 7.

R. V. iv. 2, 4.—*Aryamaṇam Varuṇam Mitraṁ eṣhām Indrā-Vishṇū Maruto Aśvinā uta | su-aśvo Agne su-rathah su-rādhaḥ ā id u vaha su-haviṣhe janāya |* “Agni, [do thou, who hast] beautiful steeds, a beautiful car, and [bestowest] rich gifts, bring to the pious worshipper from among these [gods], Aryaman, Varuṇa, Mitra, Indra and Vishṇu, the Maruts, and the Aśvins” (comp. R. V. vii. 39, 5, below).

R. V. iv. 3, 7.—*Kathā mahe pusṭim-bharāya Pūshne kad Rudrāya sumakhāya havir-de | kad Vishṇave uru-gāyāya reto³⁵ bravaḥ kad Agne S'arave bṛihatyai |* “Why, Agni, [shouldst thou declare our sin] to the great supplier of nourishment, Pūshan? why to Rudra, the vigorous, the giver of oblations? why shouldst thou declare our sin to the wide-stepping Vishṇu? why to the great Saru (Nirṛiti?).”

R. V. iv. 18, 11.—*Uta mātā mahisham anvavenad amī tvā jahati putra devāḥ | Atha abravīd Vṛitraṁ Indro hanishyan sakhe Vishṇo vitaraṁ vikramasva |* “And his mother sought to draw back the mighty [Indra], saying, ‘My son, those gods forsake thee.’ Then Indra, being about to slay Vṛitra, said, ‘Friend Vishṇu, do thou stride vastly.’”

The last words of this verse form the commencement of the 12th verse of the 89th hymn of the 8th Maṇḍala, which I shall introduce here.

R. V. viii. 89, 12.—*Sakhe Vishṇo vitaraṁ vikramasva dyaur dehi lokaṁ vajrāya vishkabhe | hanāva Vṛitraṁ rinachāva sindhūn Indrasya yantu prasave visṛishṭāḥ |* “‘Friend Vishṇu, stride vastly;’ Sky, give room for the thunderbolt to descend; let us slay Vṛitra, and let loose the waters; let them, when released, flow by the impulse of Indra.”³⁶

³⁵ Dr. Aufrecht suggests that the original reading here may have been *repas* = *āgas*, “sin.” But as the text stands he would connect *retas* with *sarave*, so as to give the sense, “our sin (understood), which is the occasion for the great arrow of destruction.” Bühtlingk and Roth render *retas* by “libation.”

³⁶ The Taittirīya Sanhitā, ii. 4, 12, 2, has the following story about Indra and Vishṇu: *Tasmād Indro 'bibhēd api Tvashṭā | Tvashṭā tasmai vajram asinchat | tapo vai sa vajrah āsīt | tam udyantūn na asaknot | atha vai tarhi Vishṇur anyā devatā āsīt | so 'bravīd “Vishṇav ehi idam āharishyāvō yena ayam idam” iti | sa Vishṇus tredhā ātmānam vinyadhata prithivyām tritīyam antarikshe tritīyām divi tritīyam | abhiparyāvartād hy abibhet | yat prithivyām tritīyam āsīt tena Indro vajram udayachhad Vishṇo-anushṭitah | so 'bravīd “mā me prahāḥ | asti vai idam mayi vīryam | tat te pradāsyāmi” iti | tad asmai prāyachhat | tat pratyagrihṇāt | “adhāḥ mā” iti tad Vishṇave 'tiprōyachhat | tad Vishṇuḥ pratyagrihṇād “asmāsv Indrah indriyān dadhātō” iti | yad antarikshe tritīyam āsīt tena Indro vajram-udayachhad Vishṇo-anushṭitah | so 'bravīd “mā me prahāḥ | asti vai idam mayi vīryam | tat*

. R. V. iv. 55, 4.—*Vi Aryamā varuṇas cheti panthām ishas-patiḥ su-
vitaṁ gātum Agniḥ | Indrā-Vishṇū nṛi-vad u shu stavānā śarma no yan-
tam amavad varūtham |* “Aryaman and Varuṇa know the path; so too
Agni, the lord of strength [knows] a prosperous road. Indra and
Vishṇu, when ye are lauded, according to human ability, bestow on us
prosperity and strong protection.”

R. V. v. 3, 1–3.—*Tvam Agne Varuṇojāyase yat tvam Mitro bhavasi
yat samiddaḥ | tve viśve sahasas-putra devās tvam Indro dāsushe mart-*

*te pradāsyāmi” iti | tad asmai prāyachhat | tat pratyagrihñāt | “dvir mā adhāḥ”
iti tad Vishṇave atiprāyachhat | tad Vishṇuḥ pratyagrihñāt “asmāsv Indrāḥ indriyaṁ
dadhātu” iti | yad divi tṛtīyam āsīt tena Indro vajram ulayaachhad Vishṇu-
anu-
shṭhitāḥ | so ’bravīt mā me prahāḥ | yena aham idam asmi “tat te pradāsyāmi”
iti | “tvī” ity abravīt | “sandhām tu sandadhāvahai | tvām eva praviśāni” iti |
“yan mām praviśeḥ kim mā bhunjyāḥ” ity abravīt | “tvām eva indhīya tava bhogāya,
tvām praviśeyam” ity abravīt | taṁ Vṛitraḥ praviśat | udaraṁ vai Vṛitraḥ | kshut
khalu vai manushyasya bhrātṛivyaḥ | yaḥ evaṁ veda hanti kshudham bhrātṛivyaḥ |
tad asmai prāyachhat | tat pratyagrihñāt | “trir mā ’dhāḥ” iti tad Vishṇave
’tiprāyachhat | tad Vishṇuḥ pratyagrihñāt “asmāsv Indrāḥ indriyaṁ dadhātu” iti |
yat triḥ prāyachhat triḥ pratyagrihñāt tat tridhātos tridhātutvam | yad Vishṇur
anvatishṭhata Vishṇave ’tiprāyachhat tasmād Aindrāvaishṇavaṁ havir bhavati |
“Indra was afraid of him, as was also Tvashtṛi. Tvashtṛi moistened for him the
thunderbolt: it was heat or austere-fervour (*tapas*). He could not lift it. Now
there was another deity, Vishṇu. Indra said: ‘Come, Vishṇu, we two will take
that whereby he is this [which he is].’ Vishṇu divided himself into three parts,
[placing] one on earth, a second in the air, and a third in the sky. For he was
afraid of [Vṛitra’s] development (*abhiparyāvartāt : yasmād asya Vṛitrasya abhi-
paryāvartāt sarva-dig-vyūpi-rūpāyāḥ vṛiddher ayam Indro ’bibhet*, Comm.). With the
third [of Vishṇu] which was on the earth, Indra lifted the thunderbolt, followed by
Vishṇu. Vṛitra said, ‘Do not smite me: there is in me this energy: that I will
give to thee.’ He gave, and Indra took it, and passed it on to Vishṇu, [saying,]
‘Thou hast supported me.’ Vishṇu received it, [saying,] ‘May Indra impart energy
to us.’ Indra then lifted the thunderbolt with the third [of Vishṇu] which was in
the air,” etc., as before. “Indra passed it on to Vishṇu, saying, ‘Thou hast twice
supported me,’” etc. “Indra then, followed by Vishṇu, lifted the thunderbolt with
the third [of Vishṇu] which was in the sky. Vṛitra said, ‘Do not smite me; I will
give thee that whereby I am that [which I am].’ Indra agreed. ‘Let us make an
agreement; let me enter into thee’ [said Vṛitra]. ‘If thou enterest me, wilt thou
eat me?’ [replied Indra]. ‘I will kindle thee; I will enter thee for thy enjoyment’
[answered Vṛitra]. He accordingly entered into him. Vṛitra is the belly. Hunger
is man’s enemy. He who knows this slays his enemy. So Vṛitra gave Indra [that
whereby he was what he was]. Indra took it, [and saying,] ‘Thou hast thrice
supported me,’ passed it on to Vishṇu,” etc., etc., as before. “From the circum-
stance that the one god gave, and the other took [what was given], thrice, the
‘tridhātu’ derives its character. And from the fact that Vishṇu followed Indra,
and the latter passed on [what he had received] to the former, there is an oblation
called ‘Aindrāvaishṇava,’ i.e. common to both the gods.”*

yāya | 2. *Tvam Aryamā bhavasi yat kanīnām nāma svadhāvan guhyam
bibharshi | anjanti mitraṁ sudhitāṁ na gobhīr yad dāmpatī samanasā
krīṇoshi | 3. Tavā śrīye Maruto mārjayanta*³⁷ *Rudra yat te jamina chāru
chitram | padaṁ yad Vishnor upamaṁ nidhāyi tena pūsi guhyāṁ nāma
gonām |*

“Thou, Agni, [art] Varuṇa, when thou art born; thou art Mitra when thou art kindled: son of strength, in thee [reside] all the gods; thou art Indra to the man who sacrifices. 2. Thou art Aryaman when thou, self-sustaining, possessest the mysterious name of the maidens. Men anoint thee, like a benevolent friend, with milk, when thou makest the husband and wife to be of one mind. 3. For thy glory, Rudra, [or, terrible Agni], the Maruts have adorned themselves, such is that beautiful and wondrous birth of thine.³⁸ Through that which has been fixed as the highest abode of Viṣṇu, thou possessest the mysterious name of the cows.”

R.V. v. 46, 2-4 (=Vāj. S. 33, 48, 49).—*Agne Indra Varuṇa Mitra devāḥ śardhaḥ pra yanta Māruta uta Viṣṇo | ubhā Nāsatyā Rudro adha gnāḥ Pūshā Bhagaḥ Sarasvatī jushanta | 3. Indrāgnī Mitṛā-Varuṇā Aditiṁ svah prithivīm dyām Marutaḥ parvatān apaḥ | huve Viṣṇum Pūshanam Brahmanaspatiṁ Bhagaṁ nu śaṁsaṁ Savitāram ūtaye | 4. Uta no Viṣṇur uta Vāto asridho dravinodāḥ uta Somo mayas karat | uta Ribhavaḥ uta rāye no Ásvinā uta Tvashtā uta Vibhvā anu mānsate |*

2. “Agni, Varuṇa, Mitra, ye gods, give us strength, and thou Viṣṇu with the Maruts. Both the Ásvins, Rudra, and the wives of the deities, with Pūshan, Bhaga, and Sarasvatī, are pleased. 3. I invoke Indra and Agni, Mitra and Varuṇa, Aditi, Heaven, Earth, Sky, the Maruts, the Mountains, the Waters, Viṣṇu, Pūshan, Brahmanaspati; I praise Bhaga and Savitṛi, that they may succour us. 4. And may Viṣṇu, and the Wind, uninjuring, and Soma, the bestower of riches, give us happiness. And the Ribhus, Ásvins, Tvashtṛi, and Vibhvan are favourable to us, so as to [grant us] wealth.”

R.V. v. 51, 9.—*Sajōr Mitṛā-Varuṇābhyāṁ sajūḥ Somena Viṣṇunā | ā yāhi Agne Atri-vat sute rāṇa |* “Associated with Mitra and Varuṇa,

³⁷ Compare R. V. vii. 3, 5.

³⁸ This refers, Dr. Aufrecht suggests, to the production of lightning in the air at the time of a storm.

associated with Soma and Vishṇu, come Agni, and rejoice in our libation, as [in that of] Atri."

R. V. v. 87, 1 (S. V. i. 462).—*Pra vo mahe matayo yantu Vishṇave Marutvate girijāḥ evayāmarut | pra śardhūya prayajyave sukhādaye tavase bhandad-īṣṭāye dhuni-vratāya śavase | 4. Sa chakrame mahato nīr uru-kramāḥ samānasmāt sadasaḥ evayāmarut | yadā ayukta tmanā svād adhi śhṇubhir vishpardhaso vimahasō jigūti śevṛidho nṛibhiḥ | 8. Advēsho no Maruto gātum ā itana śrota havañ jaritur evayāmarut | Vishṇor mahāḥ samanyavo yuyotana smad rathyo na dāṁsanā apa dveshāṁsi sanutāḥ |*

"May your hill-born (or, voice-born) hymns proceed to the great Vishṇu, attended by the Maruts, O Evayāmarut, (swiftly-moving Marut?); and to the troop [of Maruts], impetuous, wearing beautiful rings, strong, rushing on exultingly,—to that power which delights in resounding. . . 4. The wide-striding [god] strode forth from the great common abode, O Evayāmarut; when by himself he has yoked his emulous and vigorous [steeds], he issues from his own [abode] with his swift heroes, augmenting our felicity. . . 8. Maruts, come in a friendly spirit to our song, hear the invocation of your worshipper, Evayāmarut; of the same mind with the great Vishṇu, like men riding in chariots, drive our enemies away far from us by your might."

The hymn from which these verses are taken is quoted and translated in Prof. Benfey's Glossary to the Sāma-veda, p. 39 f.

R. V. vi. 17, 11.—*Vardhān yañ viśve Marutāḥ sajoshāḥ pachat śatam mahishān Indra tubhyañ | Pūshā Vishṇus trīni sarāṁsi dhūvan vṛitrahanam madiram aṁśum asmai |* "For thee, Indra, whom all the Maruts, in concert, will magnify, Pūshan and Vishṇu cooked a hundred buffaloes. For him three lakes discharged the Vṛitra-slaying, exhilarating soma."³⁹

³⁹ To illustrate the last line, Dr. Aufrecht has pointed out to me another passage, R. V. viii. 66, 4: *Ekayā pratidhā pibat sūkan sārāṁsi trīṁśatam | Indrah somāya kāṇukā |* "Indra swallowed at one draught thirty lakes of Soma. . . ." This verse is quoted in Nir. v. 11. I have not attempted to translate the difficult word *kāṇukā*, at the close. See Roth's Illust. of Nir. p. 60, f. In a review of Pictet's Origines Indo-Européennes, vol. ii., in Kuhn und Schleicher's Beiträge zur Vergl. Sprachforschung, iv. 279, f., Prof. Weber refers to this passage. "Saras, a pond," he says, "in the sense of cup" (R. V. viii. 66, 4. . .), which reminds us of the 'weltmeer' (world-ocean) of our students, is no doubt merely a poetical metaphor." See also R. V. vii. 103, 7; viii. 7, 10." In R. V. v. 29, 7 f., Agni is said to have cooked three hundred buffaloes for Indra, who ate them, and drank three lakes of soma, when proceeding to fight with Vṛitra.

R. V. vi. 20, 2.—*Divo na tubhyam anu Indra satrā asūryaṁ devebhīr dhāyī viśvam | Ahiṁ yad Vṛitram apo vavṛivāṁsaṁ hann ṛijīshin Vishnūnā sachānaḥ* | “All divine power, like that of the Sky, was completely communicated to thee, Indra, by the gods,⁴⁰ when thou, O impetuous [deity], associated with Vishṇu, didst slay Vṛitra Ahi, stopping up the waters.”

R. V. vi. 21, 9.—*Pra ūtaye Varuṇam Mitram Indram Marutaḥ kṛish-va avase no adya | pra Pūshanaṁ Vishṇum Agnim Purandhiṁ Savitāram oshadhīḥ parvatāṁścha* | “Dispose to-day to our help and succour Varuṇa, Mitra, Indra, the Maruts, Pūshan, Vishṇu, Agni, Purandhi, Savitṛi, the plants and the mountains.”

R. V. vi. 48, 14.—*Taṁ vaḥ Indram na sukratuṁ Varuṇam iva māyina-
nam | Aryamaṇaṁ na mandraṁ śṛipra-⁴¹bhojasaṁ Vishṇuṁ na stushe
ādiṣe* | “I praise thee, of great power like Indra, wondrous in might like Varuṇa, pleasant like Aryaman, conferring large enjoyment like Vishṇu, that thou mayest bestow wealth.”⁴²

R. V. vi. 49, 13.—*Yo rajāṁsi vimamo⁴³ pārthivāni triś chid Vishṇur
Manave bādhitāya | tasya te śarmann upadadyamāne rāyā madema tanvā
tanū cha* | “May we, ourselves and our offspring, be gladdened by wealth, under the protection afforded by thee, that Vishṇu who thrice traversed the mundane regions for Manu [or the Āryan man] when he was oppressed.”⁴⁴

R. V. vi. 50, 12.—*Te no Rudraḥ Sarasvatī sajoshāḥ mīlhushmanto
Vishṇur mṛīlantu Vāyuḥ | Ribhukshāḥ Vājo daivyo vidhātā Parjanyaṁvātā
pipyatām ishaṁ naḥ* | “May these dispensers of blessings, Rudra, Sarasvatī, Vishṇu, and Vāyu together be gracious to us. May Ribhukshan, Vāja, the divine Vidhātṛi (or disposer), Parjanya and Vāta replenish our store of nutriment.”

⁴⁰ *Stotribhīḥ*, “worshippers,” according to Sāyaṇa.

⁴¹ The word *śṛipra* occurs also in R. V. i. 96, 3; i. 181, 3; iii. 18, 5; iv. 50, 2; viii. 25, 5; and viii. 32, 10 = S. V. i. 217. By Yaska, Nir. vi. 17, it is derived from the root *śṛip*, “to go” (see Roth’s Illust., p. 83); and is rendered by Sāyaṇa *sarpaṇa-śīla*, “going,” *prasṛita*, “extended,” etc. (See also Benfey’s Glossary to the S. V.) The word *viśva-bhojasam* occurs in the preceding verse vi. 48, 13.

⁴² Such is the sense assigned to *ādiṣe* by Sāyaṇa: in Wilson’s Sanskrit Dictionary I find the word *pradeśana* rendered “a gift or offering, anything given to the gods, superiors, or friends,” etc.

⁴³ *Tribhīr eva vikramaṇaiḥ parimitavān* | “measured with three strides.”—Sāyaṇa. Compare R. V. i. 154, 1, above (p. 69, ff.), and vii. 100, 4, below (p. 87).

⁴⁴ *Asurair hiṁsītūya* | “injured by Asuras.”—Sāyaṇa.

• R. V. vi. 69, 1-8.—*Sam vām karmanā sam ishā hinomi Indrā-Vishṇu apasas pāre asya | jushethām yajnaṁ dravināṁ cha dhattam arishṭair naḥ pathibhiḥ pūrayantā |* 2. *Yā viśvāsām janitārā matinām Indrā-Vishṇu kalasā soma-dhānā | pra vām girah śasyamānāḥ avantu pra stomāso gīyamānāso arkaiḥ |* 3. *Indrā-Vishṇu mada-patī madānām ā somaṁ yātāṁ dravino dadhānā | sam vām anjantu aktubhir matinām sam stomāsaḥ śasyamānāsaḥ ukthaiḥ |* 4. *Ā vām āsvāso abhimāti-shāhaḥ Indrā-Vishṇu sadhamādo vahantu | jushethām viśvā havanū matinām upa brahmāni śrinutaṁ giro me |* 5. *Indrā-Vishṇu tat panayāyyaṁ vām somasya made uru chakramūthe | akṛinutam antarikshām varīyo aprathataṁ jīvaso no rajāmsi |* 6. *Indrā-Vishṇu havishā vāvṛidhānā agrādvānā namasā rātaḥavyā | ghṛitāsutī dravināṁ dhattam asme samudraḥ sthaḥ kalasāḥ somadhānaḥ |* 7. *Indrā-Vishṇu pibatam madhvo asya somasya dasrā jatharam prīnethām | ā vām andhāmsi madirāni agmann upa brahmāni śrinutaṁ havam me |* 8. (A. V. 7, 44, 1) *Ubhā jigyathur na parā jayethe na parā jigye kataraschanainoḥ | Indrascha Vishṇo yad apasprīdhetthām tredhā sahasraṁ vi tad airayethām |*

“Indra and Vishṇu, I stimulate you twain with this rite and oblation: at the conclusion of this ceremony do ye accept our sacrifice, and grant us wealth, conducting us to our object by secure paths. 2. Indra and Vishṇu, ye who are the generators of all prayers, and are, [as it were,] the bowls which hold the soma-juice, may the words which are now recited gratify you, and the hymns which are sung with praises. 3. Indra and Vishṇu, ye two lords of exhilarating draughts, come to the soma-juice, bringing with you wealth; may the hymns uttered with praises anoint you⁴⁵ twain with the unguents of our prayers. 4. Indra and Vishṇu, may your steeds, vanquishing foes, and sharing in your triumph, bear you hither. Accept all the invocations of our hymns, and hear my devotions and prayers. 5. Indra and Vishṇu, this deed of you twain is worthy of celebration, that, in the exhilaration of the soma-juice, ye took vast strides;⁴⁶ ye made the

⁴⁵ Compare R. V. iii. 17, 1.

⁴⁶ The commentator remarks on this: *Yadyapi Vishṇor eva vikramas tathāpy ekūrthatvād ubhayor ity uchyate* | “Though ‘striding’ is an act of Vishṇu only, yet it is so [described as here] owing to both gods having one end in view.” •In R. V. vii. 99, 6 (see below), the epithet *urukramā*, “far-stepping,” is applied in the same way to both these deities. In the Harivansa, 7418, it is applied to Śiva.

atmosphere wide, and stretched out the worlds, for our existence.⁴⁶ 6. Indra and Vishṇu, gladdened by our oblation, ye to whom are due the first draughts of the soma, ye to whom offerings should be presented with reverence, and to whom butter is offered, bring us wealth, for ye are the ocean, the bowl in which the soma is held. 7. Indra and Vishṇu, workers of wonders, drink this sweet potion; fill your bellies with soma; the exhilarating soma-draughts have reached you; hear my prayers and invocation. 8. Ye two have both conquered, and are not vanquished. Neither of these twain has been vanquished. Vishṇu, when thou and Indra strove, ye scattered thrice a thousand [of your foes].”⁴⁷

R. V. vii. 35, 9 (= A. V. xix. 10, 9).—*S'añ no Aditir bhavatu vratabhiḥ śañ no bhavantu Marutaḥ su-arkāḥ | śañ no Vishṇuḥ śañ u Pūshā no astu śañ no bhavitrañ śam u astu Vāyuḥ* | “May Aditi be propitious to us with her acts: may the well-hymned Maruts be propitious to us: may Vishṇu, may Pūshan, may the Air,⁴⁸ may Vāyu, be propitious to us.”

⁴⁶ Comp. i. 155, 5, above.

⁴⁷ The commentator explains this as follows. *Yad yad vastu praty apaspridhethām asurāḥ saha aspridhethām tredhā loka-veda-vāgātmanā tridhā sthitañ sahasraṁ amitañ cha vi tad airayethām vyakramethām ity arthaḥ | tathā cha brāhmaṇam ubhā jigyathur ity achchhāvākasya | ubhau hi tau jigyathur na parājayeṭhe na parājigyē iti na hi tayoh kataraschana parājigyē 'Indraś cha Vishṇuḥ yad apaspridhethām tredhā sahasrañ vi tad airayethām' iti | Indraś cha ha vai Vishṇuḥ cha asurair yuyudhāte tān ha sma jitrū ūchatuḥ "kalpāmahai" iti | te ha tathā ity asurāḥ ūchuḥ | so 'bravīd Indro "yāvad evāyañ Vishṇuḥ trir vikramate tāvad asmākaṁ atha yushmākaṁ itarad" iti | sa imān lokān vichakrame 'tho vedān atho vācam | tad ākuḥ "kiñ tat sahasraṁ" iti "ime lokāḥ ime vedāḥ atho vāg" iti brūyāt | "airayethām airayethām" ity achchhāvākāḥ ukthye 'bhyasyati | Ait. Br. 6, 15 (see Prof. Haug's translation, pp. 403, f.). “In reference to whatever thing ye two strove, i.e. strove with the Asuras, over that, in its three characters, i.e. as existing in its character of world, Veda, and speech, and in number a thousand, and immeasurable, ye strode. Thus a Brāhmaṇa [the Aitareya, 6, 15,] says: ‘ye both conquered; this is what the Achhāvāka priest [repeats]: for ye both conquered, ye are not vanquished, neither was vanquished, for neither of these two was vanquished’ [the last line of the verse before us is then cited]. Indra and Vishṇu fought with the Asuras. Having conquered them, they said, let us divide [the world]. The Asuras said, be it so. Indra said, As much as this Vishṇu strides over in three strides, so much shall be ours; the rest yours. He strode over these worlds, then the Vedas, then speech. When people say, what is that thousand? let him say, These worlds, these Vedas, then speech. The Achhāvāka priest repeats at the Ukthya ritual, ye scattered, ye scattered.” Comp. Taitt. S. vii. 1, 5, 5.*

⁴⁸ The word *bhavitra* is explained by Sāyaṇa as = *bhuvanam antarikṣam udakam vā*. “The world, or the atmosphere, or water.” The word, Dr. Aufrecht informs me, does not occur again in the Vedas.

R. V. vii. 36, 9.—*Achha ayañ vo Marutaḥ ślokaḥ etu achha Vishṇuñ nishikta-pām śravobhir ityādi* | “Maruts, may this hymn reach you : may it [reach] Vishṇu, the preserver of embryos, with its eulogies,” etc.

R. V. vii. 39, 5.—*Ā Agne giro divaḥ ā prithivyāḥ Mitrañ vaha Varuṇam Indram Agnim | Ā Aryamānam Aditiñ Vishṇum eshām Sarasvatī Maruto mādayantām* | “Agni, from heaven and earth bring Mitra, Varuṇa, Indra, Agni, Aryaman, Aditi, Vishṇu to the hymns of these persons ;⁴⁹ may Sarasvatī and the Maruts be gratified.”

R. V. vii. 40, 5.—*Asya devasya mīlhuso vayāḥ Vishṇor eshasya⁵⁰ prabhṛithe havirbhiḥ | vide hi Rudro rudriyam mahitvām yāsishṭam vartir Āśvināv irāvat* | “The branches of this prolific and rapid deity Vishṇu [are to be worshipped?] with oblations at the offering. For Rudra possesses impetuous power. The Āśvins have come to our place of sacrifice which is provided with food.”

R. V. vii. 44, 1.—*Dadhikrām vaḥ prathamam Āśvinū Ushasam Agniñ samiddham Bhagam ūtaye huve | Indrañ Vishṇum Pūshanam Brahmanaspatiñ Ādityān dyāvā-prithivī apaḥ svaḥ* | “I invoke you for succour, first Dadhikrā, the Āśvins, Ushas, the kindled Agni, Bhaga, Indra, Vishṇu, Pūshan, Brahmanaspati, the Ādityas, Heaven and Earth, the Waters, the Sky.”

R. V. vii. 93, 8.—*Etāḥ Agne āśushānāsah ishtīr yuvoh sachā abhi aśyāma vājān | mā Indro no Vishṇur Marutaḥ parikhyann ityādi* | “Breathing forth these petitions, may we, O Agni [and Indra], with [the help of] you twain, obtain food. Let not Indra, Vishṇu, and the Maruts despise us,” etc.

⁴⁹ Böhtlingk and Roth, s.v. *esha*, conjecture that in this verse the correct reading is *eshām*, “the rapid,” as an epithet of Vishṇu, and not *eshām*.

⁵⁰ Sāyaṇa interprets the first words of the verse before us thus, *Vishṇoḥ sarva-devātmakasya asya devasya anye devāḥ vayāḥ śākhāḥ iva bhavanti* | “Other gods are, as it were, branches of this god, who is the soul of all the gods.” He explains *eshasya* as follows: *Prabhṛithe havirbhiḥ havī-rūpair annaiḥ eshasya prāpraṇīyasya*, “one who can be brought by oblations of food.” The same epithet *esha* is applied to Vishṇu in the other two following passages referred to in Böhtlingk and Roth’s Lexicon under this word. R. V. ii. 34, 11.—*Tān vo maho Marutaḥ evayāvno Vishṇor eshasya prabhṛithe havāmāhe | ityādi* | “At the offering of the rapid Vishṇu we invoke you, the great, and impetuous Maruts,” etc. R. V. viii. 20, 3.—*Vidma hi Rudriyānām śushmam ugram Marutām śimīvatām | Vishṇor eshasya mīlhusām* | “For we know the fiery vigour of the sons of Rudra, the impetuous Maruts, of the rapid Vishṇu, [all of them] prolific.”

R. V. vii. 99, 1.—*Paro mātrayā⁵¹ tanvā vridhmāna na te mahitvam anu-
 āśnuvanti | ubhe te vidmā rajasī prithivyāḥ Vishno deva tvam para-
 masya vitse | 2. Na te Vishno jāyamāno na jāto deva mahimnah param
 antam āpa | ud astabhnāḥ nākam ṛishvaṁ bṛihantaṁ dādhartha prāchīm
 kakubham prithivyāḥ | 3 (=Vāj. S. v. 16). Irāvati dhenumatī hi
 bhūtaṁ suyavasini manushe⁵² dāsasyā | Vi astabhnāḥ rodasī Vishno ete
 dādhartha prithivīm abhito mayūkhaiḥ | 4. Uruṁ yajnyāya chakrathur
 u lokam janayantā Sūryam Ushasam Agnim | dāsasya chid ṛishā-
 siprasya māyūḥ jaghnathur narā pritanājyeshu | 5. Indrā-Vishnū dṛim-
 hitāḥ S'ambarasya nava puro navatiṁ cha śnathishtam | śataṁ varchināḥ
 sahasraṁ cha sākaṁ hatho aprati asurasya vīrān | 6. Iyam manīshā
 bṛihatī bṛihantā urukramā tavasū vardhayanti | rare vām stomaṁ
 vidatheshu Vishno pinvatam isho vṛijanesku Indra | 7. (S. V. 2, 977;
 Taitt. Sanh. ii. 2, 12, 4) Vashaṭ te Vishno āsaḥ ā kṛimomi tad me jushasva
 S'ipivishṭa havyam | vardhantu tvā sushtutayo giro me yūyam pāta svasti-
 bhiḥ sadā naḥ |*

“Thou who, with thy body, growest beyond our measure, [men] do not attain to thy greatness: we know both thy two regions of the earth; thou, divine Vishṇu, knowest the remotest [world].^{52*} 2. No one, O divine Vishṇu, who is being born, or who has been born, knows the furthest limit of thy greatness. Thou didst prop up the lofty and vast sky; thou didst uphold the eastern pinnacle of the earth.⁵³ 3. [Ye two worlds,] be ye abundant in food, cows, and pastures, through beneficence to man. Vishṇu, thou didst prop asunder these two worlds; thou didst envelope the earth on every side with beams of light. 4. Ye (Indra and Vishṇu) have provided ample room for the sacrifice, producing the sun, the dawn, and fire. Ye, O heroes, destroyed in the battles the wonderful powers of the hostile (*dāsa*) Vṛishasīpra. 5. Indra and Vishṇu, ye smote the ninety-nine strong cities of Sambara; together, ye slew, unopposed, a thousand and a hundred heroes of the Asura Varchin. 6. This great hymn gladdens you twain, the great, the wide-striding, the powerful; Vishṇu and Indra, I present to you twain a hymn at the sacrifices. Supply abundant nutriment in our habitations. 7. Vishṇu, I utter to thee this invocation from my mouth.

⁵¹ Compare *paro-mātram ṛichīshamam Indram*; R. V. viii. 57, 1.

⁵² Yajur-veda v. 16 reads *manave*.

^{52*} Comp. R. V. i. 155, 5th above, p. 74.

⁵³ Compare Isaiah xl. 22 xlv. 12, 18.

Śipivishṭa,⁵⁴ favourably receive this my oblation. May my laudatory hymns delight thee: do you always preserve us with blessings.”

R. V. vii. 100.—*Nu marto dayate sanishyan yo Viṣṇave urugāyāya dāsat | pra yaḥ satrūchā manasā yajāte etāvantaṁ naryam āvivāsāt |*
 2. *Tvaṁ Viṣṇo sumatiṁ viśvajanyām aprayutām evayāvo matiṁ dāḥ |*
parcho yathā naḥ suvitasya bhūrer āsvāvataḥ puruṣchandrasya rāyaḥ |
 3. *Trir devaḥ prithivīm eśaḥ etāṁ vi chakrame śatarchasam mahitvā |*
pra Viṣṇur astu tavasas tavīyān tveshaṁ hi asya sthavidrasya nāma |
 4. *Vi chakrame prithivīm eśaḥ etāṁ kshetrāya Viṣṇur manushe dāśasyan |*
dhruvāso asya kīrayo janāsaḥ urukshitiṁ sajanimā chakūra | 5. (S. V. 2, 976; Taitt. S. ii. 2, 12, 5; Nir. 5, 9.) *Pra tat te adya Śipivishṭa nāma aryaḥ śuṁsāmi vayunāni vidvān | taṁ tvā grīṇāmi tavasam atavyān kshayantam asya rajasah parāke |* 6. (S. V. 2, 975; Taitt. S. ii. 2, 12, 5; Nir. 5, 8.) *Kim it te Viṣṇo parichakshyam bhūt⁵⁵ pra yad vavakshe Śipivishṭo asmi | mā varpo asmad apa gūha etad yad anyarūpaḥ samithe babhūtha |* (The seventh verse is repeated from the last hymn.)

“That man never repents who, seeking [for good], brings offerings to Viṣṇu, the wide-stepping, who worships him with his whole heart, and propitiates such a powerful [god]. 2. Vouchsafe to us, swiftly-moving Viṣṇu, thy benevolence, which embraces all mankind, thy unpreoccupied regard; that thou mayest grant us abundant good, and brilliant wealth, with horses. 3. Thrice the swift god by his greatness has traversed this earth with its hundred lights. May Viṣṇu the strongest prevail over the strong: for awful is the name (nature) of that immovable [being]. 4. The swift Viṣṇu traversed the earth to bestow it for a habitation on Manu [or man]. The men who praise him are secure: [the god] of exalted birth has given them an ample abode. 5. I, a devoted worshipper, who know the sacred rites, to-day celebrate this thy name, Śipivishṭa; I, who am weak, laud thee who art strong, and dwellest beyond this lower world. 6. What, Viṣṇu, hadst thou to blame, that thou declaredst, ‘I am Śipivishṭa’? Do not conceal from us this form, since thou didst assume another shape in the battle.”⁵⁶

⁵⁴ See the note on this word where it occurs in the hymn next following.

⁵⁵ The Sāma-veda reads *parichakshi nāma*.

⁵⁶ The following illustration of this verse is quoted by Professor Benfey from the commentary on the corresponding passage of the S. V.: *Purā khalu Viṣṇuḥ svam*

R. V. viii. 9, 12.—*Yad Indrena saratham, yātho Áśvinā yad vā Vāyunā bhavataḥ samokasū | yad Ādityebhir Ribhubhiḥ sajoshasā yad vā Vishnor vikrāmaneshu tishṭhataḥ* | “When, Ásvins, ye ride in the same car with Indra, or when ye dwell in the same abode with Vāyu, or when ye are associated with the Ādityas and the Ribhus, or when ye abide in the strides of Vishnu.”

rūpam parityajya kṛtrimaṁ rūpāntaraṁ dhārayan sangrāme Vasishṭhasya sāhāyāṁ chakāra | taṁ jānann ṛishir anayū pratyāchasṭe | “Vishnu formerly abandoning his own form, and assuming another artificial shape, succoured Vasishṭha in battle. Recognizing the god, the rishi addresses him with this verse.” In Nir. v. 8 and 9, Yāska quotes verses 5 and 6 of the hymn before us in inverse order. After telling us (v. 7) that, “according to Aupamanyava, Vishnu has two names, S’ipivishṭa, and Vishnu, of which the former has a bad sense” (*S’ipivishṭo Vishnur iti Vishnor dve namanī bhavataḥ | kutsitārthīyam pūrvam bhavati ity Aupamanyavaḥ*), Yāska quotes verse 6, on which he observes: *Kiṁ te Vishno ’prakhyātam etad bhavaty aprakhyāpanīyāṁ yan na prabrūshe | śepaḥ iva nirveshṭito ’smi ity apratipanna-raśmih | api vā praśāṁsā-nāmaiva abhipretaṁ syāt | kiṁ te Vishno prakhyātam etad bhavati prakhyāpanīyāṁ yad uta prabrūshe | S’ipivishṭo ’smi iti pratipanna-raśmih | śipayo ’tra raśmayah uchante | tair āvishṭo bhavati | mū varpo ’asmad apagūha etat | varpaḥ iti rūpa-nāma . . . | yad anya-rūpaḥ samithe sangrāme bhavasi saṁnyata-raśmih* | “What, Vishnu, is this undeclared thing of thine, not to be declared, which thou tellest not? ‘I am enveloped like a private member,’ i.e. with rays obscured. Or, by *S’ipivishṭa* a laudatory appellation may be intended; ‘what is this declared thing of thine, which is to be declared, that thou tellest?’ ‘I am *S’ipivishṭa*, i.e. one whose rays are displayed.’ The word ‘*śipi*’ here means ‘rays;’ with these he is pervaded. ‘Do not conceal this form:’ *varpās* is a word meaning ‘form.’ . . . ‘That thou art of another form in the battle (*samithe* = *sangrāme*), with thy rays withheld.’” See Taitt. S., vol. ii., p. 585. On v. 5, Yāska remarks: Nir. v. 9: “*Tat te ’dya S’ipivishṭa nāma ariyaḥ śāṁsāmi*” | *ariyo ’ham asmi īśvaraḥ stomānām | ariyas tvam asi iti vā | taṁ tvā staumi tavasam atavyāṁś tavasaḥ iti mahato nāmadheyam udito bhavati | nivasantam asya rajasah parāke parākrānte* | “‘I, a master, to-day celebrate this thy name, S’ipivishṭa.’ I am *ariyaḥ*, a master of praises. Or, thou art a master. ‘I, weak, praise thee, the strong.’ *Tavasa* is a word used for ‘great.’ ‘Dwelling beyond (*parāke* = *parākrānte*) this lower world.’” From the above quotation, it appears that even in the time of Yāska, the sense of the word *S’ipivishṭa* was uncertain. In the Mahābhārata, S’āntiparva, vv. 13229, ff., Kṛishṇa is introduced as explaining the sense of the word thus (if the writer intended to represent Yāska as the Vedic rishi by whom the word was first applied to Vishnu, he could not have been a particularly good Vedic scholar): *S’ipivishṭeti chākhyāyāṁ hīnaromā cha yo bhavet | tenūvisṭaṁ tu yat kinchich Chhipivishṭeti cha smṛitah | Yāsko mām ṛishir avyagro naika-yajneshu gītavān | S’ipivishṭaḥ iti hy asmād guhya-nāma-dhara hy aham | stutvā mām S’ipivishṭeti Yāskaḥ sarshir udāra-dhīḥ | mat-prasūdād adho nashṭam Niruktam abhijagmivān* | “A bald man is designated by the word *S’ipivishṭa*. Anything which is penetrated by that is called *S’ipivishṭa*. Yāska, the serene rishi, celebrated me at many sacrifices. In consequence of this, I bear the mysterious name of *S’ipivishṭa*. Yāska, that rishi of large understanding, having lauded me as *S’ipivishṭa*, recovered by my favour the Nirukta, which had been destroyed.”

• R. V. viii. 10, 2.—*... Bṛihaspatiṁ Viśvāndevān ahaṁ huve Indrā-Vishṇū Aśvināv āśu-heshasā* | “I invoke Bṛihaspati, the Viśvedevas, Indra and Vishṇu, and the Aśvins with quickly neighing steeds.”

R. V. viii. 12, 16 (=S. V. i. 384; A. V. 20, 111, 1).—*Yat somam Indra Vishṇavi yad vā gha Tritē Āptye | yad vā Marutsu mandase sam indubhiḥ* | . . . 25. *Yad Indra pritanājye devās tvā dadhire purah | ād it te haryatū harī vavakshatuḥ* | 26. *Yadā Vṛitraṁ nadī-vṛitaṁ śavasā vajrinn abadhīḥ | ād id ityādi* | 27. *Yadā te Vishṇur ojasū trini padā vichakrame | ād id ityādi* |

“Whether, Indra, thou [drinkest] soma along with Vishṇu, or with Trita Āptya, or with the Maruts art exhilarated by libations. . . . 25. When, Indra, the gods placed thee in their front in the battle, then thy dear steeds waxed strong. 26. When, thunderer, thou didst by thy might slay Vṛitra, who stopped up the streams, then thy dear steeds grew strong. 27. When by thy force Vishṇu strode three steps, then thy dear steeds waxed strong.”

R. V. viii. 15, 8 (=S. V. 2, 996, f.; A. V. 20, 106, 26).—*Tava dyaur Indra pauṁsyam prithivī vardhati śravaḥ | tvām āpaḥ parvatāsas cha hinvire* | 9. *Tvām Vishṇur bṛihan kshayo⁵⁷ Mitro grīnāti Varunaḥ | tvām śardho madati anu mārutam* | 10. *Tvaṁ vṛiṣhā janānām maṁ-hiṣṭhaḥ Indra jajnishe | satrū viśvā su-apatyāni dadhishe* |

8. “Indra, the sky augments thy manhood, and the earth thy renown. The waters and the mountains stimulate thee. 9. Vishṇu, who dwells on high, Mitra, and Varuṇa celebrate thee; the troop of Maruts follows thee with exultation. 10. Of all beings, thou, Indra, hast been born the most bountiful hero; thou hast made all things altogether prolific.”

R. V. viii. 25, 11.—*Te no nāvam urushyata divā-naktaṁ sudānavaḥ | arishyanto ni pāyubhiḥ sachemahi* | 12. *Aghnate Vishṇave vayam arishyantaḥ sudānave | śrudhi svayāvan sindho pūrva-chittaye* | 13. (Nir. v. 1) *Tad vāryam vṛinīmahe varishṭhaṁ gopayatyam | Mitro yat pānti Varuṇo yad Aryamā* | 14. *Uta naḥ sindhur apām tad Marutas tad Aśvinā | Indro Vishṇur mīdhvāṁsaḥ sajoshasaḥ* |

⁵⁷ Benfey, in his translation of the Sama-veda, renders *kshaya* by “king.” Roth, in his Lexicon, thinks this sense is not established, and renders the words *bṛihan kshayaḥ* by “high abode, i.e. heaven, or those who dwell in the high abode, the gods.” He also conjectures that the correct reading in this passage may be *bṛihāt-kshayaḥ*, “who dwells on high.”

“Do ye, bountiful [gods], preserve our bard⁵⁸ night and day. May we, free from injury, receive your protection. 12. Free from injury, we [offer praise] to the innocuous, and bountiful Vishṇu. Listen, O self-moving Ocean, [to us] as your first thought. 13. We desire that excellent treasure, worthy to be guarded, which Mitra, Varuṇa, and Aryaman possess. 14. And may the Ocean of waters, may the Maruts, may the Aśvins, Indra, and Vishṇu, all of them prolific, associated together, [bestow] that upon us.”

R. V. viii. 27, 8.—*Ā prayāta Maruto Vishṇo Aśvinā Pūshan mākīnayā dhiyā | Indrah āyātu prathamah sanishyubhir vṛishā yo vṛitrahā grīne* | “Come hither, ye Maruts, Vishṇu, Aśvins, Pūshan, at my hymn. May Indra come the first, he who is celebrated by those who desire [his blessing], as the vigorous, the slayer of Vṛitra.”

The following hymn, in the seventh verse of which Vishṇu is mentioned, is interesting from the manner in which the various characteristics of the different gods are succinctly described :

R. V. viii. 29, 1 ff.—*Babhrur eko vishuṇah sūnaro yuvā anji ankte hiranyayaṁ | 2. Yonim ekaḥ ā sasūda dyotano antar deveshu medhiraḥ | 3. Vāśim eko bibharti haste āyasim antar deveshu nidhruviḥ | 4. Vajram eko bibharti haste āhitāṁ tena vṛitrāṇi jighnate | 5. Tigmam eko bibharti haste āyudhaṁ śuchir ugro jalūsha-bheshajah | 6. Pathah ekaḥ pīpāya taskaro yathā eshu veda nidhīnām | 7. Trīṇi ekaḥ urugāyo vi chakrame yatra devāso madanti | 8. Vibhir dvā charataḥ ekayā saha pra pravāsā iva vasataḥ | 9. Sado dvā chakrāte upamā divi saṁrājā sarpirāsutī | 10. Archantaḥ eke mahi sūma manvata tena sūryam arochayan |*

“One⁵⁹ is a youth, brown, variable,⁶⁰ active. A golden lustre invests him. 2. Another,⁶¹ luminous, has seated himself on the place

⁵⁸ Dr. Aufrecht tells me that the word *nāvam* is so accented that it cannot mean “ship.” He regards it as a masc. noun from the root *nu*, “to praise;” and assigns to it the sense of “bard,” or “hymn.” That there is such a word as *nāva* is proved by its occurrence in R. V. ix. 45, 5: *Induṁ nāvāḥ anūshata* | where it must mean “the bards, or hymns, celebrated Indu.”

⁵⁹ Soma, as the moon, according to the commentator. M. Langlois thinks the sun is meant. Dr. Aufrecht thinks the troop of Maruts, *Marud-gaṇa*, may be meant, to whom, he remarks, the epithet *babhrū*, “dark-brown, tawny,” is as applicable as it is to their master, Rudra, to whom it is frequently given.

⁶⁰ Bēhtlingk and Roth understand *vishuṇa* of the changing phases of the moon,

⁶¹ Agni, according to the commentator. *Ātra yonim iti lingād Agnir vchyate* |

of sacrifice, wise, amidst the gods. 3. Another⁶² holds in his hand an iron axe, steadfast, among the gods. 4. Another⁶³ holds the thunderbolt poised in his hand, with which he slays his enemies. 5. Another,⁶⁴ bright, fiery, possessing healing remedies, holds a sharp weapon in his hand. 6. Another⁶⁵ watches the roads like a robber he knows the treasures. 7. Another,⁶⁶ wide-stepping, strode three [strides, in the regions] where the gods rejoice. 8. Two [others]⁶⁷ ride on birds (horses) with one [goddess]: they dwell afar, as is abroad. 9. Two [others],⁶⁸ the highest, have made their abode in the sky, monarchs, worshipped with butter. 10. Some, worshipping, have meditated a great sâma-hymn, by which they have caused the sun to shine."

R. V. viii. 31, 10.—*Ā śarma parvatānām vrinīmahe nadīnām ā Vishnoḥ sachā-bhuvāḥ* | "We seek for protection from the mountains, the rivers, and Vishṇu who is associated with them."

R. V. viii. 35, 1, 14.—1. *Agninā Indreṇa Varuṇena Vishṇunā Ādityai Rudrair Vasubhiḥ sachā-bhuvāḥ* | *sajōshasā Ushasā Sūryeṇa cha soman pibatam Āśvinā* | 14. *Angirasvantā uta Vishṇuvantā Marutvanti jaritur gachhatho havam ityādi* | "Āśvins, drink the soma-juice, united with Agni, Indra, Varuṇa, Vishṇu, the Ādityas, Rudra, the Vasus, and associated with Ushas and Sūrya. 14. Attended by Angiras, by Vishṇu, and by the Maruts, you come at the invocation of your worshipper."

R. V. viii. 66, 10.—*Viśvā it tā Vishṇur ābharad urukramas tvā śhitah* | *śatam mahishān kshīra-pākam odanaṁ varāham Indra emuṣham* | "The wide-striding Vishṇu, urged by thee, O Indra, carried off all [these things], a hundred buffaloes, broth cooked with milk, and a fierce (?) hog."

This verse is considered by Dr. Aufrecht to contain an allusion to

⁶² Tvasṭri.

⁶³ Indra.

⁶⁴ Rudra. Compare R. V. i. 43, 4, where Rudra is named, and the same epithet, *jalāsha-bheshaja*, is applied to him, and R. V. vii. 35, 6, where he is called *jalāsha*, "healing."

⁶⁵ Pūshan.

⁶⁶ Vishṇu.

⁶⁷ The Āśvins. In various passages of the R. V., the daughter of the Sun is said to ride on the car of the Āśvins. See the account of these deities in the fifth volume of this work. In R. V. v. 73, 5, the goddess is called Sūryā.

⁶⁸ Mitrā and Varuṇa.

some myth (also referred to in R. V. i. 61, 7, quoted in p. 67), in which Vishṇu appears to have been represented as carrying off cattle, a hog, and other provisions for the use of Indra. Compare Professor Wilson's note (d) on R. V. i. 61, 7. The same story may be alluded to in R. V. vi. 17, 11, above, p. 81. See also the note there.

Sāyana gives two explanations of the verse (viii. 66, 10), that of the Nairuktas or etymologists, and that of the Aitihāsikas or recorders of legends. I cite the latter only. The story there told is the same as I have already cited above (pp. 39 f.) from the Taittirīya Sanhitā; but it is here given in a different and conciser version. Part of the following quotation consists of Sāyana's own application of two Vedic texts, R. V. i. 61, 7, quoted above, p. 67, and viii. 66, 10, which has just been given.

Aitihāsika-pakshe | charaka-brāhmaṇe itihāsaḥ ūmnāyate | “Vishṇur yajnaḥ | sa devebhyāḥ ātmānam antaradhāt | tam anya-devatāḥ na avindan | Indras tv avet | sa Indram abravīt ‘ko bhavān’ iti | tam Indraḥ pratyabravīd ‘aham durgūnām asurānām cha hantā | bhavāns tu kaḥ’ iti | so ‘bravīd ‘aham durgūd āhartā | tvam tu yadi durgūnām asurānām cha hantā tato ‘yaṁ varāho vāmā-mushaḥ ekaviṁsatyūḥ purām pāre ‘śmanmayīnām vasati | tasmīn asurānām vasu vāmam asti | tam imaṁ jahi’ iti | tasya Indras tāḥ puro bhittvā hṛdayam avidhyat | adhi tatra yad āsīt tad Vishṇur āharat” iti | so ‘yam itihāso “asya id u mātuh savaneṣu” “viśvā it tā Vishṇur” ity ābhyām pratipāditāḥ | taylor madhye “asya id u mātur” ity atra Vishṇunā “he Indra tvam ‘durgūnām hantā’ ity ātmānām kathayasi tarhi vāma-mushaṁ varāham asuraṁ jahi” ity uktārtho “vidhyat varāham” iti pādena pratipaditāḥ | Indrena cha ‘Vishṇo tvaṁ “durgūd āhartā” iti brūshe | mayā purāṇi jītāny asuraś cha ghātitaḥ tasya vāmāṁ vasu ānaya’ ity ukto Vishṇu-mūrtis tasya Varāhāsurasya dhanam mumoṣha | so ‘rtho “mushāyad Vishṇuḥ pachatam” iti pādena sūchitāḥ | sa kim punar mushitavān iti tad atra uchyate “viśvā it tā” iti |

“On the part of the Aitihāsikas a story is recorded in the Charaka Brāhmaṇa (i.e. the Brāhmaṇa of the Black Yajur Veda): ‘Vishṇu is the sacrifice. He withdrew himself from the sight of the gods. The other gods did not discover him; but Indra knew [where he was]. He said to Indra, Who art thou? Indra replied, I am the destroyer of castles, and Asuras; but who art thou? He said, I am he who

removes [the spoil] from the castle: but if thou art the destroyer of castles and Asuras, then this Varāha, a plunderer of goods, dwells on the other side of twenty-one stone ramparts; in him abide the wealth and property of the Asuras: slay him. Indra broke through these ramparts, and pierced his heart; and Vishṇu carried off all that was found there.' This story is set forth in the two verses, the one beginning 'Having at the libations,' etc. (R. V. i. 61, 7), and 'The wide-striding Vishṇu,' etc. (viii. 66, 10). In the fourth quarter of the first of these verses the words 'pierced the boar' (Varāha) refer to the clause of this story in which Vishṇu says, 'Thou, Indra, callest thyself a destroyer of castles; slay then the Asura Varāha, the plunderer of goods.' The third quarter of the same verse, 'the impetuous Vishṇu stole the cooked mess,' alludes to the other clause of the story in which the being in the form of Vishṇu, being addressed by Indra in the words, 'Vishṇu, thou callest thyself the being who carries off goods from the castle. I (Indra) have conquered the castles and slain the Asura; now, therefore, bring the treasures plundered, the property of the Asura Varāha.' But what was it that he plundered? That is declared in the words, the wide-striding Vishṇu, etc. (viii. 66, 10)." The verse is then explained. The story in the Brāhmaṇa seems to be made up from the obscure hints in the hymns.

R. V. viii. 72, 7 (=Vāj. S. 33, 47).—*Adhi na Indra eshām Vishṇo sajātyūnām | ita Maruto Aśvinā* | "Remember, Indra, Vishṇu, Maruts, Aśvins, us thy kinsmen."

R. V. ix. 33, 3 (S. V. 2, 116).—*Sutāḥ Indrāya Vāyave Varuṇāya Marudbhyaḥ | somāḥ arshanti Vishṇave* | "The soma-draughts poured forth, hasten to Indra, Vāyu, Varuṇa, the Maruts, and to Vishṇu."

R. V. ix. 34, 2.—*Sutāḥ Indrāya Vāyave Varuṇāya Marudbhyaḥ | somo arshati Vishṇave* | "The soma hastens to Indra, Vāyu, Varuṇa, the Maruts, and Vishṇu."

R. V. ix. 56, 4.—*Tvam Indrāya Vishṇave svādur Indo pari srava | nṛīm stotrīm pūhi amhasaḥ* | "Indu, do thou flow, sweet, to Indra, to Vishṇu. Preserve from sin the men who praise thee."

R. V. ix. 63, 3.—*Sutāḥ Indrāya Vishṇave somāḥ kalaṣe aksharat | madhamān astu Vāyave* | "The soma, when poured forth, flowed into the vessel for Indra, for Vishṇu. May it be honied for Vāyu."

R. V. ix. 65, 20 (S. V. 2, 345).—*Apsūḥ Indrāya Vāyāve Varuṇāya Marudbhyaḥ | somo arshati Vishṇave* | “Pouring forth streams, the soma hastens to Indra, Vāyu, Varuṇa, the Maruts, and to Vishṇu.”

R. V. ix. 90, 5.—*Matsi Soma Varuṇam matsi Mitram matsi Indram Indo pavamāna Vishṇum | matsi śardho Mārutam matsi devūn matsi mahām Indram Indo madāya* | “Soma, Indu, purified, thou exhilaratest Varuṇa, thou exhilaratest Mitra, thou exhilaratest Indra, thou exhilaratest Vishṇu, thou exhilaratest the troop of the Maruts, thou exhilaratest the gods, and the great Indra, that they may be merry.”

R. V. ix. 96, 5 (=S. V. ii. 293).—*Somaḥ pavate janitā matīnām janitā divo janitā prithivyāḥ | janitā Agner janitā Sūryasya janitā Indrasya janitā uta Vishṇoḥ* | “Soma is purified [he who is] the generator of hymns, the generator of the Sky, the generator of the Earth, the generator of Agni, the generator of Sūrya, the generator of Indra, and the generator of Vishṇu.”

This verse is quoted, and thus explained in the Nīrūkta-parīśiṣṭa, ii. 12: *Somaḥ pavate | somaḥ sūryaḥ prasavanāt | janitā matīnām prakūśa-karmaṇām āditya-raśmīnām divo dyotana-karmaṇām āditya-raśmīnām prithivyāḥ prathana-karmaṇām āditya-raśmīnām Agner gati-karmaṇām āditya-raśmīnām Sūryasya svīkaraṇa-karmaṇām āditya-raśmīnām Indrasya aiśvarya-karmaṇām āditya-raśmīnām Vishṇor vyāpti-karmaṇām āditya-raśmīnām ity adhidaivatam | atha adhyātman | somaḥ ātmā apy etasmād eva indriyūnām janitā ity arthaḥ | api vā sarvābhīr vibhūtibhir vibhūtata (?) ātmā ity ātma-gatim āchashṭe* | “Soma is purified. Soma is ‘sūrya’ (the sun), from generating (*prasavanāt*). He is the generator of hymns (or thoughts), i.e. of those solar rays whose function it is to reveal; of the Sky, i.e. of those solar rays whose function it is to shine; of the Earth, i.e. of those solar rays whose function it is to spread; of Agni, i.e. of those solar rays whose function it is to move; of Sūrya, i.e. of those solar rays whose function it is to appropriate (*svīkaraṇa*); of Indra, i.e. of those solar rays whose function is sovereignty; of Vishṇu, i.e. of those solar rays whose function is diffusion: such is the mythological explanation. Now follows the spiritual interpretation, i.e. that which refers to soul. Soma is also the soul; and for this cause he is the generator of the senses: such is the meaning. Or, he thus declares the course of the soul, that it is variously modified by all its changing manifestations.”

R. V. ix. 166, 6 (=S. V. ii. 366).—*Pavasva vāja-sūtamaḥ pavitre dhārayā sutaḥ | Indrāya Soma Vishṇave devebhyo madhumattamaḥ |* “Soma, be purified, dispenser of strength, poured out in a stream into the filter, for Indra, for Vishṇu, for the gods, most honied.”

• R. V. x. 1, 3.—*Vishṇur itthā paramam asya vidvān jāto bṛhann abhi pāti tṛtīyam | āsū yad asya payo akrata svañ sachetaso abhi achanti atra |* “Vishṇu, knowing thus his (Agni’s) highest [birth-place], when born, the great being, protects his third [birth-place, on earth]. Men unanimously worship him here, when they offer him their libation face to face.”⁶⁹

R. V. x. 65, 1.—*Agnir Indro Varuṇo Mitro Aryamā Vāyuḥ Pūshā Sarasvatī sajoṣhasaḥ | Ādityāḥ Vishṇur Marutaḥ Svar bṛihat Somo Rudro Aditir Brahmanaspatiḥ |* “Agni, Indra, Varuṇa, Mitra, Aryaman, Vāyu, Pūshan, Sarasvatī, associated together, the Ādityas, Vishṇu, the Maruts, the great Sky, Soma, Rudra, Aditi, Brahmanaspati.”

R. V. x. 66, 4, 5.—*Aditir dyāvā-prithivī ṛitam mahad Indrā-Vishṇu Marutaḥ Svar bṛihat | devān Ādityān avase havāmahe Vasūn Rudrān Savitāraṁ sudānsasam | 5. Sarasvān dhībhir Varuṇo dhṛitavrataḥ Pūshā Vishṇur mahimā Vāyur Aśvinā | brahma-kṛito amṛitāḥ viśva-vedasaḥ śarma no yaṁsan trivarūtham aṁhasaḥ |*

“We invoke Aditi, Heaven and Earth, the great Ceremonial, Indra and Vishṇu, the Maruts, the great Sky, the divine Ādityas, to our succour, the Vasus, Rudras, and Savitṛi, the wonder-working. 5. May Sarasvat, through our prayers, may Varuṇa, whose ordinances are fixed, Pūshan, Vishṇu, the great Power, Vāyu, the Aśvins, the immortals, offerers of prayer, possessors of all wealth, grant us a triple protection from evil.”

R. V. x. 92, 11.—*Te hi dyāvā-prithivī bhūri-retasā Narāśūṁśaś chaturango Yamo 'ditiḥ | devas Tvasṭā Dravinodāḥ Ribhukshanaḥ pra rodasī Maruto Vishṇur arhire |* “The prolific Heaven and Earth, the four-limbed Narāśansa, Yama, Aditi, the god Tvasṭṛi, Dravinodas, the Ribhukshans, the two worlds, the Maruts, Vishṇu have been honoured.”

R. V. x. 113, 1.—*Tam asya dyāvā-prithivī sachetasū viśvebhir devair anu śushmam āvatām | yad ait kṛinvāno mahimānam indriyam pītṛi somasya kratumān avardhata | 2. Tam asya Vishṇur mahimānam ojasū*^{69*}

⁶⁹ See above p. 66 f.; and the fifth volume of this work, p. 207.

^{69*} The same combination of words, *mahimānam ojasū*, occurs in R. V. v. 81, 3, above. n. 72.

*aṁsuṁ dadhanvān madhuno vi rapśate | devebhir Indro māghavā sayā-
vabhir Vṛitraṁ jaghanvān abhavād varenyah |* “The concordant heaven
and earth, with all the gods, have stimulated that vigour of his.
When he went on displaying his energetic greatness, drinking the
soma, the powerful god exulted. 2. Vishṇu, in his might, bringing
the soma plant, [the source of] his greatness, is full of the honied
juice. Indra, the opulent, with the gods attending, having slain Vṛitra,
became distinguished.”

R. V. x. 128, 2 (A. V. 5, 33).—*Mama devāḥ vihave santu sarve
Indravanto Maruto Vishṇur Agnir ityādi |* “May the gods all attend
on my invocation, the Maruts with Indra, Vishṇu, Agni,” etc.

R. V. x. 141, 3 (Vāj. S. 9, 26; A. V. 3, 20, 4).—*Somāṁ rājānam
avase 'gniṁ gīrbhir havāmahe⁷⁰ | Ādityān Vishṇuṁ Sūryam brahmā-
nancha Bṛhaspatim | . . . 5. (Vāj. S. 9, 27; A. V. 3, 20, 7.) Arya-
manam Bṛhaspatim Indraṁ dānūya chodaya | Vātaṁ Vishṇuṁ Saras-
vatīm Savitārancha vājinam |* “We invoke with hymns king Soma,
to our aid, and the Ādityas, Vishṇu, Sūrya, and the priest Bṛhaspati.
5. Excite Aryaman, Bṛhaspati, Indra, to generosity, and Vāta, Vishṇu,
Sarasvatī, and Savitṛi, the heroic.”

R. V. x. 181, 1.—*Prathāś cha yasya Saprathāś cha nūma ānushṭu-
bhasya havisho havir yat | Dhātur dyutānāt Savitūś cha Vishṇoḥ rathan-
taram ā jabhāra Vasishṭhaḥ | 2. Avindan te atihitāṁ yad āsīd yajnasya
dhāma paramaṁ guhā yat | Dhātur dyutānād Savitūś cha Vishṇor Bhar-
advājo bṛihad ā chakre Agneḥ | 3. Te 'vindan manasā dīdhyanāḥ yajuh
skannam prathamāṁ devayānam | Dhātur dyutānād Savitūś cha Vishṇor
ā Sūryād abharan gharmam ete |*

“Vasishṭha has received from the shining Dhātṛi, from Savitṛi, and
from Vishṇu, the Rathantara, that which is the offering of the fourfold
sacrifice, whereof Prathas and Saprathas are the names. 2. These
[sages] discovered what was very far removed, the supreme and secret
abode of sacrifice. Bharadvāja has received the Bṛihat from the
shining Dhātṛi, from Savitṛi, from Vishṇu, and from Agni. 3. Con-
templating with their minds, these [sages] discovered the descended
Yajush, the first path to the gods. From the shining Dhātṛi, Savitṛi,
Vishṇu, Sūrya, they brought down Gharma.”

R. V. x. 184, 1 (=A. V. 5, 25, 5).—*Vishṇur yoniṁ kalpayatu Tvasṭā*

⁷⁰ The Vājasaneyi Sanhitā reads *anvārabhāmahe* instead of *gīrbhir havāmahe*.

rūpāṇi pīṁśātu | ā sinohatu Prajāpatir Dhātā garbhaṁ dadhātu te |
 “Let Vishṇu form the womb; let Tvasṭṛi mould the forms; let Prajāpati infuse [the seminal principle]; let Dhātṛi form the embryo.”

SECT. II.—*Subordinate position occupied by Vishṇu in the hymns of the Rig-veda as compared with other deities.*

The preceding passages are all, or nearly all, which the Rig-veda contains regarding Vishṇu. In my remarks on R. V. i. 22, 16 ff. (above p. 64 ff.), I have quoted the opinions of two of the most ancient interpreters of the Veda, Śākapūṇi and Aurnavābha, on the character of Vishṇu. The former regards him as a god who, in what are called his three strides, is manifested in a threefold form, as Agni on earth, as Indra or Vāyu in the atmosphere, and as the Sun in heaven. The second writer, Aurnavābha, on the other hand, interprets Vishṇu's three strides as the rising, culmination, and the setting of the sun. These three strides are also noticed, as we have seen above, in R. V. i. 154, 1, 2, 3, 4; i. 155, 4, 5; vi. 49, 13; vii. 100, 3, 4; viii. 29, 7; while in other places (R. V. ii. 1, 3; iii. 54, 14; iv. 3, 7; iv. 18, 11; viii. 89, 12; v. 3, 3; v. 87, 4; viii. 9, 12; viii. 66, 10; x. 1, 3) the epithet “wide-stepping,” or “wide-striding,” is either applied to this deity, or, at least, some allusion is made to this function, or to this god's station in the heavens. In R. V. vi. 69, 5, and vii. 99, 6, Indra is associated with Vishṇu as taking vast strides.

As the peculiar divine office of Vishṇu, indicated by his three steps, stages, or stations, was differently understood by the oldest interpreters whose opinions have been handed down to us, it is natural to suppose that it was not so clearly defined or understood as the functions of some of the other gods, as Agni and Indra for example. But the specific character of many, I may say most, of the Vedic gods is far from being distinctly determined in the hymns.

Some other acts of even a higher character are attributed to Vishṇu. In R. V. i. 154, 1, 2; vii. 99, 2, 3, he is said to have established the heavens and the earth, to contain all the worlds in his strides; in R. V. vi. 69, 5, and vii. 99, 4, to have, with Indra, made the atmosphere wide, stretched out the worlds, produced the sun, the dawn and fire; in R. V. i. 156, 4, to have received

the homage of Varuṇa; while in R. V. vii. 99, 2, his greatness is described as having no limit within the ken of present or future beings. The attributes ascribed to Vishṇu in some of these passages are such that, if these latter stood alone in the Rig-veda, they might lead us to suppose that this deity was regarded by the Vedic Rishis as the chief of all the gods. But, as we have already seen, Indra is associated with Vishṇu even in some of those texts in which the latter is most highly magnified (as R. V. i. 155, 1 ff.; vi. 69, 1 ff.; vii. 99, 4 ff.; viii. 15, 10); nay, in one place (R. V. viii. 12, 27), the power by which Vishṇu takes his three strides is described as being derived from Indra; in R. V. iv. 18, 11, vi. 20, 2, and viii. 89, 12, he is the associate of Indra; in another text (R. V. viii. 15, 9), Vishṇu is represented as celebrating Indra's praises; while, in R. V. ix. 96, 5, Vishṇu is said to have been generated by Soma.

It is also a fact, notorious to all the students of the Rig-veda, that the hymns and verses which are dedicated to the praises of Indra, Agni, Mitra, Varuṇa, the Maruts, the Aśvins, etc., are extremely numerous; whilst the entire hymns and separate verses in which Vishṇu is celebrated are much fewer, and have all, or nearly all, been adduced in the preceding pages.

The reader will also have noticed that, in a large number of shorter passages which I have cited, Vishṇu is introduced as the subject of laudation among a great crowd of other divinities, from whom he is there in no way distinguished as being in any respect superior. From this fact, we may conclude that he was regarded by those writers as on a footing of equality with the other deities.

Further, the Rig-veda contains numerous texts in which the Rishis ascribe to Indra, Varuṇa, and other gods, the same high and awful attributes and functions which are spoken of in the hymns before cited as belonging to Vishṇu. I shall quote a sufficient number of these texts to show that, in the Rig-veda, Vishṇu does not hold a higher rank than several of these other divinities. If, on the other hand, we look to the large number of texts, in which, as I have just stated, some of the other gods are celebrated, and to the comparatively small number of those in which Vishṇu is exclusively or prominently magnified, we shall come to the conclusion that the latter deity occupied a somewhat subordinate place in the estimation and affections of the ancient rishis.

• I shall first adduce a number of passages in which divine attributes and functions of the highest character are ascribed to Indra.⁷¹

R. V. i. 7, 3—*Indro dīrghāya chakshase ā sūryam rohayad divi ityādi* | “Indra has raised up the sun in the sky to be seen from afar,” etc.

• R. V. i. 52, 8.— *ayachhathāḥ bāhvor vajram āyasam adhūraye divi ā sūryam dṛiṣe* | 12. *Tvam asya pāre rajaso vyomanaḥ svabhūty-ojāḥ avase dhṛishan-manah* | *chakṛiṣhe bhūmim pratimānam ojaṣaḥ apaḥ svaḥ paribhūr eshi ā divam* | 13. *Tvam bhuvaḥ pratimānam pṛithivyāḥ rishva-vīrasya bṛihataḥ patir bhūḥ* | *viśvam ā aprūḥ antariksham mahitvā satyam addha nakir anyas tvāvān* | 14. *Na yasya dyāvā-pṛithivī anu vyacho na sindhavo rajaso antam ānaśuḥ* | *nota sva-vṛiṣṭim made asya yudhyataḥ eko anyach chakṛiṣhe viśvam ānushak* |

“Thou hast grasped in thine arms the iron thunderbolt; thou hast placed the sun in the sky to be viewed. . . . 12. [Dwelling] on the further side of this atmospheric world, deriving thy power from thyself, daring in spirit, thou, for our advantage, hast made the earth, the counterpart⁷² of [thy] energy; encompassing the waters and the sky, thou reachest up to heaven. 13. Thou art the counterpart of the earth, the lord of the lofty sky, with its exalted heroes. Thou hast filled⁷³ the whole atmosphere with thy greatness. Truly there is none other like unto thee.⁷⁴ 14. Whose vastness neither heaven and earth have equalled, nor the rivers of the atmosphere have attained its limit,—not when, in his exhilaration, he fought against the appropriator of the rain (?); thou alone hast made everything else in due succession.”

R. V. i. 55, 1.—*Divas chid asya varimā vi paprathe Indraṁ na mahnā pṛithivī chana prati* | “His vastness is extended even beyond the sky: the earth is not comparable to Indra in greatness.”

R. V. i. 61, 9.—*Asya id eva praririche mahitvam divas pṛithivyāḥ pari antarikshāt ityādi* | “His greatness transcends the sky, the earth, and surpasses the atmosphere,” etc.

⁷¹ Compare the additional texts of the same tenor in the fifth vol. of this work, pp. 99 ff.

⁷² Compare R. V. i. 102, 8; ii. 12, 9; x. 111, 5 (below). The word *pratimāna* also occurs in R. V. x. 138, 3.—See the second volume of this work, p. 362.

⁷³ Compare R. V. i. 81, 5; ii. 15, 2; vi. 17, 7; vii. 20, 4; vii. 20, 4; vii. 93, 3; and x. 134, 1 (below).

⁷⁴ Compare R. V. i. 81, 5; iv. 30, 1; vi. 30, 4; and vii. 32, 23 (below).

R. V. i. 81, 5.—*Ā paprau pārthivaṃ rajo badbadhe rochanā divi | nu tvāvān Indra kaśchana na jāto na janishyate ati viśvaṃ varakshitha |* “He has filled the terrestrial region: he has fastened the luminaries in the sky. No one like thee, Indra, hath been born, or shall be born: thou hast transcended the universe.”

R. V. i. 102, 8.—*Trivishti-dhātu pratimānam ojasas tisro bhūmīr nṛipate trīṇi rochanā | ati idam viśvam bhuvanaṃ varakshitha aśatrur Indra januskā sanād asi |* “The three worlds, O king, the three luminaries are a triple counterpart of [thy] energy. Thou hast transcended this whole universe. By nature, Indra, thou art of old without an enemy.”⁷⁵

R. V. i. 103, 2.—*Sa dhārayat prithivīm paprathachcha vajrena hatvā nir apah sasarja | ahann Ahim ityādi |* “He established the earth and stretched it out; smiting with the thunderbolt, he let loose the waters. He slew Ahi,” etc.

R. V. i. 121, 2.—*Stambhīd hā dyām ityādi | 3. tastambhad dyām chatushpade naryāya dvīpade |* “He has supported the sky, etc. 3. He has propped up the sky for the four-footed [beasts], and for the two-footed race of man.”

R. V. ii. 12, 1 (Nirukta, x. 10).—*Yo jātaḥ eva prathamō manasvān devo devān kratunā paryabhūshat⁷⁶ | Yasya śusmād rodasī abhyasetām nṛimnasya mahnā sa janāsaḥ Indrah | 2. Yaḥ prithivīm vyathamānām adriṃhad yaḥ parvatān prakupitān aramṇāt | yo antarikṣhaṃ vimame variyo yo dyām astabhnāt sa janāsaḥ Indrah | 9. Yo viśvasya pratimānam babhūva yo achyuta-chyut sa janāsaḥ Indrah | 13. Dyāvā chid asmai prithivī namete śusmāch chid asya parvatāḥ bhayante ityādi |*

“He who, immediately on his birth, the first, the wise, surpassed the gods in force; at whose might the two worlds shook, through the greatness of his strength, he, O men, is Indra. 2. He who fixed the quivering earth; who gave stability to the agitated mountains;

⁷⁵ Compare R.V. viii. 21, 13; x. 133, 2 (below).

⁷⁶ *Kratunā karmanā paryabhavat paryagrihṇāt paryarakṣād atyākramād vā . . . nṛimnasya mahnā balasya mahattvena.*—Nirukta. At the end of the comment the writer adds: *iti rīsher dṛiṣṭīrthasya prītir bhavaty ākhyāna-saṃyuktā |* “Thus when the rishi has seen the subject [of his hymn], gratification ensues, conjoined with a narrative.”

who measured⁷⁷ the vast atmosphere; who propped up the sky, he, O men, is Indra. 9. . . He who has been a counterpart of the universe; who casts down the unskaken, he, O men, is Indra. . . 13. Even the sky and the earth bow down to him; even of his might the mountains are afraid," etc.

R. V. ii. 15, 1.—*Pra gha 'nu asya mahato mahūni satyā satyasya karanāni vocham | trikadrakeshu apibat sutasya asya made ahim Indro jaghāna |* 2. *Avañse dyām astabhūyad bṛihantam ā rodasī aprinad antariksham | sa dhūrayat pṛithivīm paprathach cha somasya tā made Indras chakāra |* 3. *Sadmeva prācho vi mimāya mānair ityādi |*

"I declare the mighty deeds of this mighty one; the true acts of this true one. From the three cups Indra drank of the soma, and in its exhilaration he slew Ahi. 2. He propped up the vast sky in empty space;⁷⁸ he hath filled the two worlds, and the atmosphere. He hath upheld the earth, and stretched it out. Indra has done these things in the exhilaration of the soma. 3. He measured with measures the eastern (regions) as an abode," etc.

R. V. iii. 30, 9.—*Ni sāmanām ishirām Indra bhūmim mahim apūrām sadane sasattha | astabhnād dyām vṛishabho antariksham arshantu āpas tvayeha prasūtāḥ |* "Thou, Indra, hast fixed in its place the level, the blooming,⁷⁹ earth, the great, the boundless. The vigorous god has propped up the sky, and the atmosphere: may the waters flow, sent forth now by thee."

R. V. iii. 32, 7.—*Yajūma id namasū vṛiddham Indram bṛihantam rishvam ajaram yuvānam | yasya priye mamatur yajniyasya na rodasī mahimānam mamāte |* 8. *Indrasya karma sukritā purūṇi vratāni devāḥ na minanti viśve | dādihāra yaḥ pṛithivīm dyām utemāñ jajāna sūryam ushasam sudaṁsāḥ |* 9. *Adrogha satyam tava tad mahitvam sadyo yaj jāto apibo ha somam | na dyāvaḥ Indra tavasas te ojo nāhū nā māsāḥ śarado varanta⁸⁰ |*

⁷⁷ Compare R. V. i. 154, 1, 3, and the other corresponding passages above, p. 69 ff.; and R. V. ii. 15, 3, immediately following. The word here, however, may mean "constructed." With the first part of the verse compare R. V. x. 149, 1, below (p. 110).

⁷⁸ Compare R. V. x. 149, 1 (below); and Job xxvi. 7, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." See also R. V. x. 111. 5; and vi. 72, 2 (below).

⁷⁹ Böhtlingk and Roth, *s.v.*, explain *ishira* as meaning "fresh," "blooming."

⁸⁰ Compare verse 16 of this same hymn, and R. V. viii. 77, 3: *Na ivā bṛihanto adrayo varante* | "The mighty mountains do not stop thee."

“We worship, with reverence, the mighty Indra, the powerful, the exalted, the undecaying, the youthful. The beloved⁸¹ worlds (heaven and earth) have not measured, nor do they [now] measure, the greatness of this adorable being.⁸² 8. Many are the excellent works which Indra has done; not all the gods are able to frustrate the counsels of him, who established the earth, and this sky, and, wonder-working, produced the sun and the dawn. 9. O innoxious god, thy greatness has been veritable since that time when, as soon as thou wast born, thou didst drink the soma. Neither the heavens, nor the days, nor the months, nor the seasons, can resist the energy of thee [who art] mighty.”

R. V. iii. 44, 3.—*Dyām Indro haridhāyasam prithivīm harivarpasam | adhārayad ityādi* | “Indra upheld the sky with its golden supports, and the earth with its golden form,” etc.⁸³

R. V. iv. 16, 5.—*Vavakṣhe Indro amitam ṛijishī ubhe ā prapau rodasī mahitvā | ataś chid asya mahimā virechi abhi yo viśā bhuvanā babhūva* | “The impetuous⁸⁴ Indra hath waxed immeasurably; he has filled both worlds with his vastness. Even beyond this extends the majesty of him who transcends all the worlds.”

R. V. iv. 30, 1.—*Nakir Indra tvad uttaro na jyāyān asti Vṛitrahan | nakir eva yathā tvam* | “There is none, Indra, higher than thee, or superior to thee, thou slayer of Vṛitra; neither is there any like thee.”

R. V. vi. 17, 7.—*Pāprūtha kshām mahi dāmso vi ūrvīm upa dyām rishvo bṛihad Indra stabhāyāḥ | adhārayo rodasī devaput্রে pratne mātara yāhvī ṛitasya* | “Thou hast filled the broad earth with thy mighty

⁸¹ Sāyana explains *priye* as meaning *aparimite*, “immeasurable.”—See vii. 87, 2.

⁸² Dr. Aufrecht proposes to translate the last clause thus: “his beloved (spouses), heaven and earth, imagine, but do not measure (=comprehend) the greatness of this holy being.” He regards the repetition of the root *mā* “to measure” in two different forms as purposeless, and conjectures that *mamatuh* may be the perfect of *man*, and used for *mamanatuh* or *mamnatush*. Compare the aorist *amata*, and *sasavān* for *sasanvān*; see also R. V. vii. 31, 7: *Mahān asi yasya te 'nu svadhāvarī sahaḥ | mamnāte Indra rodasī* | “Thou art great, (thou) to whose energy the self-supporting Heaven and Earth have submitted themselves.”

⁸³ In the hymn from which this verse is taken, the changes are rung on the words *hari*, *harita*, etc.

⁸⁴ See Böhtlingk and Roth's Lexicon under the word *ṛijishin*, and Benfey's note 260, on R. V. i. 32, 6, in his “Orient und Occident.” The verse before us (iv. 16, 5) is translated by the same author in his Glossary to S. V., p. 162. See also his Glossary to the Sāmaveda, s.v. *ṛijishin*.

works; thou, Indra, exalted, hast mightily propped up the sky; thou hast supported the two worlds, of whom the gods are the offspring, the ancient and mighty parents of holy rites.”

R. V. vi. 30, 4.—*Satyam it tad na tvāvān anyo asti Indra devo na martyo jyāyān ityādi* | “This is a truth, there is no other, god or mortal, like thee, Indra, or greater than thee,” etc.

R. V. vi. 31, 2.—*Tvad-bhiyā Indra pāṛthivāni viścā achyutā chit chyāvayante rajāṁsi | dyāvā-kṣāmā parvatāso vanāni viśvaṁ dr̥lham bhayate ajmann ā te* | “Through fear of thee, Indra, all the mundane regions, however steady, totter; heaven and earth, mountains, forests, everything that is fixed, is afraid at thy coming.”

R. V. vi. 38, 3.—*Taṁ vo dhiyā paramayā purājūm ajaram Indram abhi anūshi arkair ityādi* | “I have lauded with an excellent prayer, and with praises, thee, Indra, born of old, and undecaying.”

R. V. vii. 20, 4.—*Ubhe chid Indra rodasī mahitvā ā paprātha ta-vishībhis tvishmak ityādi* | “Thou, powerful Indra, hast filled both worlds with thy mighty deeds,” etc.

R. V. vii. 32, 16.—*Tva id Indra avamaṁ vasu tvam pushyasi madhyamam | satrā viśvasya paramasya rājasi nakis tvā goshu vṛinvate | 22. Abhi tvā śūra nonumah adugdhāḥ iva dhenavaḥ | īśānam asya jagataḥ svardṛiṣam īśānam Indra tasthushaḥ | 23. Na tvāvān anyo divyo na pāṛthivo na jāto na janishyate ityādi*⁸⁵ |

“Thine, O Indra, is the lowest wealth; thou possessest the middle; verily thou rulest over all the very highest; none resist thee among the cattle. . . . 22. We, O heroic Indra, like un milked cows, approach with our praises thee who art the heavenly lord of this moving, and of the stationary [world]. 23. No one, celestial or terrestrial, has been born, or shall be born, like to thee.”

R. V. vii. 98, 3 (=A. V. 20, 87, 3).—*. . . . Ā Indra paprātha uru antarikṣaṁ yudhā devebhyo varivaś chakartha |* “Indra, thou hast filled the wide sky: thou hast by battle acquired freedom for the gods.”⁸⁶

⁸⁵ This entire hymn is translated in Müller’s Anc. Sansk. Lit. pp. 543 ff.

⁸⁶ The words at the close of this verse occur also in R. V. i. 59, 5 (see below). In regard to *varivaś*, compare R. V. i. 63, 7 : *am̐hoḥ rājan varivaś Pūruṣe kaḥ* |, “Thou affordedst relief to Pūru from his strait.” The word occurs R. V. ix. 97, 16, in the plural, *varivāṁsi kṛinvan*. In the Nighantu, 2, 10, it is said to mean “wealth.”

R. V. viii. 3, 6 (=S. V. ii. 938).—*Indro mahnā rodasī paprathach chhavaḥ Indrah sūryam arochayat | Indre ha viśvā bhuvanāni yemire ityādi* | “The mighty Indra by his power has spread out the two worlds; Indra has lighted up the Sun: on Indra all the worlds are supported,” etc.⁸⁷

R. V. viii. 21, 13 (=S. V. 1, 399; A. V. 20, 114, 1).—*Abhrātrivyo anā tram anūpir Indra janushā sanād asi | yudhā id āpitvam ichhase* | “Indra, by thy nature, thou art indeed of old without a rival, without a fellow. By battle thou seekest alliance.”

R. V. viii. 36, 4.—*Janitā divo janitā prithivyāḥ ityādi* | “Generator of the sky, generator of the earth,” etc. (Indra).

R. V. viii. 37, 3.—*Ekarād asya bhuvanasya rājasi ityādi* | “Thou rulest a sole monarch over this world,” etc. (Indra).

R. V. viii. 51, 2.—*Ayujō asumo nṛibhir ekaḥ kṛishṭīr ayūsyāḥ | pūrvīr uti pravāvṛidhe viśvā jātāny ojasū ityādi* | “Without a fellow, unequalled by men, [Indra] alone, unconquerable, has surpassed in power many tribes, and all creatures.”

R. V. viii. 59, 5 (=S. V. i. 278).—*Yad dyāvah Indra te śataṁ śatam bhūmīr uta syuh | na tvā vajrīn sahasraṁ sūryāḥ anu na jātam aśṭa rodasī* | “If, Indra, a hundred skies, and a hundred earths were thine, a thousand suns could not equal thee, thunderer, nor could anything created, [nor] the two worlds.”

This verse is quoted and briefly commented on in the Nirukta Pariśiṣṭa i. 1, ff. : *Atha imāḥ atistutayaḥ ity āchakshate api vā sampratyayaḥ eva syād mahābhāgyād devatāyāḥ* | . . . *Yadi te Indra śataṁ divaḥ śatam bhūmayāḥ pratimūnāni syur na tvā vajrīn sahasram api sūryāḥ na dyāvā-prithivyāv apy abhyaśnuvītām iti* | “Now these [which follow] are what are called exaggerated praises; or they may be expressions of perfect faith owing to the grandeur of the Deity.” Then, after citing

⁸⁷ In the 8th verse of this hymn (=S. V. 2, 924; Vāj. S. 33, 97; A. V. 20, 99, 2) the following words occur : *asyed Indro vāvṛidhe vṛishnyaṁ śavo made sutasya vishnavi* | “Indra increased his fecundating strength, in the exhilaration of this soma, at the sacrifice.” *Vishnavi*, the word here rendered “sacrifice,” is the locative case of *vishnu*. Böhtlingk and Roth, *s.v.*, think the word here has this sense, as the Brāhmaṇas frequently employ the phrase *yajno vai Vishnuḥ* | “Vishnu is the sacrifice.” The commentator of the Vāj. Sanhitā explains it by *sarva-śarīra-vyāpaka*, “That which pervades the whole body.” Sāyaṇa, too, makes it = *kṛtsna-dehasya vyāpake* |

passages referring to Āgni and Varuṇa, the writer quotes the verse before us, and thus paraphrases it: "If, Indra, a hundred skies, a hundred earths be the counterparts [with which thou art compared], not even a thousand suns, O thunderer, nor heaven and earth, can equal thee."

R. J. viii. 67, 5.—*Nakīm Indro nikartave na Śakraḥ pariśaktave viśvaṁ śṛṇoti paśyati* | "Indra is not to be overcome, Śakra is not to be overpowered. He hears and sees all things." ⁸⁸

R. V. viii. 77, 4.—*Yoddhā 'si kratvā śavasotā daṁsanā viśvā jātā abhi majmanā* | *ā tvā ayam arkaḥ ūtaye vavartati yaṁ Gotamāḥ ajñanan* | 5. (S. V. 1, 312.) *Pra hi ririkshe ojasā divo antebhyas* ⁸⁹ *pari* | *na tvā vivyācha rajaḥ Indra pārthivam anu svadhām vavakshitha* |

"A warrior, thou surpassesst all creatures in power, in vigour, in exploits, in strength. This hymn, which the Gotamas have generated, incites thee to succour us. 5. For by thy might thou hast overpassed the bounds of the sky. The mundane region hath not contained thee: thou hast grown according to thine own will." ⁹⁰

R. V. viii. 78, 5 (=S. V. ii. 779 f.)—*Yaj jāyathāḥ apūrvya Maghavan Vṛitra-hatyāya* | *tat prithivīm aprathayas tad astabhnāḥ uta dyām* | 6. *Tat te yajno ajāyata tad arkaḥ uta haskritiḥ* | *tad viśvam abhibhūr asi yaj jātāṁ yachcha jantvam* | ⁹¹

"When thou, O unrivalled Maghavan (Indra), wast born for the destruction of Vṛitra, then thou didst spread out the earth, and then thou didst establish the sky. 6. Then was thy sacrifice produced; then thy hymn and thy song of praise. Then thou didst transcend all things that have been born, or shall be born."

R. V. viii. 82, 11.—*Yasya te nu chid ādiśaṁ na minanti svarājyaṁ na devo na adhrigur janah* | "Whose command, and empire, no one,—whether god, or audacious mortal,—can resist."

R. V. viii. 86, 9.—*Na tvā devāsaḥ āsata na martyāso adrivaḥ* | *viśvā*

⁸⁸ This hymn is translated by Professor Müller, Zeitsch. D. M. G. for 1853, p. 375.

⁸⁹ Instead of *antebhyas* the S. V. reads *sadobhyas*.

⁹⁰ At the end of the verse the S. V. reads *ati viśvam vavakshitha* | "Thou hast transcended the universe." On the sense of *svadhā*, see Roth, Illust. of Nir. pp. 40 f. and 132; and Müller, Transl. of R. V. vol. i. pp. 49 ff.

⁹¹ Compare the words *yad bhūtāṁ yachcha bhāvyam* in the Puruṣa Sūkta, R. V. x. 30, 2. See the first volume of this work, in the early part of which this entire hymn is translated.

jātūni śavasā abhibhūr asi ityādi | 10 (S. V. i. 370). *Viśvāḥ pritanāḥ abhibhūtaraṁ naraṁ*⁹² *sajūs tatakshur Indraṁ jajanuś cha rājase* | *kratvā varishṭhāṁ vare*⁹³ *āmurim uta ugram ojishṭhāṁ tavaśam*⁹⁴ *tarasvinam* |

“Thee, O hurler of rocks, neither gods nor mortals have equalled. Thou transcendest in power all creatures, etc. 10. They, united, have formed and generated for dominion the heroic Indra, the vanquisher of all armies, eminent in power, destroyer, fierce, strong, vigorous, and swift.”

R. V. viii. 87, 2.—*From Indra abhibhūr asi tvaṁ sūryam arochayaḥ* | *viśvakarmā viśvadevo mahān asi* | “Thou, Indra, art the most powerful; thou hast kindled the sun; thou art great, the architect of all things, and the lord of all.”

R. V. x. 43, 5 (=A. V. 20, 17, 5; Nir. 5, 22).—*Kṛitaṁ na śvaghnī vichinoti devane saṁvargaṁ yad Maghavā sūryaṁ jayat* | *na tat te anyo anu vīryaṁ śakad na purāno Maghavan na uta nūtanah* | “When Maghavan has conquered spoils⁹⁵ from the sun, he is like a gamester who gathers in his gains at play.⁹⁶ No other, Maghavan, either old or recent, can imitate that thy prowess.”

R. V. x. 48, 3.—*Mahyaṁ Tvashtū vajram atakshad āyasam mayi devāso avṛijann api kratum* | *mama anīkaṁ sūryasya iva dustaram mām āryanti kṛitena kartvena cha* | “Tvashtṛi fashioned for me (Indra) an iron thunderbolt; into me the gods have infused force. My splendour is unsurpassed, like that of the sun. Men praise me for what I have done and shall do.”

R. V. x. 86, 1 (=A. V. xx. 126, 1).— . . . *viśvasmād Indraḥ uttaraḥ* | (Repeated at the close of every verse of this hymn.) “Indra is superior to every other.”

⁹² The Sāma-veda reads *naraḥ*.

⁹³ The Sāma-veda reads *kratve vare sthemany āmurim*. It is difficult to assign a sense to *vare* in the text.

⁹⁴ The Sāma-veda reads *tarasaṁ*.

⁹⁵ Sāyana explains *saṁvargaṁ* as = *saṁyag vṛishṭer varjayitāram* | “discharger of rain.” The word, as Dr. Aufrecht informs me, occurs only once again in the R. V. viz. in viii. 64, 12: *saṁvargaṁ saṁ rayiṁ jaya* | and he adds that the translation “spoils” is supported by several passages of the S. P. Br. e.g. i. 7, 2, 24 (p. 69): *pītur dāyam upēyūḥ* . . . *kathāṁ nv imam api saṁvṛinṛimahi* (Schol. *apaharemaḥ*): Ibid. *saṁvṛinṛjata, saṁvṛinkte*. S. P. Br. i. 9, 2, 34: *sarvaṁ yajnaṁ saṁvṛijya* (= *saṁpṛti-pūrvaṁ saṁhṛitya*). In the R. V. Indra is called *saṁvṛik śamatsu* “the spoiler in battles.”

⁹⁶ The same phrases occur in R. V. x. 42, 9, and A. V. 7, 50, 6; 20, 89, 9.

R. V. x. 111, 1.—*Manishinah pra bharadvham manishām yathā yathā matayah santi nṛinām | Indraṁ satyair ā irayāma kṛitebbhiḥ sa hi viro girvanasyur vidānah |* 2. *Ritasya hi sadaso dhītir adyaut saṁ gārshṭeḥyo vṛishabho gobhir ānaḥ | ud atishṭhat tavishena ravena mahānti chid saṁvivryācha rajāṁsi |* 3. *Indraḥ kila śrutyai asya veda sa hi jishnuḥ pathi'rit sūryāya | ād menām kṛinvann achyuto bhuvad goḥ patir divaḥ sanajāḥ apratitah |* 4. *Indro mahnū mahato arṇavasya vratā aminād Angirobbhir grīnānah | purūni chid ni tatūna rajāṁsi dādḥāra yo dharuṇām satyatātā |* 5. *Indro divaḥ pratimnam prithivyāḥ viśvā veda savanā hanti Sushnam | mahīm chid dyūm ā atanot sūryena chūskambha chit skambhanena skabhīyān |*

“Sages, present the prayer, according as are the various thoughts of men. Let us move Indra, with his genuine acts, for he is a hero, and loves our hymns. 2. The hymn has shone forth from the place of sacrifice. The bull, offspring of a heifer, has approached the cows; he has arisen with a loud bellowing; he has embraced in himself the vast regions. 3. Indra by hearing is surely aware of this [hymn]. For he, the victorious, has formed a path for the sun, and then creating the female of the bull, became the unshaken, eternal and matchless lord of the sky (compare R. V. i. 51, 13; i. 121, 2). 4. Celebrated by the Angirases, Indra by his power has defeated the designs of the great streaming [cloud-demon];⁹⁷ he has stretched out many worlds, he who has laid a foundation in truth. 5. Indra, [who is] the counterpart of the heaven and of the earth, knows all libations, slays Sushna; with the sun, he has extended the vast sky, and, [being] a strong supporter, he has supported it with a support.”⁹⁸

R. V. x. 133, 2 (=S. V. ii. 1151).—*Tvaṁ sindhūn avāsrijah adharācho ahann Akim | asatrur Indra jajnishe viśvam pushyasi vūryam ityādi |* “Thou hast let loose the streams to flow downwards; thou hast slain Ahi. Indra, thou hast been born without a foe: thou possessest all that is desirable,” etc.

R. V. x. 134, 1 (=S. V. i. 379).—*Ubhe yad Indra rodasī āpaprātha*

⁹⁷ That this is the allusion in the word *arṇava* is shown by the following passage: R. V. x. 67, 2.—*Indro mahnū mahato arṇavasga vi mūrdhānam abhinad Arbudasya ityādi |* “Indra by his power split asunder the head of the great streaming Arbuda,” etc.

⁹⁸ Compare R. V. vi. 72, 2, below.

*ushāḥ iva | mahāntaṁ tvā mahināṁ saṁrājaṁ chārshaṇinām | devī janitrī ajījanad bhadrā janitrī ajījanat*⁹⁹ | “When thou, Indra, like the dawn, didst fill both the worlds, a divine mother bore thee, the mighty monarch of mighty creatures,—a gracious mother bore thee.”

How great soever the attributes assigned to Indra may be, we see that here he is not regarded as a self-existent being, but as the son of a mother. See the earlier part of the account of this deity in the fifth volume of this work.

The two following texts refer to Indra in conjunction with another

R. V. vi. 72, 2.—*Indrā-Somā vāsayaṥa ushāsam ut sūryaṁ nayatho jyoṭishā saha | upa dyāṁ skambhatuḥ skambhancna aprathatam prithivīm mātaraṁ vi* | “Indra and Soma, ye cause the dawn to shine, ye make the sun to rise with the light. Ye have propped up the sky with a support,¹⁰⁰ ye have spread out the earth, the mother.”

R. V. vii. 82, 5.—*Indrā-Varuṇā yad imāni chakrathur viśvā jātāni bhuvanasya majmanā ityādi* | “Indra and Varuṇa, since ye have made all these creatures of the world by your power,” etc.

The passages next following celebrate the divine attributes of Varuṇa:

R. V. i. 24, 8.—*Uruṁ hi rajā Varuṇas chakāra sūryāya panthām anu-etavai u ityādi* | “King Varuṇa hath made a broad path for the sun to follow,” etc.

R. V. ii. 27, 10.—*Tvaṁ viśveshāṁ Varuṇa asi rājā ye cha devāḥ asura ye cha martāḥ* | “Thou, divine Varuṇa, art king of all, both of those who are gods, and of those who are men.”—Quoted in Müller’s *Anc. Sansk. Lit.*, p. 534.

R. V. vi. 70, 1.—*Ghṛitavatī bhuvanānām abhisriyā ūrvī prithivī madhu-dughe supēsasā | dyāvā-prithivī Varuṇasya dharmanā viṣkabhite ajare bhūri-retasā* | “Full of fatness, the common abodes of creatures, wide, broad, dropping sweetness, beautiful in form, heaven and earth are sustained asunder by the support of Varuṇa, undecaying, abundant in fertility.”

R. V. vii. 86, 1.—*Lhīrā tu asya mahinā janūṁshi vi yas tastambha rodasī chid ūrvī | pra nākam ṛishvaṁ nunude bṛihantaṁ dvitā nakshatram paprathach cha bhūma* | “Wise are his creations who by his power

⁹⁹ The last line is repeated at the close of each of the five following verses.

¹⁰⁰ Compare R. V. ii. 15, 2; x. 111, 5; and x. 149, 1, below.

“propped asunder the two worlds, thought vast. He raised up the lofty and wide firmament, and spread out apart the stars and the earth.”—This hymn is translated in Müller’s Sansk. Lit., pp. 540 f.

R. V. vii. 87, 1.—*Radat patho Varunaḥ sūryāya pra arnāṁsi samudriyā nadinām | sargo* ¹⁰⁰ *na śriṣṭo arvatīr ṛitūyan chakāra mahīr avanīr ahabhah |* 2. *Ātmā te vāto rajah ā navīnot paśur na bhūrṇir yavase sasavān* ^{100†} *| antar mahī bṛihatī rodasī ime viśvā te dhāma Varuna priyāni |*

“Varuna has opened out paths for the sun, and the courses of the rivers leading to the ocean. Like a troop (of horses) let loose, following the mares, he has made great channels for the days. 2. The wind, thy breath, has sounded through the atmosphere, like an impetuous beast rushing along a pasture. Within [thee?] are these two great and vast worlds; all thy realms, O Varuna, are beloved.” ¹⁰¹

R. V. viii. 42, 1.—*Astabhnād dyūm Asuro viśavedāḥ aminīta varimānam prithivyāḥ | āsīdad viśvā bhuvanāni samrād viśvā it tāni Varunasya vratāni |* 2. *Ēva vandasva Varunaṁ bṛihantaṁ namasya dhīram amṛitasya gopām | sa naḥ śarma trivarūthaṁ viyāṁsad ityādi |*

“The omniscient Spirit (*Asura*) has propped up the sky; he has measured ¹⁰² the expanse of the earth; he has occupied all the worlds, the monarch: all these are the achievements of Varuna. 2. Reverence, then, the mighty Varuna, bow down before the wise guardian of immortality. May he extend to us triple protection,” etc.

The next texts refer to the Sun (*Sūrya*, *Āditya*, or *Savitṛi*):

R. V. i. 50, 7.—*Vi dyām eshi rajas prithv ahā mimāno aktubhīḥ | paśyan janmāni Sūrya |* “Thou traverses the sky, the broad expanse, measuring the days with thy rays; beholding created things, O *Sūrya*.”

R. V. viii. 90, 11, 12 (=S. V. ii. 1138, 9).—*Bad mahān asi Sūrya bad Āditya mahān asi | mahas te sato mahimā panasyate addha deva mahān asi |* *Bad Sūrya śravasā mahān asi satrā deva mahān asi | mahnā devānām asuryaḥ purohito vibhu jyotir adābhyam |*

“Verily, *Sūrya*, thou art great; verily, *Āditya*, thou art great. The majesty of thee who art great is celebrated: certainly, god, thou art great. 12. Verily, *Sūrya*, thou art great in renown: O god, thou art

¹⁰⁰ The word *sarga* occurs also in R. V. i. 190, 2; iii. 33, 4; vi. 32, 5; vi. 46, 13.

^{100†} In regard to this participle, see the note (82) on R. V. iii. 32, 7, above, p. 102.

¹⁰¹ See note (81) on R. V. iii. 32, 7, above, p. 102.

¹⁰² See above, p. 71.

truly great; through thy greatness thou art the divine leader of the gods, the pervading, irresistible luminary.”

R. V. x. 149, 1.—*Savitā yantraiḥ prithivīm aramṇād askambhane Savitā dyām adṛimhat | āsvam iva adhukshad dhunim antariksham atūrte baddham Savitā samudram |* 2. *Yatra samudraḥ skabhito vi-
aunad apām napāt Savita tasya veda | ato bhūr atah āḥ utthitaṁ raio ato
dyāvā-prithivī aprathetām |*

“Savitṛi has established the earth by supports; Savitṛi has fixed the sky in unsupported space;¹⁰³ Savitṛi has milked the atmosphere, which resembles a sounding horse,—the ocean fastened in the impassable expanse. 2. Savitṛi, the son of the waters, knows the place where the ocean, supported, issued forth. From him the earth, from him the atmosphere arose; from him the heaven and earth extended.”

¹⁰³ In later times, as is well known, the earth is represented in Hindu mythology as resting on the head of the serpent S’esha, or on some other support. Thus it is said in the Vishnu Pur. ii. 5, 19 (Wilson, Dr. Hall’s ed. ii. 212): *Sa bibhrat śekharī-bhūtam aśeshaiṁ kṣiti-maṇḍalam | āste pātūla-mūla-sthaḥ S’esho ’śesha-surārchitaḥ |* [“S’esha, worshipped by all the gods, supports the whole region of the earth which forms a diadem on his head, and stands beneath the base of Pātāla.”] The Siddhāntas, or scientific astronomical works of India, however, maintain that the earth is unsupported. Thus it is said in the Siddhānta-siromani, iii. 2: *Bhūmeḥ piṇḍaḥ śaśūṅka-jña-kavi-ravi-
kujejyārki-nakshatra-kakshā-vṛittair vṛitaḥ san mṛid-anila-salila-vyoma-tejomayo
'yam | nūnyādhāraḥ sva-śaktyaiva viyati niyataṁ tiṣṭhati ityādi |* . . . 4. *Mūrto
dhartū ched dharitṛyās tad-anyaś tasyāpyanyo 'syaivam atrānavasthū | antye kalpyā
chet sva-śaktiḥ kim ādye kiṁ no bhūmir ityādi |* which is thus translated by the late Mr. L. Wilkinson in the Bibl. Indica (new series), No. 13: “2. This globe of the earth formed of [the five elementary principles] earth, air, water, the ether, and fire, is perfectly round, and encompassed by the orbits of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, and by the constellations. It has no [material] supporter; but stands firmly in the expanse of heaven by its own inherent force. On its surface throughout subsist [in security] all animate and inanimate objects, Danujas and human beings, gods and Daityas.” . . . “4. If the earth were supported by any material substance or living creature, then that would require a second supporter, and for that second a third would be required. Here we have the absurdity of an interminable series. If the last of the series be supposed to remain firm by its own inherent power, then why may not the same power be supposed to exist in the first—that is, in the earth? For is not the earth one of the forms of the eight-fold divinity, i.e. of S’iva?” Arya Bhaṭṭa, one of the most ancient of Indian scientific astronomers, even maintained that the alternation of day and night is the result of the rotation of the earth on its own axis. His words, as quoted by Mr. Colebrooke (Essays, ii. p. 392), are these: *Bha-panjaraḥ sthīro bhūr evāvṛityāvṛitya prāṭidivasikāv
udayāstamayau sampādayati nakshatra-grahāṇām |* “The starry firmament is fixed. It is the earth, which, continually revolving, produces the rising and setting of the constellations and planets.”

The first of the preceding verses is quoted by Yāska (Nir. x. 32), and illustrated as follows: *S'avitā yantraiḥ pṛithivīm aramayāt | anārambhane 'ntarikshe Savitā dyām adṛīmhat | āśvam iva adhukshad dhunim antarikshe megham baddham atūrte baddham atūrne iti vā 'tvaramāne iti vā Savitā samuditāram iti | kam anyam madhyamād evām avakshyat | Ādityaḥ 'pi Savitā vchyate.* "Savitri by supports has caused the earth to rest; Savitri has fixed the sky in the place which has no basis—the atmosphere. Savitri has milked the cloud fastened in the atmosphere,—the impassable, or the unhastening—(the cloud) sounding as a horse, and that which rises. What other god than the intermediate one (i.e. the deity residing in the atmosphere) would he have thus described? The sun also (whose place is in the sky) is called Savitri."

Prof. Roth (Illust. of Nir., p. 143) thus translates the verse: "Savitri has fixed the earth with supports, he has fastened the heaven in unsupported space; he has milked the atmosphere shaking itself like a horse, the stream which is confined within limits which cannot be overpassed." In his Lexicon, however, Prof. Roth gives to *dhuni* the sense of "sounding" (which is also adopted by Prof. M. Müller, Transl. of R. V. i. 95). He then observes: "According to Yāska the Savitri who is here mentioned must be the intermediate one, on account of his function in causing rain."

The following passages refer to Agni:

R. V. i. 59, 5.—*Divaś chit te bṛihato Jātavedo vaiśvānara pra ririche mahitvam | rājā kṛishṭinām asi mānushinām yudhā devebhyo varivaś chakartha* | "Jātavedas, present with all men, thy greatness surpasses even that of the vast sky. Thou art the king of human creatures; by battle thou hast obtained freedom for the gods" (see R. V. vii. 98, 3, above p. 103).

R. V. i. 67, 3.—*Ajo na kshām dādḥūra¹⁰³ pṛithivīm tasthambha dyām mantrebhiḥ satyair ityādi* | "Like the moving [sun, or the unborn] he upheld the broad earth; he supported the sky with true texts," etc.

The next verses celebrate the greatness of Parjanya:

R. V. vii. 101, 4.—*Yasmin viśvāni bhuvanāni tasthus tisro dyāvus tredhā sasrur āpeḥ ityādi* | 6. *Sa retodhāḥ vṛishabhāḥ śasvatīnām tasminn ātmā jagataś tastushascha* | (Compare R. V. i. 115, 1.) "He

¹⁰³ Comp. R. V. viii. 42, 10:—*Yah skambhena vi rodasī ajo na^o dyām adhārayat* |

in whom all the worlds abide, and the three heavens, and [by whom] the waters flowed in three directions, etc. 6. He is the bull that impregnates all [the cows]: in him is the soul of the moving and stationary world" (comp. *sūryaḥ ātmā jagatas tastushaś cha*, R. V. i. 115, 1).

The next passage refers to the god called Gandharva:

R. V. x. 139, 5.—. . . *Divyo Gandharvo rajaso vimānaḥ* | "The divine Gandharva, measurer of the world," etc.

The last set of passages which I shall adduce celebrate the greatness of Soma:

R. V. ix. 61, 16 (= S. V. 1, 484).—*Pavamāno ajījanad divaś chitraṃ na tanyatum | jyotir vaiśvānaram bṛihat* | "The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky."

R. V. ix. 86, 28.—*Tavemāḥ prajāḥ divyasya retasas tvam viśvasya bhuvanasya rājasi | athedaṃ viśvam pavamāna te vaśe tvam Indo prathamam dhāmadhāḥ asi* | 29. *Tvam samudro asi viśvavit kave tavemāḥ pancha pradiśo vidharmani | tvam dyām cha prithivīm chāti jabhṛishe tava jyotiṃshi pavamāna sūryaḥ* | 30. *Tvam pavitre rajaso vidharmani devebhyāḥ soma pavamāna pūyase | tvām Uśijāḥ prathamāḥ agribhṇata tubhyemā viśvā bhuvanāni yemire* |

"All these creatures spring from thy divine seed; thou art the lord of the whole universe. All this, purified god, is under thy control; thou, Indu, art the first sustainer of the regions. 29. Thou, sage, art an all-containing ocean; all these five quarters of the world are upheld by thee. Thou hast ascended beyond the sky and the earth; thine, O purified god, are the luminaries and the sun. 30. In the filter which is the support of the world, thou, pure Soma, art purified for the gods. The Uśijes first gathered thee. To thee all these worlds have bowed."

R. V. ix. 89, 6.—*Viṣṭambho divo dharunaḥ prithivyāḥ viśvāḥ uta kshitayo haste asya ityādi* | "He is the supporter of the sky, the upholder of the earth: all men are in his hand."

R. V. ix. 96, 5, which has been quoted above (p. 94), should be again referred to here.

R. V. ix. 97, 24.—*Pavitrebhiḥ pavamāno nṛichakṣhāḥ rājū devānām uta martyānām ityādi* | "[Soma], purified by filters, the beholder of men, is the king of gods and of mortals," etc.

R. V. ix. 100, 8.—*Pavamāna mahi śravaś chitrebhir yāsi raśmibhiḥ* ¹⁰⁴ | *śardhan tamāmsi jighnase viśvāni dāśuśho grīṇe* | 9. *Tvaṁ dyām cha mahi-vrata prithivīm chāti jabhrishe ityādi* | “Thou, pure [Soma], marchest onward to great renown, by thy brilliant rays; daring, thou wilt to destroy all darkness in the house of thy worshipper. 9. Thou, achiever of great deeds, hast ascended above heaven and earth,” etc.

R. V. ix. 107, 7.— . . . *Tvaṁ kavir abhavo deva-vīlāmaḥ ā sūryaṁ rohaya divi* | “Thou art a sage most pleasing to the gods; thou hast caused the sun to rise in the sky.”

R. V. ix. 109, 4 (=S. V. ii. 591).—*Pavasva soma mahūn samudrah pitā devānām viśvā abhi dhāma* | “Be purified in all abodes, Soma, [who art] a great ocean, the father of the gods,” etc. *

The preceding texts are amply sufficient to show that Vishṇu is not the only god to whom the highest divine functions are ascribed in the Veda, but that, on the contrary, the same attributes are assigned, and with far greater frequency, to several of the other deities.

The following passage from Professor Müller's Ancient Sanskrit Literature (p. 532 f.) shows that all the principal Vedic deities are, in their turn, addressed by their worshippers as supreme :

“When these individual gods are invoked, they are not conceived as limited by the power of others as superior or inferior in rank. Each god is to the mind of the supplicants as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only, who is to fulfil their desires stands in full light before the eyes of the worshippers. ‘Among you, O gods, there is none that is small, none that is young: you are all great indeed,’ ¹⁰⁵ is a sentiment which, though, perhaps, not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda. Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (R. V. i 27, 13), this is only an attempt to find the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave

¹⁰⁴ Compare R. V. ix. 4, 1 : *Sanā cha Soma jeshi cha pavamāna mahi śravaś* | and ix. 83, 5 : *Jāyan śravo brīhat* |

¹⁰⁵ R. V. viii. 30, 1, quoted by Müller, p. 531.

of others. It would be easy to find, in the numerous hymns of the Veda, passages in which almost every single god is represented as supreme and absolute. In the first hymn of the Second Maṇḍala, Agni is called the ruler of the universe,¹⁰⁶ the lord of men, the wise king, the father, the brother, the son, and friend of men;¹⁰⁷ nay, all the powers and names of the others are distinctly ascribed to Agni. The hymn belongs, no doubt, to the modern compositions; yet, though Agni is thus highly exalted in it, nothing is said to disparage the divine character of the other gods. Indra is celebrated as the strongest god in the hymns as well as in the Brāhmanas, and the burden of one of the songs of the Tenth Book¹⁰⁸ is: *Viśvasmād Indra uttarah* | 'Indra is greater than all.' Of Soma it is said that he was born great, and that he conquers every one.¹⁰⁹ He is called the king of the world,¹¹⁰ he has the power to prolong the life of men,¹¹¹ and in one verse he is called the maker of heaven and earth, of Agni, of Sūrya, of Indra, and of Viṣṇu.¹¹² If we read the next hymn, which is addressed to Varuṇa (*oṣparós*), we perceive that the god here invoked is, to the mind of the poet, supreme and almighty. Nevertheless, he is one of the gods who is almost always represented in fellowship with another, Mitra; and even in our hymn there is one verse, the sixth, in which Varuṇa and Mitra are invoked in the dual. Yet what more could human language achieve, in trying to express the idea of a divine and supreme power, than what our poet says of Varuṇa: 'Thou art lord of all, of heaven and earth.' Or, as is said in another hymn (ii. 27, 10), 'Thou art the king of all; of those who are gods, and of those who are men,' etc.

SECT. III.—*Viṣṇu as one of the Ādityas.*

In the hymns of the Veda the Ādityas, or sons of Aditi, are alluded to as being seven or eight in number; but only six deities, of whom Viṣṇu is not one, are specified by name as belonging to this class.¹¹³

¹⁰⁶ "Tvaṁ viśvāni svaṅka patyase | ii. 1, 8.—See Nirukta Parisiṣṭa i.

¹⁰⁷ ii. 1, 9.

¹⁰⁸ x. 86.

¹⁰⁹ ix. 59.

¹¹⁰ ix. 96, 10: *bhuvanasya rājā*.

¹¹¹ ix. 96, 14.

¹¹² ix. 96, 5.

¹¹³ See Böhtlingk and Roth's Lexicon under the word *Āditya*; Prof. Roth's dissertation on the Ādityas in his paper "on the principal gods of the Arian nations," Journal of the German Oriental Society, vol. vi., pp. 68 ff.; and the 5th vol. of this work, pp. 54 ff. Sūrya (the Sun) is however called *Āditya* in R. V. x, 88, 14 (Nir. vii. 29).

The following are the only texts which I consider it necessary to cite on this subject:

R. V. ii. 27, 1 (Nir. xii. 36).—*Imāḥ girāḥ Ādityebhyaḥ ghritasnuḥ sanād rājabyo juhvā juhomi | śrinotu Mitro Aryamā Bhago naḥ tviḥjāto Varuno Dakṣho Aṁśaḥ* | “With my tongue I of old offer up these praises, dropping with unctuousness, to the kings, the Ādityas: may Mitra, Aryaman, Bhaga, the mighty Varuṇa, Dakṣha, Anśa, hear us.” Yāska makes *tviḥjātaḥ* to be=*bahujātaś cha Dhātā*, thus understanding it to designate Dhātṛi, as a seventh Āditya.

R. V. ix. 114, 3.—*Sapta diśo nānā-sūryāḥ sapta hotāraḥ ritvijāḥ | devāḥ Ādityāḥ ye sapta tebhīḥ Somābhirakṣa naḥ* | “The seven points of the compass, with their respective suns, the seven hotṛi priests, and the seven gods, the Ādityas,—with these, O Soma, protect us.”

In another text (R. V. x. 72, 8, 9), which has already been quoted in p. 12 f., it is said that Aditi had eight sons, though she only presented seven of them to the gods, and cast out Mārtāṇḍa, the eighth.

In his explanation of the first text, which I have now quoted (R. V. ii. 27, 1), Sāyaṇa observes of the Ādityas: *Te cha Taittirīye ‘aṣṭau putrāso Aditer’ ity upakramya spashṭam anukrāntāḥ | ‘Mitraścha Varuṇaścha Dhātācha Aryamācha Aṁśuścha Bhagaścha Indraścha Vivasvāś cha ete’ iti* | “They (the Ādityas) are distinctly specified in the passage of the Taittirīya, beginning with the words, ‘The eight sons of Aditi,’ as ‘these, Mitra, Varuṇa, Dhātṛi, Aryaman, Anśu, Bhaga, Indra, and Vivasvat.’”

In a passage of the Śatapatha Brāhmaṇa (iii. 1, 3, 3 ff.) quoted above (p. 14, f.), the Ādityas are alluded to as eight in number, in conformity with the text of the R. V. x. 72, 8, 9. In other texts of the same Brāhmaṇa mention is made of twelve Ādityas.

Vishṇu, as is remarked by Messrs. Böhtlingk and Roth, *s.v.*, is mentioned along with the Ādityas [of the R. V., and other gods with whom they were afterwards associated] in A. V. xi. 6, 2: *Brūmo rājānam Varuṇam Mitram Vishnum atho Bhagam | Aṁśam Vivasvantam brūmas te no munchantu aṁhasaḥ | 3 | Brūmo devam Savitāram Dhātāram uta Pūshanam | Tvāṣṭāram agriyam brūmaḥ* | “We invoke King Varuṇa, Mitra, Vishṇu, Bhaga, Anśa, Vivasvat. May they free us from calamity. 3. We invoke the God Savitrī, Dhātṛi, Pūshan, and Tvāṣṭṛi the chief,” etc.

The following are two passages of the Satapatha Brāhmaṇa in which mention is made of the Ādityas as being twelve in number.

Satapatha Brāhmaṇa, vi. 1, 2, 8.—*Sa manasā eva vācham mithunam samabhavat sa dvādaśa drapsān garbhy abhavat | te dvādaśa Ādityāḥ asriyanta tān dikṣu upādadhāt |* “With his mind he associated conjugally with Speech. He became pregnant with twelve drops. They were created the twelve Ādityas. Then he placed in the quarters of the horizon.”

Satapatha Brāhmaṇa, xi. 6, 3, 8 (=Bṛih. Ār. Up. iii. 9, 5, p. 646). *Katame Ādityāḥ iti | dvādaśa māsāḥ saṁvatsarasya ete Ādityāḥ—ete hi idaṁ sarvam ādadānāḥ yanti | te yad idaṁ sarvam ādadānāḥ yanti tasmād Ādityāḥ iti |* “How many Ādityas are there? There are twelve months of the year. These are the Ādityas. For they go on taking (ādadānāḥ) all this. Since they go on taking all this, they are called Ādityas.”

The Taittirīya Brāhmaṇa, iii. 9, 21, 1, tells a story of the Ādityas: *Ādityāś cha Angirasaś cha suvarge loke 'spardhanta | te 'ngirasaḥ Ādityebhyo 'mum Ādityam aśvam śvetam bhūtaṁ dakṣiṇām ānayan | te 'bruvan “yaṁ no 'neshṭa sa varyo 'bhūd” iti | tasmād aśvam savarya ity ahvayanti | tasmād yajne varo dīyate | yat Prajāpatir ālabdho 'śvo 'bhavat tasmād aśvo nāma | yat śvayad-arur āsīt tasmād arvū nāma | yat sadyo vājān samajayat tasmād vājī nāma | yad asurānāṁ lokān ādatta tasmād Ādityo nāma |* “The Ādityas and the Angirases strove in heaven. The Angirases brought that Āditya, who had become a white horse, to the Ādityas as a present. The latter said, ‘He whom you have brought to us has become excellent (varya).’ Hence men call to a horse, o savarya. Hence a boon (vara) is given at a sacrifice. Inasmuch as Prajāpati when sacrificed became a horse (aśva, which means “pervading,” according to the commentator), he has the name of aśva. Inasmuch as he suffered pain from swelling (so the commentator renders śvayad-aruh, stating that Prajāpati suffered from a swollen eye), he is called arvan. Inasmuch as he conquered riches [or, in races] (vāja), he got the name vājī. Inasmuch as he took (ādatta) from the Asuras their worlds, he is called Āditya.”

The Taitt. Āranyaka, i. 14, 1, also derives Āditya from the root ā+ḍā: *Yo 'sau tapann udeti sa sarvesham bhūtānām prāṇān ādāya udeti | mā me prajāyāḥ mā paśūnām mā mama prāṇān ādāya udagāḥ | asau yo*

tam eti sa sarveshām bhūtānām prānān āditya astam eti | mā me prajā-yāḥ mā paśūnām mā mama prānān āditya astam gāḥ | "That [Sun] which rises glowing, rises taking the breath of all creatures. Do not rise [O Sun], taking the breath of my offspring, or of my cattle, or of myself. That [Sun] which sets, sets taking the breath of all creatures. Do not set [O Sun], taking the breath of my offspring, or of my cattle, or of myself."

The Nirukta, ii. 13, gives various etymologies of the word Āditya: *Ādityaḥ | kasmād | ādatte rasān | ādatte bhāsaṁ jyotiṣhaṁ | ādīpto bhāsa iti vā | Aditeḥ putraḥ iti vā | alpaprāyogaṁ tu asya etad ūrchā-bhāyāmnāye | sūkta-bhāk "sūryam āditeyam" Aditeḥ putram | evam anyāsām api devatānām Ādityapravādāḥ stutayo bhavanti | tad yathā etad | Mitrasya Varunasya Aryamno Dakṣasya Bhagasya Aṁśasya iti |*

"The Āditya: whence [so called]? He takes up the fluids."¹¹⁴ He takes up the light of the luminaries; he is illuminated (*ādīptaḥ*) by light; or, he is the son of Aditi. But this [appellation] is seldom applied to him in the text of the Rigveda. *Sūrya Āditeya*, Sūrya the son of Aditi, is mentioned in a hymn.¹¹⁵ In the same way there are praises of other deities, addressed to them as Ādityas; as in the case of Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Anśa."

In the following texts from the Mahābhārata and Purāṇas, the Ādityas, though their names are not always uniformly given, are stated or understood to be twelve in number, except in one case where only eleven are specified. Viṣṇu is almost always named as one of them,

¹¹⁴ *Sahasra-guṇam utśraṣṭum ādatte hi rasān raviḥ |* "For the sun takes up the fluids [from the] earth, to discharge them again a thousand-fold."—Raghuvansa, i. 18. In the hymn to the Sun, Mahābh. iii. 166 ff., it is similarly said, v. 179: *Tvam ādāyāmevābhis tejo nidāghe sarva-dehinām | sarvaśhadhi-rdsānām cha punar varāḥau munchasi |* "Having in the hot season taken up by the rays the substance of all embodied beings, and the essence of all plants, thou again dischargest them in the rainy season." And Manu says: *Aṣṭau māsān yathā "dityas toyam harati rasmbhiḥ | tathā haret karaṁ rāṣṭrād nityam arkavratam hi tat |* "As Āditya (the sun) during eight months draws up water by his rays, so let him (a king) extract revenue from his country, for that is his continual solar function."—Manu, ix. 305.

¹¹⁵ Dr. Aufrecht conjectures that the word *sūkta-bhāk* should be read *asūkta-bhāk* "has not a hymn devoted to him;" as he appears to be only mentioned in one verse, R. V. x. 88, 11 (Nir. vii. 29). Durga, however, as quoted by Roth (Illust. p. 21), says: *sūkta-bhāg eva chaṭṭad abhidhānam na havirbhāk |* "This appellation has a hymn devoted to it, but no oblation is ordained [to be offered to the god under this name]." By "hymn" Durga may only mean part of a hymn.

and as by the time when these works were written, his dignity had become enhanced in general estimation, he is declared to be the greatest of the twelve.

Mahābhārata, i. 2,519, 2,522 ff.—*Marīcheḥ Kaśyapaḥ putraḥ Kaśyapāt tu imāḥ prajāḥ | prajājnire mahābhāgāḥ Dakṣa-kanyāḥ trayodaśa | 2,522. Ādityāṃ dvādaśādityūḥ sambhūtāḥ bhu-vaneśvarāḥ | ye rājan nāmatas tāṃs te kīrtayīshyāmi Bhārata | Dhātā Mitro'ryamā Sakro Varuṇas tv Aṃśaḥ eva cha | Bhago Vivasvān Pūshā cha Savitā daśamas tathā | ekādaśas tathā Tvaṣṭā dvādaśo Viṣṇur uchyate | jaghanyajas tu sarveśhām Ādityānām guṇādhikāḥ |*

“Kaśyapa was the son of Marīchi; and from Kaśyapa these beings were born. There were thirteen eminent daughters of Dakṣa . . . 2,522. I will recount to thee, by name, king of the race of Bharata, the twelve Ādityas, lords of the world, who were produced from Aditi;”¹¹⁶ Dhātri, Mitra, Aryaman, Sakra (Indra), Varuṇa, Anśa, Bhaga, Vivasvat, Pūshan, and Savitṛi the tenth; the eleventh is Tvaṣṭṛi, and the twelfth is called Viṣṇu, who, though the latest born, surpasses all the Ādityas in his attributes.”

Mahābhārata, i. 2,598.—*Marīcheḥ Kaśyapaḥ putraḥ Kaśyapasya Surāsurāḥ | jājnire nṛipa-sārdūla lokānām prabhavas tu saḥ | 2,600. Dvādaśaivāditeḥ putraḥ Sakra-mukhyāḥ narādhīpa | teshām avarajo Viṣṇur yatra lokāḥ pratishṭhitāḥ |*

“From Kaśyapa, who was the son of Marīchi, were produced, O king, the deities (Suras) and the Asuras; and he was the source from which all beings sprang. . . . 2,600. Aditi had twelve sons, beginning with Sakra. The youngest of them was Viṣṇu, on whom the worlds are supported.”

Mahābhārata, xiii. 7,092 f.—*Aṃśo Bhagaścha Mitraścha Varuṇaścha jaleśvaraḥ | tathā Dhātā 'ryamā chaiva Jayanto Bhāskaras tathā | Tvaṣṭā Pūshā tathavendro dvādaśo Viṣṇur uchyate | ity ete dvādaśā-dityūḥ Kāśyapeyāḥ iti śrutiḥ |*

“Anśa, Bhaga, Mitra, Varuṇa, lord of the waters, Dhātri, Aryaman, Jayanta, Bhāskara, Tvaṣṭṛi, Pūshan, Indra, and Viṣṇu, who is called

¹¹⁶ In the hymn to the sun, Mahābh. iii. 166 ff., it is said that that Luminary, dividing himself twelvefold, became the twelve Ādityas (*kṛitvā dvādaśadhā 'tmān dvādaśādityānām gataḥ*).

the twelfth: these are the twelve Ādityas, the sons of Kāśyapa, according to tradition (or the Veda, *śruti*)."

Mahābhārata, v. 3,501 ff.—*Akshayaś chāvyaś chaiva Brahmā lokapitāmahaḥ | tathaiva bhagavantau tau Nara-Nārāyaṇāv rishī | Ādityānām hi sarveśhām Viśṇur ekaḥ sanātanaḥ | ajāyyaś chāvyaś chaiva sāsvaś prabhur īśvaraḥ | nimitta-maraṇās chānye chandra-sūrya-mahī-jalam | Vāyur Agnis tathā "kāśaṁ grahās tārā-gaṇās tathā | te cha kshayaṁte jagato hitvā lokā-trayaṁ sadā | kshayaṁ gachhanti vai sarve sriyante cha punaḥ punaḥ | muhūrta-maraṇās tv anye mānuṣāḥ mṛga-pakṣiṇaḥ | "Brahmā, the parent of the world, is undecaying and imperishable; and so too are the venerable Rishis, Nara, and Nārāyaṇa. Viśṇu alone of all the Ādityas is eternal, invincible, imperishable, everlasting, potent, the lord. Other beings perish on some occasion, [as at the end of a Kalpa],—¹¹⁷ the moon, the sun, the earth, water,¹¹⁸ air, fire, the ether, the planets, and the stars. At the dissolution of the universe, all these invariably abandon the three worlds, and perish, and are created again and again. Other [creatures], men, beasts, and birds, die after a brief interval (*muhūrta*)."*

Viśṇu Purāṇa, 1, 15, 90 ff. (vol. ii. pp. 26 f. of Dr. Hall's edition of Wilson's translation)—*Pūrvamanvantare śreṣṭhāḥ dvādaśāsan surottamāḥ | Tushitāḥ nāma te 'nyonyam ūchur Vivasvate 'ntare | upasthite 'tiyaśaś Chākshushasyāntare Manoh | samāvāyīkrītāḥ sarve samāgamyā parasparam | Āgachhata drutaṁ devāḥ Aditiṁ sampraviśya vai | Manvantare prasūyāmas tan naḥ śreyo bhaved iti | evam uktvā tu te sarve Chākshushasyāntare Manoh | Mārīchāt Kāśyapāj jātās te 'dityā Dakṣa-kanyayā | tatra Viśṇuścha Sakraścha jajñāte punar eva hi | Aryamā chaiva Dhātācha Tvashṭā Pūṣhā tathaiva cha | Vivasvān Savitā chaiva Mitro Varuṇaḥ eva cha | Aṁśo Bhagaś chātitejāḥ Ādityāḥ dvādaśa smṛitāḥ | Chākshushasyāntare pūrvam āsan ye Tushitāḥ smṛitāḥ | Vivasvate 'ntare te vai Ādityāḥ dvādaśa smṛitāḥ |*

"In the former Manvantara there were twelve eminent and re-

¹¹⁷ I suppose *nimitta-maraṇāḥ* is to be understood practically in this sense.—See Wilson's Viśṇu Purāṇa, Dr. Hall's ed. i. 113; v. 186, and note. Nārāyaṇa, in his commentary on the Mahābhārata, explains the phrase thus: *Nimittam pralayaḍi-nimittam maraṇaṁ nāśo yeshāṁ te nimitta-maraṇāḥ |*

¹¹⁸ Water and ether are said in the Rāmāyaṇa to have preceded Brahmā.—See above, p. 33. See also the order of creation described in the Śatapatha Brāhmaṇa, and in Maṇu, in section ii., chapter i., above.

nowned deities called Tushitas; who, being assembled together, said to each other in the Chākshusha Manvantara, when the Vaivasvata Manvantara was approaching, 'Come quickly, deities, let us enter into Aditi, and be born in the [next] Manvantara: this will be for our welfare.' Having thus spoken in the Chākshusha Manvantara, they were all born from Kaśyapa, son of Marīchi, and Aditi, daughter of Daksha. In this way Vishṇu and Śakra (Indra) were again born, and Aryaman, Dhātṛi, Tvashṭṛi, Pūshan, Vivasvat, Savitṛi, Mitra, Varuṇa, Anśa, and the energetic Bhaga: these are known as the twelve Ādityas. Those who formerly in the Chākshusha Manvantara were called the Tushitas, are known as the twelve Ādityas in the Vaivasvata Manvantara."

The same story is repeated in very nearly the same words in the Harivamśa, verses 171 ff.

The following is another passage from the Harivamśa, verses 11,548 ff.:
*Ādityāṁ jajñire rājann Ādityāḥ Kaśyapād atha | Indro Viṣṇur Bhagas
 Tvashṭā Varuṇo 'ṁśo 'ryamā Raviḥ | Pūshā Mitrascha varado Manuḥ
 Parjanyaḥ eva cha | ity ete dvādaśādityāḥ varishṭhās tridivaukasah |*
 "From Kaśyapa and Aditi were born the Ādityas, Indra, Viṣṇu, Bhaga, Tvashṭṛi, Varuṇa, Anśa, Aryaman, Ravi (the Sun), Pūshan, Mitra, the bestower of boons, Manu, and Parjanya,—these are the twelve Ādityas, most eminent celestials."

In the same work, verses 12,456 f., we read: *Aryamā Varuṇo
 Mitraḥ Pūshā Dhātā Purandarah | Tvashṭā Bhago 'ṁśaḥ Savitā Par-
 janyaścheti visrutāḥ | Ādityāṁ jajñire devūḥ Kaśyapāl loka-bhāvanāḥ |*
 "The gods, creators of the worlds, known as Aryaman, Varuṇa, Mitra, Pūshan, Dhātṛi, Purandara (Indra), Tvashṭṛi, Bhaga, Anśa, Savitṛi, and Parjanya, were sprung from Kaśyapa and Aditi."

Only eleven names occur in this list: that of Viṣṇu is omitted.

The next is another legend on the same subject from the same work. Here quite a different origin is assigned to the Ādityas, who are said to have sprung from the face of Vivasvat or Mārtanda, the Sun.

Harivamśa, 589 ff.—*Tato nirbhāsitaṁ rūpaṁ tejasaṁ saṁhatena vai |
 kāntāt kāntataraṁ drashtum adhikaṁ śuśubhe tadā | mukhe nirvartitaṁ
 rūpaṁ tasya devasya gopateḥ | tataḥ-prabhṛiti devasya mukham āsit tu
 lohitaṁ | mukha-rāgantū yat pūrvam Mārtandasya mukha-chyutam |
 Ādityāḥ dvādaśaiveha sambhūtāḥ mukha-sambhavāḥ | Dhātā 'ryamā cha*

Mitraścha Varuno 'mśo Bhagas tathā | Indro Vivasvān Pūshā cha Parjanya dasamas tathā | tatas Tvashtā tato Vishnur ajaghanyo jaghan-yajah | harshaṁ lebhe tato devo drishtvā "dityān sva-āha-jān | "Then his appearance, illuminated with concentrated lustre, shone forth more brilliantly, fairer than the fairest to behold. This appearance was produced in the face of that god, the lord of rays. Henceforward the face of the god was red. From the previous colour of the face which fell from the countenance of Mārtaṇḍa were produced twelve face-born Ādityas: Dhātṛi, Aryaman, Mitra, Varuṇa, Anśa, Bhaga, Indra, Vivasvat, Pūshan, Parjanya the tenth, then Tvashtṛi, then Vishṇu not the least, though the last born. The god then rejoiced, beholding the Ādityas, sprung from his own body."

This story is not only in opposition to the ordinary account of the Ādityas being sons of Aditi, but it contradicts itself. Vivasvat is one of the Ādityas, who is produced from Vivasvat; and Tvashtṛi was already existing, and playing a part in the former part of the legend. (See Langlois's note 7, p. 50 of his French version of the Harivaṁśa.) The Vishṇu Purāṇa tells the same story about Vivasvat, but says nothing of the birth of the Ādityas. (See Wilson's translation, Dr. Hall's ed., iii. 20 f.)

Bhāgavata Purāṇa, vi. 6, 24 f.—*S'ṛiṇu nāmāni lokānām mātṛiṇāṁ sāmkarūṇi cha | atha Kaśyapa-patnīnāṁ yat-prasūtam idaṁ jagat | Aditir Ditir ityādi | 36 f. Athātah śrūyatām caṁśo yo 'diter anupūrvaśah | yatra Nārāyaṇo devo svāṁśenāvātaraḥ vibhuh | Vivasvān Aryamā Pūshā Tvashtā 'tha Savitā Bhagaḥ | Dhātā Vidhātā Varuṇo Mitraḥ Sakraḥ Urukramaḥ |*

"Hear now the auspicious names of the wives of Kaśyapa, the mothers of the worlds, from whom this universe was produced; Aditi, Diti, etc. . . . 36 f. Hear now, in order, the race of Aditi, in which the all-pervading god, Nārāyaṇa, descended in a part of himself,—Vivasvat, Aryaman, Pūshan, Tvashtṛi, Savitṛi, Bhaga, Dhātṛi, Vidhātṛi, Varuṇa, Mitra, Sakra, Urukrama (the wide-strider=Vishṇu)."

SECT. IV.—*Stories regarding Vishṇu from the S'atapatha Brāhmaṇa, the Taittirīya Āraṇyaka, the Panchaviṁśa Brāhmaṇa, the Rāmāyaṇa, the Mahābhārata, and the Purāṇas.*

The following story from the S'atapatha Brāhmaṇa (in which Vishṇu is represented as a dwarf, and as having, under the form of

sacrifice, conquered the whole earth), with others of the same tenor, contains the germ of the story of the Dwarf Incarnation :

Satapatha Brāhmaṇa, i. 2, 5, 1 ff.—*Devāscha vai Asurāscha ubhaye prajāpatyāḥ paspridhire | tato devāḥ anuvyam iva āsuh | atha ha Asurāḥ menire 'asmākam eva idaṁ khalu bhuvanam' iti | 2. Te ha ūchur, 'hanta imām prithivīm vibhajāmahai tām vibhajya upajīvāma' iti | tām aukṣhṇais charmabhiḥ paśohāt prānoho vibhajamānāḥ abhīyuh | 3. Tad vai devāḥ śusruvur "vibhajante ha vai imām Asurāḥ prithivīm preta tad eshyāmo yatra imām Asurāḥ vibhajante | ke tataḥ syāma yad asyai na bhajemahi" iti | te yajnam eva Viṣṇum puraskṛitya īyuh | 4. Te ha ūchuh "anu no 'syām prithivyām ābhajata astv eva no 'py asyām bhūgaḥ" iti | te 'surāḥ asūyantah iva ūchur 'yāvad eva esha Viṣṇur abhiśete tāvad vo dad-mah' iti | 5. Vāmano ha Viṣṇur āsa | tad devāḥ na jikhīdire "mahad vai no 'dur ye no yajna-sammitam adur" iti | 6. Te prānchām Viṣṇum nipādya chhandobhir abhitaḥ paryagrighnan "gāyatrena tvā chhandasā parigrīhnāmi" iti dakṣhiṇatas | "traishṭubhena tvā chhandasā parigrīhnāmi" iti pāśchāt | "jāgatena tvā chhandasā parigrīhnāmi" iti uttarataḥ | 7. Tām chhandobhir abhitaḥ parigrīhya agnim purastāt samādhāya tena archantaḥ śrāmyantaś cheruh | tena imām sarvām prithivīm samavindanta | tad yad enena imām sarvām samavindanta tasmād vedir nāma | tasmād āhur 'yāvatī vedis tāvatī prithivī' iti | etayā hi imām sarvām samavin-danta | evaṁ ha vai imām sarvām sapatnānām samvṛṇkte nirbhajaty asyai sapatnān yaḥ evam etad veda | 8. So 'yaṁ Viṣṇur glānās chhan-dobhir itaḥ parigrīhīto 'gniḥ purastād na apakramaṇam āsa | sa tataḥ eva oshadhīnām mālāny upa mumlocha | 9. Te ha devāḥ ūchuh "kva nu Viṣṇur abhūt kva nu yajno 'bhūd" iti | te ha ūchuḥ "chhandobhir itaḥ parigrīhīto 'gniḥ purastād na apakramaṇam asty atra eva anvichhata" iti tām kṣanantaḥ iva anvīkṣus tām tryangule 'nvavindaṁs tasmāt tryangulā vedih syāt | tad u ha api Pāṇchis tryangulām eva saumyasya adhvarasya vedīm chakre | 10. Tad u tathā na kuryād ityādi |*

"The gods and Asuras, who were both sprung from Prajapati, strove together. Then the gods were, as it were, worsted, and the Asuras thought, 'This world is now certainly ours.' 2. Then they spake, 'Come, let us divide this earth, and having divided it, let us subsist thereon.' They accordingly went on dividing it with ox-hides from west to east. 3. The gods heard of it, [and] said, 'The Asuras are dividing this earth; come, we shall go to the spot where they are

dividing it. Who shall we become (*i.e.* what shall become of us), if we do not share in it?' Placing at their head Vishṇu, the sacrifice, they proceeded [thither], 4. and said, 'Put us with yourselves in possession of this earth; let us also have a share in it.' The Asuras, grudging as it were, answered, 'We give you as much as this Vishṇu can lie upon.'¹¹⁹ 5. Now, Vishṇu was a dwarf. The gods did not reject that offer; [but said among themselves], 'They have given us much, [these Asuras], who have given us what is co-extensive with sacrifice.' 6. Then having placed Vishṇu to the east, they surrounded him with metres; [saying], on the south side, 'I surround thee with the Gāyatrī metre;' on the west, 'I surround thee with the Trishtubh metre;' on the north, 'I surround thee with the Jagatī metre.' 7. Having thus surrounded him with metres, they placed Agni (fire) on the east, and thus they went on worshipping and toiling. By this means they acquired the whole of this earth; and since by this means they acquired (*samavindanta*) it all, therefore [the place of sacrifice] is called *vedi* (from the root *vid*, 'to acquire'). Hence men say, 'as great as is the altar, so great is the earth;' for by it (the altar) they acquired the whole of this [earth]. Thus he who so understands this, appropriates all this [earth] from rivals, dispossesses from it rivals. 8. Then this Vishṇu, being wearied, surrounded by metres, with Agni to the east, did not advance; but then hid himself among the roots of plants. 9. The gods then exclaimed, 'What has become of Vishṇu? what has become of the sacrifice?' They said, 'Surrounded by metres, with Agni to the east, he does not advance; search for him here.' So digging, as it were, they searched for, and found him at a depth of three fingers; therefore let the altar [have a trench] three fingers deep; therefore, also, Pānchi¹²⁰ made an altar of this description for the soma sacrifice. 10. But let no one do so," etc.

The next story from the same work relates how Vishṇu became pre-eminent among the gods, and how he lost his head. Here also he is identified with sacrifice:

¹¹⁹ Compare with this story the similar one quoted above in the note on R. V. vi. 69, 8 (p. 84 f.) from the Aitareya Brāhmaṇa, 6, 15.

¹²⁰ *Pānchik soma-yūgasyapi vedīm tryangula-khātām eva mene* | "Pānchi thought that the altar for the soma sacrifice also should have a trench three fingers deep." (Commentary.) Pānchi is again mentioned in the Śatapatha Brāhmaṇa, ii. 1, 4, 27 (p. 143), along with Āsuri and Mādhuki, where the commentator speaks of them as three munis (Āsuri-prabhṛitayas trayo munayah). See Weber's Ind. Stud. i. 192, 434.

Satapatha Brāhmaṇa, xiv. 1, 1, 1 ff.—*Devāḥ ha vai satraṁ nishedur Agnir Indrah Somo Makho Vishnur viśve-devāḥ anyatra eva Aśvibhyām* | 2. *Teshāṁ Kurukshetraṁ devayajanam āsa | tasmād āhuḥ “Kurukshetraṁ devānām devayajanam” iti | tasmād yatra kva cha Kurukshetrasya nigachhati tad eva mānyate “idaṁ devayajanam” iti tad hi devānām devayajanam* | 3. *Te āsata | “śriyaṁ gachhema yaśaḥ syāma annādāḥ syāma” iti tatho eva ime satraṁ āsate “śriyaṁ gachhema yaśaḥ syāma annādāḥ syāma” iti* | 4. *Te ha ūchur “yo naḥ śramena tapasā śraddhayā yajnena āhutibhir yajnasya udricham pūrvo vagachhāt sa naḥ śreshtho ‘sat tad u naḥ sarveshām saha” iti “tathā” iti* | 5. *Tad Vishnuḥ prathamah prāpa | sa devānām śreshtho ‘bhavat tasmād āhur “Vishnur devānām śreshthah” iti* | 6. *Sa yaḥ sa Vishnur yajnaḥ sa | sa yaḥ sa yajno ‘sau sa Ādityaḥ | tad ha idaṁ yaśo Vishnur na śāsaka saṁyantum | tad idam apy etarhi na eva sarvaḥ iva yaśaḥ śaknoti saṁyantum* | 7. *Sa tisri-dhanvam¹²¹ ādāya apachakrām | sa dhanur-ārtnyā śirah upastabhya tasthau | taṁ devāḥ anabhidhrishnavantah samantam parinyavisanta* | 8. *Tāḥ ha vamryaḥ ūchuḥ | imāḥ vai vamryo yad upadikāḥ | “yo ‘sya jyām apyadyāt kim asmai prayachheta” iti “annādyam asmai prayachhema api dhanvann apo ‘dhigachhet tathā asmai sarvam annādyam prayachhema” iti* | 9. *Tasya upaparāsritya jyām apijakshus tasyām chhinnāyām dhanur-ārtnyau vishphurantyaū Vishnoḥ śirah prachichhidatuḥ* | 10. *Tad ghriṇṇ iti papāta | tat patitvā ‘sāv Ādityo ‘bhavat | atha^{*}itarah prāṇ eva prāvṛjyata | tad yad ghriṇṇ ity apatat tasmād gharmah | atha yat prāvṛjyata tasmād pravargyah* | 11. *Te devāḥ abruvan | “mahān vata no viro ‘pādi” iti tasmād mahāvīrah | tasya yo raso vyaksharat tam pāṇibhiḥ sammamṛjūs tasmāt samrāt* | 12. *Taṁ devāḥ abhyasṛjyanta¹²² yathā vittim votsya-mānāḥ evam | tam Indrah prathamah prāpa | tam anvangam anunyapadyata | tam paryagrihāt tam parigrihya idaṁ yaśo ‘bhavad yad idam Indro yaśaḥ | yaśo ha bhavati ya evaṁ veda* | 13. *Sa u eva makhah sa Vishnuḥ | tataḥ Indro makhavān abhavad | makhavān ha vai tam Maghavān ity āchakshate paroksham paroksha-kāmāḥ hi devāḥ* | 14.

¹²¹ This word occurs also in S’atap. Br. xi. 1, 5, 10; in Taitt. S. i. 8, 19, 1, and Taitt. Br. ii. 7, 9, 2, in all which places it is explained by the Comṁ. *tisribhir ishubhir yuktam* (or *sahitam*) *dhanva* (or *dhanuḥ*).

¹²² This, according to Böhtlingk and Roth, is the correct reading, in place of *abhimṛjyanta*, given in Weber’s edition. See a parallel passage, S’atap. Br. iv. 1, 3, 5.

*Tābhyo vamrībhyo 'nnādyam prāyachhan | āpo vai sarvān annān tābhir
hi idam abhiknūyam iva adanti | yad idam kiṁvādanti | 15. Atha
imān Viṣṇuṁ yajnaṁ tredhā vyabhajanta | . . . tena apaśīrshnā
yajnena devā archantaḥ śrāmyantaś cheruḥ |*

“The gods, Agni, Indra, Soma, Viṣṇu, Makha, and all the [other] deities, excepting the Aśvins, were present at a sacrifice. 2. Kurukshetra was the place of their divine worship. Hence, men say that Kurukshetra is the country where the gods sacrifice. Consequently, to whatever part of Kurukshetra a man goes, he looks upon it as a place for divine worship, since it was the spot where the gods worshipped. 3. They were [there. They said], ‘May we attain prosperity, become famous, and eat food.’ And in the very same way these [men] attend a sacrifice [saying], ‘May we attain prosperity, become famous, and eat food.’ 4. Then [the gods] said, ‘Whoever among us, through toil, austerity, faith, sacrifice, and oblations, first comprehends the issue of the sacrifice, let him be the most eminent of us: this [shall be] common to us all.’ [To this they consented, saying], ‘Be it so.’ 5. Viṣṇu first attained that [proposed object]. He became the most eminent of the gods: wherefore men say, ‘Viṣṇu is the most eminent of the gods.’ 6. He who is this Viṣṇu is sacrifice; he who [is] this sacrifice is the Āditya. Viṣṇu could not control [his love of] this fame.¹²³ And the same is the case now, that every one cannot control [his love of] fame. 7. Taking his bow and three arrows, he departed. He stood, resting his head on the end of his [bended] bow. Being unable to overcome him, the gods sat down all around him. 8. Then the ants said to them (now the ants were the same as *upadīkās*—another name for ants), ‘What will you give to him who gnaws the bowstring?’ [The gods replied], ‘We will give him the enjoyment of food, and he shall find waters even in the desert; so shall we give him every enjoyment of food.’ 9. [The ants, then], approaching, gnawed his bowstring. When that was cut, the ends of the bow, starting asunder, cut off the head of Viṣṇu. 10. It fell, making a sound (*ghrīn*). That having fallen, became that Āditya. Then the rest of him became extended towards the east. Since the head fell with the sound of *ghrīn*, hence *gharma*, [‘the

¹²³ It seems as if there were a play of words here, the word *yasaḥ*, “fame,” having reference to the words *sa yaḥ sa Viṣṇuḥ*, etc., *sa yaḥ sa yajnaḥ*, etc. “He who [is] this Viṣṇu,” etc. “He who [is] this sacrifice,” etc.

sacrificial kettle,' received its name]; and since he became extended, (*prāvriyyata*), the *pravargya* [received its appellation]. 11. The gods then said, 'A great hero (*mahān vīrah*) of ours has fallen.' Hence arose the name of *mahāvīra* (a sacrificial vessel).¹²⁴ They wiped (*sammamrijuh*) with their hands the fluid (blood) which flowed from him. Hence arose the name of *samrāt*. 12. The gods rushed towards him (*Vishṇu*), as men about to obtain property do. Indra first reached him. He came into contact with him limb by limb. He embraced him. Having embraced him, he became this fame, which Indra is. He who so knows this becomes fame. 13. That *Vishṇu* was indeed *Makha*.¹²⁵ Hence Indra became *Makhavat* (the possessor or associate of *Makha*). He is *Makhavat*: they call him *Maghavat* esoterically; for the gods love what is esoteric. 14. They (the gods) gave food to those ants. All food is water; for with water men, as it were, moisten the food which they eat: as the common saying is.⁴ 15. Then they divided into three portions this *Vishṇu*, the sacrifice. With that headless sacrifice (see above), the gods went on worshipping and toiling."

I am indebted to Professor Weber for the next two passages; the first from the *Taittirīya Āraṇyaka*,¹²⁶ and the second from the *Pancha-*

--- A long account is given of the *gharma*, *pravargya*, and *mahāvīra* in *Katyāyana's* *S'rāuta Sūtras*, xxvi.

¹²⁴ In regard to this word I quote the explanation of Böhtlingk and Roth, s. v. 2 c: "This is the name of a malign mythical being, as is to be conjectured from the following passages, R. V. x. 171, 2: *tvam Makhasya dodhatah śīro ava tvacho bharaḥ*] ('Thou hast smitten off the head, the skin, of the furious *Makha*'); ix. 101, 13, *apa śvānam arādhasaṁ hata Makhāṁ va Bhṛigavaḥ*] ('Drive away the niggardly dog, as the *Bhṛigus* did *Makha*'). Herewith is to be connected the mention made of *Makha's* head in sacrificial formulæ, Vāj. Sanhitā, 37, 3: *devī dyāvā-prithivī Makhasya vām adya śīro rādhyāsāṁ devayajane prithivyāḥ*] 4. *Devyo vamyro bhūtasya prathamajāḥ makhasya vo 'dya śīro rādhyāsāṁ devayajane prithivyāḥ*] ('O divine heaven and earth, may I rightly prepare for you to-day the head of *Makha*, on the part of the earth where the gods sacrificed. . . . 4. O divine ants, firstborn of created things, may I rightly prepare for you the head of *Makha* on the part of the earth where the gods sacrificed'); *ibid.* 11, 57; *Taitt.* S. i. 1, 8, 1; iii. 2, 4, 1, *namo 'gnaye Makhaghne | Makhasya mā yaśo 'ryād ity āhavanīyam upatishṭhate | yajno vai makhah* ('Adoration to *Agni*, the slayer of *Makha*. May the fame of *Makha* come to me. So (saying), he stands by the *āhavanīya*-fire. *Makha* is sacrifice')," etc.

¹²⁵ This part of the *Taitt. Ār.* has now been printed in the *Bibliotheca Indica*, pp. 590 ff. The commentary on it will be found in pp. 371 ff.

viṃśa Brāhmaṇa, which both relate the same story which has just been given from the Satapatha Brāhmaṇa.

Taittiriya Āraṇyaka, v. i. 1-7.—1. *Devāḥ vai satram āsata riddhi-parimitaṁ yāsaskāmāḥ | te 'bruvan "yan naḥ prathamam yasaḥ rikḥāt sarveśh 'n nas tat saha asad" iti | teshām kurukshetraṁ vedir āsīt | tasyai Khāṇḍavo dakṣiṇārdhaḥ āsīt Tūrgṇam uttarārdhaḥ Parīnaj jaghanārdho Maravaḥ utkaraḥ |* 2. *Teshām Makhaṁ Vaishṇavaṁ yasaḥ ārchhat | tad nyakāmayata | tena apākrāmat | taṁ devāḥ anvāyan yaśo 'varurutsa-mānāḥ | tasya anvāgatasya savyād dhanur ajāyata dakṣiṇād ishavaḥ | tasmād ishudhanvam punya-janma yajna-janma hi |* 3. *Tam ekaṁ santam bahavo na abhyadhriṣṇuwan | tasmād ekaṁ ishudhanvaṁ ¹²⁷ vīram bahavo 'nishudhanvāḥ na abhidhrishnuvanti | so 'smayata "ekam mā santam bahavo na abhyadharshishur" iti | tasya sishmiyānasya tejo 'pākrāmat | tad devāḥ oshadhishu nyamrijuh | te śyāmākāḥ abhavan | smayākāḥ vai nāma ete |* 4. *Tat smayīkānām smayākatvam | tasmād dīkshitenā apigrihya smetavyaṁ tejaso dhṛityai | sa dhanuḥ pratiskabhya atishṭhat | tāḥ upadīkāḥ abruvan | "varaṁ vṛiṇāmahai | atha vaḥ imaṁ randhayāma | yatra kva cha khanāma tad apo 'bhitṛiṇādāma" iti | tasmād upadīkāḥ yatra kva cha khananti tad apo 'bhitṛindanti |* 5. *Vārevṛitaṁ hy āsām | tasya jyām apyādan | tasya dhanur vipravamāṇam śiraḥ udavartayat | tad dyāvāprithivī anuprāvartata | yat prāvartata tat pravargyasya pravargyatvam | yad ghrām ity apatat tad gharmasya gharmatvam | mahato vīryam apaptad iti tad mahāvīrasya mahāvīratvam |* 6. *Yad asyāḥ samabharaṁs tat samrājāḥ samrāṭtvam | taṁ stritaṁ devatās tredhā vyagrihnata | Agniḥ prātaḥsavanam Indro mādhyandinaṁ savanaṁ Viśvedevās tritīya-savanam | tena apaśirshṇā yajnena yajamānāḥ na āśisho 'vārundhata na suvargaṁ lokam abhyajayan | te devāḥ Āśvināv abruvan |* 7. *"Bhishajau vai sthaḥ | idaṁ yajnasya śiraḥ pratidhattam" iti | tāv abrūtām "varaṁ vṛiṇāvahai grahaḥ eva nāv atrāpi grihyatām" iti | tābhyām etam āśvinam agrihnan | tāv etad yajnasya śiraḥ pratyadhattām yat pravargyaḥ | tena saśirshṇā yajnena yajamānāḥ eva āśisho 'rundhata | abhi suvargaṁ lokam ajayan | yat pravargyam praviṇakti yajnasya eva tach chhiraḥ pratidadhāti | tena saśirshṇā yajneṇa yajāmāno 'va āśisho rundhe 'bhi suvargaṁ lokam jayati | tasmād eśha āśvina-pravayāḥ iva yat pravargyaḥ |*

“The gods, desirous of glory, were attending a sacrifice complete in every respect. They said, ‘Whatever glory first comes to us, that shall be common to us all.’ Kurukshetra was their altar. Khāṇḍava was its southern, Tūrghna its northern, and Parīṇah its hinder section. The Marus were the earth dug from it. 2. Glory came to Makha Vaishṇava among their number. This glory he eagerly desired; with it he departed. The gods followed him, seeking to obtain [this] glory. From the left [hand] of him while thus followed, a bow was produced, and from his right hand arrows. Hence a bow and arrows have a holy origin, for they are sprung from sacrifice. 3. Though many, they could not overcome him, though he was only one. Therefore many men without bows and arrows cannot overcome one hero who has a bow and arrows. He smiled, ‘Though they are many, they have not overcome me who am only one.’ Strength departed from him as he continued to smile. This the gods put upon the plants. They became śyāmāka grain. For they are smilers (*smayākāḥ*). 4. Hence this grain derives its name. Wherefore a person who has been consecrated should smile with [his mouth] shut, that he may retain his strength. He stood leaning on his bow. The ants said [to the gods], ‘Let us choose a boon; and after that we shall subject him to you. Wherever we dig, let us open up water.’ Hence wherever ants dig, they open up water. 5. For this was the boon which they chose. They knawed his (Vishṇu’s) bowstring. His bow, starting asunder, hurled his head upwards. It travelled through heaven and earth. From its so travelling (*prāvartata*), the pravargya derives its name. From its falling with the sound of *ghrāṇ*, gharma obtained its name. Strength (*vīrya*) fell from the mighty one (*mahataḥ*): hence the mahāvira got its name. 6. As they gathered it (*samabharan*) from this [earth], a samrāt obtains his appellation. The gods divided him when prostrate, into three parts; Agni [took] the morning oblation; Indra the midday oblation, and the Viśvedevas the third oblation. Sacrificing with this headless sacrifice, they (the gods), neither obtained blessings, nor conquered heaven. 7. The gods said to the Ásvins, ‘Ye two are physicians, replace this head of the sacrifice.’ They said, ‘Let us ask a boon, let our graha (libation of Soma) be offered here also.’ [The gods accordingly] recognized this Ásvina [libation] for them. [The Ásvins] replaced this head of the sacrifice, which is

the pravargya. Sacrificing with this sacrifice with a head, they obtained blessings, they conquered heaven.¹²⁸ When one offers the pravargya, then he replaces the head of the sacrifice. Sacrificing with this sacrifice with a head, a man obtains blessings, and conquers heaven. Hence this pravargya is principally efficacious through texts addressed to the Aśvins."

Panchaviṁśa Brāhmaṇa, vii. 5, 6.—*Devāḥ vai yaśaskāmāḥ satram āsata Agnir Indro Vāyur Makhas te 'bruvaṇ 'yaṇ no yaśaḥ richhāt tan naḥ saha asad' iti | teshām Makhaṁ yāsaḥ ārchhat | tad ādāya 'apā-krāmat | tad asya pra saha āditsanta tam paśyayatanta | sa dhanuḥ pra-tisṭhābhya atishṭhat tasya dhanur-ārtnir ūrdhvā patitvā śiro 'chhinat sa pravargyo 'bhavat | yajno vai Makhaḥ | yat pravargyam pravṛinjanti yajnasya eva tach chhiraḥ pratidadhati |*

"Desirous of glory, the gods, Agni, Indra, Vāyu and Makha, were attending a sacrifice. They said, 'Whatever glory comes to us, that shall be common to us.' Glory came to Makha among their number. Taking it, he departed. The others wished to take their share in it. They surrounded him. He stood leaning on his bow. The end of his bow, springing upwards, cut off his head. He became the pravargya. Makha is sacrifice. When men offer the pravargya, they replace the head of Makha."

The Aitareya Brāhmaṇa has these two passages relating to Vishṇu, 1, 1: *Agnir vai devānām avamo | Vishṇuḥ paramas | tadantareṇa sarvāḥ anyāḥ devatāḥ.* "Agni is the lowest, Vishṇu the highest, among the gods; between them both are placed all the other deities." In his Anc. Sansk. Lit., p. 390, note, Prof. Müller remarks that "this passage proves nothing as to the relative dignity of Agni and Vishṇu." Again, 1, 30, on quoting R. V. 1, 156, 4, the Aitareya says: *Vishṇur vai devānām dvārapaḥ | sa eva asmai etad dvāraṁ vivṛinoti.* "Vishṇu is the door-keeper of the gods; he opens for him this door." The Taitt. Br. iii. 1, 5, 7, has the following: *Vishṇur vai akāmayata puṇyam ślokaṁ śṛinṛya na mā pāpī kīrttir āgachhet.* "Vishṇu desired, 'May I hear a holy verse; may no ill renown reach me.'" The Taitt. S. iii. 4, 5, 1, says: *Rudraḥ paśūnām Tvastā rūpānām Vishṇuḥ parvatā-*

¹²⁸ Compare the close of the story about the Aśvins quoted from the Satapatha Brāhmaṇa, iv. 1, 5, 1 ff., in the fifth volume of this work, pp. 250 ff.

nām Maruto gaṇānām adhipatayaḥ. “Rudra¹ is the lord of beasts, Tvashṭri of forms, Vishṇu of mountains, the Maruts of hosts.”

The following passage from the Rāmāyaṇa gives the legend of the Dwarf incarnation in its later form :

“Rāmāyaṇa (Schlegel’s ed.), i. 31, 2 ff.—2. *Iha Rāma mahābāho Vishṇur deva-namaskṛitaḥ | tapaś-charaṇa-yogārtham uvāsa sa mahātapaḥ* | 3. *Esha pūrvāśramo Rāma vāmanasya mahātmanah | siddhāśramah iti khyātaḥ siddho yatra mahātapaḥ* | 4 *Abhībhūya cha devendram purā Vairochanir Baliḥ | trailokya-rājyam bubhuje balotseka-madānvitaḥ* | 5. *Tato Balau tadā yajnaṁ yajamāne bhayārditaḥ | Indrādayaḥ suraganāḥ Vishṇum ūchur ihāśrame* | 6. “*Balir Vairochanir Vishṇo yajate ’sau mahābalaḥ | kāma-daḥ sarva-bhūtānām maharddhir asurūdhipaḥ* | 7. *Ye chainam abhivartante yāchitāraḥ itastataḥ | yachecha yatra yathāvachecha sarvaṁ tebhyaḥ prayachchhati* | 8. *Sa tvaṁ sura-hitārthāya mūyā-yogam upāśritaḥ | vāmanatvaṁ gato Vishṇo kuru kalyāṇam uttamam*” | 9.¹²⁹ [*Etasminn antare Rāma Kāśyapo ’gni-sama-prabhah | Adityū sahito Rāma dīpyamūnaḥ ivaujasū* | 10. *Devī-sahāyo bhagavān divya-varsha-sahasrakam | vrataṁ samāpya vara-daṁ tushṭāva Madhusūdanam* | 11. “*Tapomayaṁ tapo-rūṣīm tapo-mūrtim tapo-dhanam | tapasā tvāṁ sutaptaena paśyūmi purushottamam* | 12. *S’arīre tava paśyūmi jagat sarvam idam prabho | tvam anādir anirdeśyas tvām ahaṁ śaranaṁ gataḥ*” | 13. *Tam uvācha Hariḥ prītaḥ Kāśyapaṁ dhūta-kulmasham | varaṁ varaya bhadraṁ te varūrho ’si mato mama* | 14. *Tach chkrutvā vachanaṁ tasya Mārīchaḥ Kāśyapo ’bravīt | “putratvaṁ gachchha bhagavann Adityūḥ mama chūnagha* | 15. *Bhrātā bhava yavīyāṁs tvaṁ S’akrasyāsura-sūdana | śokārtānāṁ tu devānāṁ sākāryaṁ kartum arhasi*” | 16. *Atha Vishṇur mahātejāḥ Adityūṁ samajūyata | chhatrī bhikshuka-rūpeṇa kamandalu-śikhojjvalaḥ* |] 17. *Evam uktaḥ surair Vishṇur vāmanaṁ rūpam āsthitaḥ | Vairochanim upāgamyā trīn yayūchātmanaḥ kramūn* |

¹²⁹ The following verses 9–16 seem to be rightly inclosed in brackets by Schlegel, as interpolated. A comparison of verse 8 with verse 17 shows that the latter must originally have followed immediately after the former. It will be seen, however, that in verse 19 of the text of the Bombay edition, as quoted further on, the words at the beginning of verse 17 of Schlegel’s edition : *Evam uktaḥ surair Vishṇuḥ* (“Vishṇu being thus addressed by the deities”), are omitted, and the appearance of interpolation is avoided. Compare the versions of the story given below from the Mahābhārata and the Bhāgavata Purāṇa, where the dwarf is said to have been the son of Kāśyapa and Aditi.^c This is also the parentage of Vishṇu as one of the twelve Adityas.—See above, pp. 118 ff.

18. *Labdhvā cha trīn kramān Vishnuḥ kṛtvā rūpam athādbhutam |*
tribhiḥ kramais tadā lokān ājahāra tri-vikramah | 19. Ekena hi padā
kṛtsnām prithivīm so 'dhyatishṭhata | dvitīyenāvyaayaṁ vyoma dyām
tritīyena Rāghava | 20. Taṁ chāsuraṁ Baliṁ kṛtvā pātāla-tala-
vāsinam | trailokya-rājyaṁ Indrāya dadāv uddhṛitya kaṇṭakam |

The readings of this passage, as given in the Bombay edition ¹³⁰ i. 29, 2 ff., differ occasionally from those of Schlegel's. I subjoin them here: 2. *Iha Rūma mahābāho Vishnur deva-namaskṛitaḥ | varshāni*
subahūnīha tathā yuga-satūni cha | 3 | tapas-charana-yogārtham uvāsa
sumahātapaḥ | [verses 3b and 4a correspond,—with only the difference of *hy atra* for *atra*,—with verse 3 of Schlegel's edition] 4b | *etasmīn*
eva kāle tu rūjā Vairochanir Baliḥ | 5 | nirjitya daivata-gaṇān sendrān
saha-marud-gaṇan | kārāyūmāsa tad-rājyaṁ trishu lokeshu viśrutaḥ | 6 |
yajnaṁ chakāra ¹³¹ *sumahān asurendro mahābalaḥ | Bales tu yajamānasya*
devāḥ sāgni-purogamiḥ | samāgamya svayaṁ chaiva Vishnum ūchur
ihāśrame | 7 | “Balir Vairochanir Vishno yajate yajnam uttamam |

¹³⁰ See Prof. Weber's account of this edition in the Journal of the German Oriental Society for 1863, vol. 17, pp. 771 ff.

¹³¹ In his note on this passage, the commentator discusses the question how Bali could sacrifice to the gods, since he was at enmity with Indra and the rest of them: *Nanu “asurasya Baler deva-dvisho yāgādyanupapattir yūga-tarpanīya-devatābhāvād*
Indrādīnām tad-dveshyatvāt | nacha śabda-mātraṁ devatū iti yuktaṁ artha-vāda-
prāmāṇyena devatūyāḥ vighrahavattvasya uttara-mīmāṃsāyāṁ siddhāntitatvād” iti
chet | na | karma-deva-ājāna-deva bhedenā devānām dvaidhyāt | tatra ye karmaṇā
devatvaṁ prāptās te karma-devāḥ | ājāna-devās tu yajna-mantrārtha-bhūtāḥ mantrena
nitya-sambaddhāḥ karma-devebhyah prākṛtīnāḥ eva | tat-karma-devānām dveshyatve 'py
ājāna-devānām yajne tarpyatve na doshaḥ | vighna-kartāro 'py atra karma-devāḥ eva |
yajnyadhikārābhāvo 'py ājāna-devānām eva sva-yashṭavya-devatāntarābhāvāt |
karma-devūnām tv asty eva | ataḥ eva Indrādīnām yajñādi-śravaṇam na anupannam |

“But is there not an absurdity in the idea of sacrifice, etc., being celebrated by Bali, the enemy of the gods, from there being no deities who could be gratified by it, since Indra and the rest of them were the objects of his hostility? And it is not correct to say that a god is a mere name, for in the Uttara Mīmāṃsā the corporeality of the deities is established on the authority of the Arthāvadas (illustrative passages of the Vedas). [See the passage of Sankara's Commentary on the Brahma or Vedānta Sūtras, i. 3, 28, quoted in the third vol. of this work, pp. 99 ff., especially p. 102 at the foot.] If this objection be urged, then I reply, that the case is not so; for the gods are of two kinds, work-gods, and those who are gods from their birth. (See the fifth vol. of this work, p. 17, f. note 26, and the Śatap. Br. xiv. 7, 1, 34 f.) Of these two kinds, the gods who have become such by works of merit are ‘work-gods.’ But it is those who are gods from their birth that are the objects of the sacrificial formulas, and eternally connected with those formulas; and they are more ancient than the ‘work-gods.’ Even if the ‘work-gods’ be objects of hostility, no exception can be taken to the supposition that the gods by birth may be gratified by sacrifice. And in

asamāpta-vrate tasmin svakāryam abhipadyatām | [verses 8–15a correspond with verses 7–14a of Schlegel's ed., substituting however *tapūt-makam* for *tapo-dhanam*, and *purushopamam* for *purushottamam*] 15b | *Adityāḥ devatānām cha mama chaivānuyāchitam* | 16 | *varaṁ varada supṛīto dātum arhasi suvrata* | [verses 16b and 17 agree with 14b and 15 of Schlegel's edition] 18. *Ayaṁ Siddhāśramo nāma prasūdāt te bhaviṣhyati* | *siddhe karmani deveśa uttiṣṭha bhagavann itaḥ* | 19. *Atha Viṣṇur mahātejāḥ Adityāṁ samajūyata* | *Vāmanaṁ rūpam āsthāya Vairochanim upāgamat* | 20 | *trīṇ padān atha bhikṣitvā pratigrihya cha medinīm* | *ākramya lokān lokārthī sarva-loka-hite rataḥ* | 21 | *Mahendraḍya punaḥ prādād niyamyā Balim ojasū* | *trailokyam sa mahātejās chakre S'akra-vaśam punaḥ* |

I subjoin the text of the same passage according to Signor Gorresio's edition :

Rāmāyana (Gorresio's ed.), i. 32, 2 ff.—*Esha pūrvāśramo Rāma vāmanasya mahātmanaḥ* | *siddhāśramas itī khyātaḥ siddho yatra mahā-yaśūḥ* | 3. *Viṣṇur vāmana-rūpeṇa tapyamāno mahat tapaḥ* | *trailokya-rājye 'pahrīte Balinendrasya Rūghava* | [verses 4, 5, 6 correspond word for word with those of Schlegel's edition] 7. *Taṁ tvaṁ vāmana-rūpeṇa gatvā bhikṣitum arhasi* | *vikramāṁs trīṇ mahābāho dātū hi niyataṁ sa te* | 8. *Bhikṣhito vikramān etāṁs trīṇ vīrya-bala-darpiṭaḥ* | *paribhūya jagannāthaṁ tubhyaṁ vāmana-rūpeṇa* | 9. *Ye hy enam abhīyāchante lipsamānāḥ svam īpsitam* | *tān kāmair īpsitaiḥ sarvān yojayaty asureśvaraḥ* | 10. *Sa tvaṁ trailokya-rājyaṁ no hṛitam bhūyo jagat-pate* | *dātum arhasi nirjitya vikramair bhūribhis tribhiḥ* | 11. *Ayaṁ siddhāśramo nāma siddha-karmā bhaviṣhyati* | *tasmin karmani saṁsiddhe tara satya-parākrama** | [Gorresio's edition does not contain any verses corresponding to those marked by Schlegel as spurious, viz. lines 9–16 of his edition.] 12. *Evam uktaḥ surair Viṣṇur vāmanaṁ rūpam āsthitāḥ* | *Vairochanim upāgamya trīṇ ayāchata vikramūn* | [The remaining verses are word for word the same as in Schlegel's recension.]

the case before us it is the 'work-gods' who are the disturbers of the sacrifice. Further, it is the gods by birth who are incapable of performing sacrifice, because there are no other deities to whom they could offer it. [See the first vol. of this work, p. 365, note 163.] Whereas the 'work-gods' can perform sacrifice. Wherefore the tradition that Indra and the rest performed sacrifice is not absurd." It is strange for readers of the Vedic hymns to be told that Indra is not an object of worship by sacrifice.

The following is a translation of the passage according to Schlegel's edition :

Viśvāmitra speaks : " 2. In this place, O large-armed Rāma, Vishṇu, the great ascetic, revered by the gods, dwelt for the purpose of practising austerity, and contemplation. 3. This, Rāma, was the former hermitage of the magnanimous dwarf, renowned as the 'Hermitage of the Perfect,' where the great ascetic was perfected. 4. Formerly, Bali, the son of Virochana, after conquering the chief of the gods (Indra) enjoyed the empire of the three worlds, intoxicated with the increase of his power. 5. When Bali was then celebrating a sacrifice, Indra and the other gods, disturbed with apprehension, addressed Vishṇu in this hermitage. 6. 'That mighty Bali, son of Virochana, O Vishṇu, is now performing sacrifice,—he who grants the desires of all creatures, the prosperous lord of the Asuras. 7. Whatever suppliants wait upon him from whatever quarter, he bestows on them in a proper manner all whatever, of any sort of thing, [they wish]. 8. Do thou, O Vishṇu, assuming a magical state for the benefit of the deities, take the shape of a dwarf, and bring about our highest welfare.' [9. At this period, O Rāma, the divine Kaśyapa, luminous as fire, glowing, as it were, with splendour, attended by the goddess Aditi, (10) having completed an act of austerity which had lasted for a thousand years of the gods, celebrated [thus] the praises of the boon-bestowing Madhusūdana : 11. 'Through intense austerity I behold thee, the supreme Spirit, whose essence is austerity, who art a congeries of austerity, the impersonation of austerity, who art rich in austerity. 12. In thy body, lord, I behold this whole universe ; thou art unbeginning and ineffable ; to thee I have resorted as my refuge.' 13. Then Hari, gratified, spake to Kaśyapa, whose taint of sin had been purged away : 'Ask a boon ; may good attend thee ; thou art regarded by me as deserving a boon.' 14. Hearing these words of his, Kaśyapa, son of Marīchi, replied : 'Sinless lord, become the son of Aditi and myself. 15. Slayer of the Asuras, become the younger brother of Śakra (Indra). Thou oughtest to succour the gods who are oppressed with grief.' 16. Vishṇu, of mighty energy, was accordingly born of Aditi, shaded by an umbrella, in the form of a mendicant, resplendent with a drinking gourd, and a lock of hair on the crown of his head.] 17. Thus addressed by the deities, Vishṇu took the form of a dwarf, and approaching the son of Virochana,

begged three of his own paces. 18. Having obtained three paces, the thrice-stepping Vishṇu assumed a miraculous form, and with three paces took possession of the worlds. For with one step he occupied the whole earth, with a second the eternal atmosphere, and with a third the sky, O Rāghava. Having then assigned to the Asura Bali an abode in Pātāla (the infernal region), he gave the empire of the three worlds to Indra, after removing his enemy."

I subjoin a translation of those parts of the Bombay text which are different from Schlegel's:

2. "In this place, O great-armed Rāma, Vishṇu, the great ascetic, revered by the gods, dwelt very many years and hundreds of yugas, (3) for the purpose of practising austerity and contemplation. [Verses 3*b* and 4*a* are almost identical with the reading of the other edition.] 4*b*. But at this very period the renowned King Bali, son of Virochana, (5) having conquered the hosts of the deities, including Indra and the Maruts, ruled in their stead over the three worlds. 6. This very great and potent lord of the Asuras celebrated a sacrifice. While he was doing so, the gods, headed by Agni, assembled, and addressed Vishṇu in this hermitage. 7. 'Bali, the son of Virochana, O Vishṇu, is celebrating a grand sacrifice. Let his rite remain incomplete; and let our object be attained. [Verses 8-15*a* correspond very nearly with 7-14*a* of the other edition.] 15*b*-16*b*. O boon-bestowing, holy, deity, be well pleased, and bestow the boon which Aditi, the gods, and I solicit. [Verses 16*b* and 17 agree with 14*b* and 15 of the other ed.] 18*a*. This by thy favour shall be called Siddhāśrama (the hermitage where the work was accomplished). The work being accomplished, depart hence, O king of the gods.' 19. Then the glorious Vishṇu was born of Aditi. Assuming the form of a dwarf, he approached the son of Virochana. 20. Then having begged for three paces of ground, and having occupied the earth, he, desiring the worlds, devoted to the good of all creatures, having stalked over the worlds, (21) restored them to Mahendra (great Indra), having overcome Bali by his might. This glorious being made the three worlds again subject to Sakra (Indra)." (See note ¹²⁹ above.)

I add a translation of those parts of Gorresio's text which differ from Schlegel's:

"2. This, Rāma, is the former hermitage of the magnanimous dwarf,

called the 'Hermitage of the Perfect,'¹³¹ where the illustrious Vishnu was perfected, (3) when performing a great act of austerity in the form of a dwarf, [at the time] when the empire of the three worlds had been taken away from Indra by Bali. [Verses 4-6 correspond word for word with those of Schlegel's edition.] 7. 'Now thou shouldst go in the form of a dwarf, and beg three paces, O large-armed. 8. For, proud of his valour and strength, after his victory over the lord of the world (Indra), he, when supplicated, will certainly give these three paces to thee [appearing] in the form of a dwarf. 9. For that lord of the Asuras fulfils the desires of all those persons who supplicate him for their accomplishment. 10. Thou, lord of the world, oughtest to give us back the empire of the three worlds which has been taken away from us, after thou hast conquered it by three vast strides. 11. This which is called Siddhāśrama (the hermitage where the work was fulfilled),¹³¹ shall be [a place] where this work is fulfilled, when this work has been accomplished by thee, O possessor of real might.' Thus addressed by the deities, Vishnu assumed the form of a dwarf, and approaching the son of Virochana, begged for three paces." (The rest corresponds with Schlegel's edition, except, as above stated, in the omission of verses 9-16 there given.)

The following are two brief notices of the dwarf incarnation from the Mahābhārata :

Mahābhārata, Sāntiparva, vv. 12943 ff. — *Virochanasya balavān Baliḥ putro mahāsuraḥ | abadhyah sarva-lokānām sa-devāsura-rakshasām | bhaviṣhyati sa S'akrancha sva-rājyād chārayiṣhyati (=chyāvayishyati?) | trailokyē 'prahrīte tena vimukhe cha S'achīpatau | Adityām dvādaśādityaḥ sambhaviṣhyāmi Kāśyapāt | tato rājyam pradāsyāmi S'akrāyāmita-tejase | devatūḥ sthāpayiṣhyāmi sveshu sthāneshu Nārada | Balinchaiva karishyāmi pātāla-tala-vāsinam | Dānavancha Balim śreshṭham abadhyam sarva-daivataih |*

After referring to his Boar, and Man-lion incarnations, Vishnu says to Nārada: "The great Asura Bali, the strong son of Virochana, shall be indestructible by all beings, including gods, Asuras, and Rākshasas. He shall oust Sakra (Indra) from his kingdom. When the three worlds have been taken by Bali, and the lord of Sachi (Indra) has been put to flight, I shall be born in the form of the twelve Ādityas, the

¹³¹ The participle *siddha* means both "perfect" and "accomplished."

son of Kaśyapa and Aditi. I will then restore his empire to Sakra of boundless energy; will reinstate the gods in their several positions; will place Bali in Pātāla, the eminent Dānava Bali, indestructible by all the gods."

Mahābhārata, Vanaparva, vv. 484 ff.—¹³² *Aditer api putratvam etya Yādava-nandana | teaṁ Viṣṇur iti vikhyātaḥ Indrād avarajo vibhuḥ | śiśur bhūtvā divaṁ khaṇcha prithivīṇa parantapa | tribhir vikramanaiḥ Kṛṣṇa krāntavān asi tejasū | samprāpya divam ākūśam āditya-sadane sthitaḥ | atyārohaścha bhūtātman bhāskaraṁ svena tejasū | prādurbhāva-sahasreshu teshu teshu trayā vibho | adharma-ruchayaḥ Kṛṣṇa nihatāḥ śataśo' suraḥ |* "And thou, Kṛṣṇa, of the Yādava race, having become the son of Aditi, and being called Viṣṇu, the younger brother of Indra, the all-pervading, becoming a child, O vexer of thy foes, hast by thy energy traversed the sky, the atmosphere, and the earth, in three strides. Having attained to the sky and the ether, and occupied the abode of the Ādityas, thou, O soul of all beings, hast overpassed the sun by thine own lustre. In these thousands of thy manifestations, O all-pervading Kṛṣṇa, thou hast slain hundreds of Asuras who delighted in iniquity."

The next passage is a short notice of the same incarnation from the Viṣṇu Purāṇa :

Viṣ. Pur. iii. 1 (p. 265 of Wilson's translation; vol. iii., p. 18, of Dr. Hall's ed.).—*Manvantare tu samprāpte tathā Vaivasvate dvija | vāmanaḥ Kaśyapād Viṣṇur Adityāṁ sambabhūva ha | Tribhiḥ kramair imān lokān jīvā yena mahātmanū | Pūrandarāya trilokyāṁ dattaṁ nihata-kaṇṭakam |* "So when the Vaivasvata manvantara had arrived, Viṣṇu was born as a dwarf, the son of Aditi and Kaśyapa. By this great being, after he had conquered these worlds by three paces, the three worlds were given to Purandara (Indra), his enemy being destroyed."

The story of Viṣṇu's incarnation as a dwarf is told in a greatly developed form in the fifteenth and following sections of the eighth Book of the Bhāgavata Purāṇa. As the whole narrative is too long to be quoted here in extenso, I shall give an abstract of the contents of these sections, translating in full some of those portions which appear the most important. The story commences thus :

¹³² See Lassen's *Indian Antiquities*, vol. i., p. 489, note, and p. 779 f. and note (pp. 587, and 921 of the second edition).

Bhāgavata Purāṇa, viii. 15, 1.—*Baleḥ pada-trayam bhūmeḥ kasmād
Harir ayāchata | bhūtvēśvaraḥ kṛipāna-val labdārtho 'pi babandha tam |*
2. *Etad veditum ichhāṃ mahat kautūhalaṃ hi naḥ | yajñeśvarasya
pūrnasya bandhanaṃ chāpy anāgasah |*

The king asks: "Why did Hari, the lord of creatures, ask, like a poor man, three paces of land from Bali? and why, when he had obtained his object, did he bind him? 2. This we desire to know; and we have a great curiosity;—and also why an innocent being was bound by the perfect lord of sacrifice?" The sage Suka replies (verses 3 ff.) that after Bali had been deprived of life by Indra, he was restored by the Brāhmans of the race of Bhṛigu, who consecrated him for supreme dominion, and celebrated for him a Viśvajit sacrifice, which had the virtue of enabling him to conquer all his enemies. He then sets out (verse 11), attended by a host of Daityas, to attack the capital of Indra, which is described with all its splendours and attractions. When Bali had invested the city (verse 23), Indra inquires of his spiritual preceptor how it is that his enemy has acquired this tremendous power, which appears altogether irresistible.

The preceptor replies (verses 15, 28 ff.): *Jānāmi Maghavan śātror
unnater asya kāraṇam | śishyāyopabhṛitaṃ tejo Bhṛigubhir brahma-
vādibhiḥ |* 29. *Bhavad-vidho bhavān vā'pi varjayitveśvaraṃ Harim |*
nāsyā śaktaḥ puraḥ sthātum kṛitāntasya yathā janāḥ | 30. *Tasmād
nīlayam (= adarśanam,¹³³ Comm.) utsṛjya yūyaṃ sarve trivishṭapam |*
yāta kālam pratikshanto yataḥ śātror viparyayaḥ | 31. *Esha vipra-
balodarkaḥ sampraty ūrjita-vikramaḥ | teshāṃ evāvamānena sānubandho
vinankshyati |*

"I know, Maghavan, the cause of the exaltation of this your enemy to be the might imparted to their pupil by the Bhṛigus, the declarers of the Veda. 29. No one such as you, not even you yourself, [nor any one] excepting only Hari the lord, is able to stand before him, as men [are unable to confront] death. 30. Wherefore do ye all, abandoning heaven, disappear, expecting [the operation of] time, from which [shall come] the overthrow of your enemy. 31. He now reaps the fruits of Brahmanical power, and thus his prowess has become augmented. Through contempt of these same Brāhmans, he shall perish with all his dependents."

¹³³ The word *nīlaya*, however, may also mean "abode," in which case the sense will be "abandoning heaven, your abode, depart," etc.

(The prophecy here uttered in regard to the fall of Bali as a result of his disregard of the Brahmans will hereafter be found to be fulfilled. See below, sect. 20, vv. 14 ff., p. 145.)

Following the advice of their preceptor, Indra and the other gods abandoned heaven, and Bali took possession of the celestial capital, when the Bhṛigus celebrated for him a hundred aśvamedhas (or horse-sacrifices).

The sixteenth section opens with an account of the distress of Aditi, the mother of the gods, at the discomfiture of her sons by the Daityas. She receives a visit from her husband the Prajāpati Kaśyapa, who makes various conjectures about the cause of her apparent unhappiness, of which (verse 15 f.) he receives an explanation. He then replies :

(Sect. 16, vv. 18 ff.)—*Evam abhyarthito 'dityā Kas tām āṇa smayann iva | aho māyā-balaṁ Viṣṇoḥ sneha-baddham idaṁ jagat | 19. Kva deho bhautiko 'nātmā kva chātmā prakṛiteḥ paraḥ | kasya ke pati-putrādyāḥ mohaḥ eva hi kāraṇam | 20. Upatishṭhasva Puruṣhaṁ bhagavantaṁ Janārdanaṁ | sarva-bhūta-guhāvāsaṁ Vāsudevaṁ jagad-gurum | 21. Sa vidhāsyati te kāmān Harir dīnānukampaṇaḥ | amoghā bhagavad-bhaktir netareti matir mama |*

18. "Being thus entreated by Aditi, Ka¹³⁴ (Kaśyapa) answers her, as it were smiling, 'O, the power of Viṣṇu's illusion! this world is bound by affection. 19. Where is this elemental body, which is not soul? and where is soul, which is superior to matter? (i.e. how great is the superiority of soul to the body!)¹³⁵ Who are the husband, or the sons, or other relatives, of any person?¹³⁶ (i.e. there are no such things

¹³⁴ For an explanation of this word see above, p. 15, note 43. Here it stands for Kaśyapa.

¹³⁵ Compare for this idiom the Raghuvamśa, i. 2: *Kva sūrya-prabhavo vaṁśaḥ kva chālpa-viśayā matiḥ* | "Where is the race descended from the Sun, and where is my mind of which the (proper) objects are so small?" i.e. the disproportion between the two things is great.

¹³⁶ This sentiment appears to be here intended as orthodox: but similar observations, when made in the Rāmāyaṇa (Schlegel's and Bombay editions), ii. 108, 3 f., are spoken of as *dharmāpeta*, which the scholiast in the Bombay edition interprets as = *dharma-mārga-viddhāṁ lokāyatika-matāvalambanam*, i.e., "opposed to righteousness, and derived from the tenets of the Lokāyatikas." The words there are: *kaḥ kasya puruṣo bandhuḥ kim āpyaṁ kasya kenachit | eko hi jāyate jantur ekaḥ eva vinasīyati | 4 | tasmād matā pitā cheti Rāma sajjeta yo naraḥ | unmattaḥ iva sa jneyo nāsti kaśchid hi kasyachit | 3.* "What person is the relation of any (other)? what affinity has any one with another? For a creature is born alone, and perishes alone. 4. Whosoever,

as real relations); delusion alone creates them. 20. Betake thyself to Purusha, the divine Janārdana, who dwells in the heart of all creatures, Vāsudeva, the preceptor of the world. 21. Hari, who compassionates the afflicted, will fulfil thy desires: devotion to the lord, and that alone, is never fruitless; such is my judgment."

Adjiti then asks how she is to worship Viṣṇu in such a way as to obtain her desire, and receives from Kaśyapa an account (extending to the end of the section) of the milk ceremonial (*payo-vrata*) which she is to perform.

She accordingly celebrates the prescribed rite (sect. 17 ff.), when Hari, the primeval Purusha, appears to her in yellow vesture, with four arms, bearing his shell, discus, and club. She implores his succour, and receives an assurance that he has been gratified by her service, which shall not remain unfruitful. He goes on to say:

(Sect. 17, vv. 18 ff.)—*Tvayārchitaś chāham apatya-guptaye payo-vratenānugunaṁ samīditaḥ | svāṁśena putratvam upetya te sutān gop-tāsmi Mārīcha-tapasy adhishṭhitaḥ |* 19. *Upadhāva patim bhadre prajāpatim akalmasham | mām cha bhāvayatī patyāv evaṁrūpam avasthitaḥ |* 20. *Naitat parasmai ākhyeyam prishṭayā 'pi kathanchana | sarvaṁ sam-padyate devi deva-guhyāṁ susaṁvṛitaḥ |* 21. *S'ukhaḥ uvācha | etāvad uktvā bhagavāṁs tatraivāntaradhīyata | Aditir durlabhaṁ labdhvā Harer janmātmani prabhoḥ | upādhāvat patim bhaktyā parayā kṛita-kṛitya-vat |* 22. *Sa vai samādhi-yogena Kaśyapas tad abudhyata | pravishṭam ātmani Harer aṁśaṁ hy avitathekshaṇaḥ |* 23. *So 'dityāṁ vīryāṁ ādhatta tapasā chīra-sambhṛitaḥ | samāhita-manāḥ rājan dāraṇy agniṁ yathā 'nīlaḥ |*

"Worshipped by thee with the milk ceremonial for the deliverance of thy offspring, and lauded according to my attributes, I shall, with a portion of myself, become thy son, and deliver thy children, presiding over the austerity of Mārīcha (Kaśyapa). 19. Wait, virtuous female, upon thy husband, the sinless Prajāpati, meditating on me, who in

therefore, is attached to any person, (thinking 'this is my) father or mother,' is mad. No one is anything to any other." The word *āpyam* in verse 3, which I have rendered by "affinity," according to the Vedic sense of the term, is explained by the commentator as =*prāpyam*, "to be obtained." The clause, according to him, would thus mean: "What is to be obtained by any one person from any other?" The word may here, however, perhaps have the Vedic sense, although it is unusual, if not elsewhere unknown, in modern Sanskrit. Gorresio's edition, ii. 116, 12, has *kūryam* instead of *āpyam*, thus making the meaning to be, "What has any one person to do with any other?"

this form abide within him. 20. This must not in any way be disclosed by thee to any one, even though thou art asked. The secrets of the gods, O goddess, issue in good [only] when they are kept concealed.' 21. When the deity had said so much, he disappeared on the spot. Aditi, having obtained the [boon], so hard to obtain, that Hari, the lord, should be born of her, waited on her husband with the greatest devotion, like one who had obtained her object. 22. Kaśyapa with certain intuition understood by the power of contemplation that a portion of Hari had entered into him. 23. With contemplative mind, he impregnated Aditi with the generative fluid which he had accumulated by long austerity, as the wind forces fire into wood."

We have already seen that Vishṇu, in his character as one of the Ādityas, also, was the son of Kaśyapa and Aditi (see above, p. 118 ff.). The connexion with the old legend is therefore preserved here, as well as in the story given in the Bombay edition of the Rāmāyaṇa, above, pp. 132 and 134.

The eighteenth section relates how Hari was born of Aditi, to the great delight of all creatures, and how he then took the form of a dwarf:

(Sect. 18, v. 12).—*Yat tad vapur bhāti-vibhūṣaṇāyudhair avyakta-chid vyaktam adhārayad Hariḥ | babhūva tenaiva sa vāmaṇo baṭuḥ sam-pāśyator divya-gatir yathā nataḥ* | "With that body which Hari, the invisible spirit, had assumed, and which was manifested by splendour, by its ornaments, and by weapons,—with that same body, he, whose ways are supernatural, became, while [his parents] were looking on, a dwarfish Brahmanical student, as an actor [changes his character]."

He afterwards went to attend the aśvamedha sacrifices celebrated for Bali by the Bhrigus on the banks of the river Narmadā.¹³⁷ Bali welcomes the young Brahman dwarf with respect, offers him a seat, and washes his feet. The narrative then proceeds:

(Sect. 18, v. 28 ff.)—*Tat-pāda-sauchaṁ jana-kalmashāpahaṁ sa dharma-vid mūrdhny adhāt sumangalam | yad deva-devo Giriśaś chandra-maulir dadhāra mūrdhnā parayā cha bhaktyā* | 29. *Balir wācha | svāgataṁ te namas tubhyam brahman kiṁ karavāma te | brahmarshiṇāṁ tapaḥ sākshād manye tv ārya vapur-dharam* | . . . 32. *Yad yad baṭo vāṇchhasi tat pratichha me tvām arthinam vipra-sutānutarkaye | gām*

¹³⁷ It is to be noticed that the scene of this sacrifice is on earth, though Bali, as we were told above, had taken possession of Indra's heaven.

kānchanam gunavad dhāma mṛiṣṭam tathā 'nna-peyam uta vā vipra-kanyām | grāmān samṛiddhāms turagān gajān vā rathāms tathā 'rhattama sampratichha | 28. "Acquainted with duty, he placed upon his head the auspicious water with which the Brahman's feet had been washed, which removes the sins of men, and which Giriśa (Śiva), the god of gods, who wears the moon for a frontal ornament, bore on his head, with supreme devotion. 29. Bali said: 'Welcome to thee, reverence to thee, Brahman, what can we do for thee? honourable man, I regard thee as the visible, impersonated austerity of Brahman-sages. 32. Ask of me, student, whatever thou desirest; son of a Brahman, I conclude that thou art a suppliant; ask, most venerable youth, a cow, pure gold, an embellished house, food and drink, or a Brahman's daughter, flourishing villages, horses, or elephants, and carriages.' "

In section nineteenth the dwarf answers Bali in a speech complimentary to himself and his ancestors, and craftily, with a hypocritical pretence of moderation not very creditable to a god, ends with the seemingly modest demand of three paces of ground :

(Sect. 19, v. 16 ff.)—*Tasmāt tvatto mahīm īśhad vṛiṇe 'haṁ varadar-shabhāt | padāni trīni daityendra sammitāni padū mama |* 17. *Nānyat te kāmāye rājān vadānyāḥ jagadīśvarāt | nainah prāpnoti vai vidvān yāvad-artha-pratigrahaḥ |* 18. *Balir uvācha | Aho Brāhmaṇa-dāyūda vāchas te vṛiddha-sammatāḥ | tvam bālo bālīsa-matiḥ svārtham pra-ty abudho yathā |* 19. *Mām vachobhiḥ samārādhyā lokānām ekam īśvaram | pada-trayaṁ vṛiṇte yo 'buddhimān dvīpa-dāsusham |* 20. *Na pumān mām upravrajya bhūyo yāchitum arhati | tasmād vṛitti-kṛīm bhūmiṁ baṭo kāmam pratichha me |* 21. *S'rī-bhagavān uvācha | yāvanto vishayāḥ preshthās trilokyām ajitendriyam | na śaknuvanti te sarve pratipūrayitum nṛipa |* 22. *Tribhiḥ kramdir asantushto dvīpenāpi na pūryate | nava-varsha-sametena sapta dvīpa-varechhayā |* 27. *Tasmāt trīni padāny eva vṛiṇe tvad varadarshabhāt | etāvataiva siddho 'ham vittaṁ yāvat prayojanam |* 28. *S'ukaḥ uvācha | ity uktaḥ sa hasann āha vānchhitam pratigrihyatām | vāmanūya mahīm dātum jagrāha jala-bhājanam |*

"Wherefore I ask from thee, the chief of the bountiful, a small portion of ground, three paces, lord of the Daityas, measured by my step. 17. I desire nothing more from thee, the generous lord of the world. A wise man incurs no sin when he asks [only] as much as he needs.

18. Bali answered: 'Thy words, son of a Brahman, are such as beseem an old man. Thou art a youth, with the mind of a stripling, and like one ignorant regarding his own interest. 19. He is not wise who, having by words revered me, the sole lord of the worlds, asks me, the bestower of continents, for three paces of ground. 20. It is not fit that a man should come to me and make repeated requests: wherefore freely ask me for ground sufficient for thy subsistence.' 21. The deity replied: 'All the desirable objects in the three worlds cannot, O king, satisfy the man whose senses are unsubdued. 22. He who is not contented with three paces of ground will not be satiated even with a continent, and its nine divisions (*varshas*), since he will desire the gift of the seven continents.¹³⁸ 27. Wherefore I desire from thee, who art the chief of the bountiful, only three paces of ground. With so much as suffices for my maintenance I am complete.' 28. Being thus addressed, Bali said, smiling, 'take what thou desirest;' and with the view of giving the land to the dwarf, he took a vessel of water."

Uśanas,¹³⁹ however, Bali's priest and preceptor, recognizing Vishṇu in the dwarf, and knowing the god's designs, here interposes, and warns the monarch against granting the ground solicited:

(Sect. 19, v. 29 ff.)—*Vishṇave kṣhmām pradāsyantam Uśanā asure-śvaram | jānanś chikīrshitam Vishṇoḥ śishyam prāha vidām varah |* 30. *Sukrāchāryaḥ uvācha | Esha Vairochane sākṣhād bhagavān Vishṇur avyayaḥ | Kāśyapād Aditer jāto devānām kārya-sādhakaḥ |* 31. *Pratiśrutaṁ tvayaitasmai yad anartham ajānatā | na sādhu manye daityānām mahān upagato 'nayaḥ |* 32. *Esha te sthānam aiśvaryaṁ śrīyaṁ tejo yaśaḥ śrutam | dāsyaty āchhidya Sakrāya māyā-mānavako Hariḥ |* 33. *Tribhiḥ kramair imān lokān viśva-kūyaḥ kramishyati | sarvasvaṁ Vishṇave dattvā mūḍha vartishyase katham |* 34. *Kramato gām padaikena dvitīyena divaṁ vibhoḥ | khaṁ cha kūyena mahatā tūrtiyasya kuto gatiḥ |* 35. *Nish-ṭhām te narake manye hy apradātuḥ pratiśrutam | pratiśrutasya yo 'nīśaḥ pratipādayitum bhavān |* 36. *Na tad dānam praśaṁsanti yena vṛttir vipadyate | dānaṁ yajnas tapaḥ karma loka vṛttinato yataḥ |* 37. *Dharmāya yaśase 'rthēya kāmāya svajānāya cha | panchadhā vibhajān vittam ihāmutra cha modate |* 38. *Atrāpi bahvrichair gitaṁ śṛṇu me*

¹³⁸ See the first volume of this work, pp. 489 ff. for an account of these continents and *varshas*.

¹³⁹ See the second volume of this work, p. 386, note 65.

'sura-sattama | satyam om iti yat proktāṁ yan nety āhānṛitāṁ hi tat |
 39. Satyam pushpa-phalaṁ vidyād ātma-vṛikshasya jīvataḥ | vṛikshe
 'jīvati tan na syād anṛitam mūlam ātmanah | 40. Tad yathā vṛikshaḥ
 unmūlaḥ śuśhyaty udvartate 'chirūt | evaṁ naśtānṛitaḥ sadyaḥ ātmā
 • śuśhyed na saṁśayaḥ | 41. Parāg riktam apūrṇam vai aksharam yat
 tad "om" iti | yat kinchid "om" iti brūyāt tena richyeta vai pumān |
 42. Bhikshave sarvam om kurvan nālaṁ kāmēna chātmane | athaitat
 pūrṇam abhyātmaṁ yach cha nety anṛitāṁ vacchaḥ | 43. Sarvaṁ nety
 anṛitam brūyāt sa duḥkṛtiḥ śvasan mṛitaḥ | strīṣhu narma-vivāhe cha
 vṛitty-arthe prāṇa-sankate | go-brāhmaṇārthe hīmsāyām nānṛitāṁ syāj
 jugupsitam |

29. "Uśanas, chief of the wise, knowing Vishṇu's intention, thus addresses his pupil, the chief of the Asuras, who was about to give the earth to that deity: 30. 'This, O son of Virochana, is manifestly the divine, undecaying Vishṇu himself, born of Kaśyapa and Aditi, [to be] the fulfiller of the purposes of the gods. 31. That ill-advised promise which thou, unwittingly, hast made to him, is not, I consider, to the advantage of the Daityas;—a great error has been committed. 32. This illusory dwarf, having bereft thee of thy place, dominion, prosperity, splendour, renown, and sacred knowledge, will give them to Śakra. 33. He whose body is the universe, will traverse these worlds in three strides; fool, where shalt thou abide, when thou hast given all thy possessions to Vishṇu? 34. Where shall there be room for the third pace of the all-pervading being when he has traversed the earth with one pace, the sky with a second, and [occupied] the heaven with his vast body? 35. I think that thy abode shall be in hell, when thou art unable to give all that thou hast promised, since thou shalt not be master (so as to bestow it) of what thou hast engaged to give. 36. Men do not approve that gift by which [the donor's] livelihood is ruined: for [it is understood] in the world that gifts, sacrifices, austerities, ceremonies, are only performed by those who have the means. 37. The man who divides his property into five parts destined severally for purposes of religion, renown, personal interest, pleasure and family support, is happy in this world as well as in the next.¹⁴⁰ 38. Hear from me, most excellent of the

¹⁴⁰ The drift of verses 38 ff., which are founded upon a passage of the Veda quoted by the commentator, is thus explained by him: *Nanu tarhi pratisrutya "na" iti*

Asuras, what has been sung on this subject by teachers of the Rîgveda : to say "yes" is to be true ; to say "no" is to be false. 39. Know that truth is celebrated as the flower and fruit of that tree, one's self, while it is alive ; but this cannot be the case unless the tree lives ; [therefore, when it tends to our preservation], falsehood is the root of one's self. 40.

katham anṛitam vāchyaṃ | tatra āha sārddhaiḥ śhaḍbhiḥ | atrāpi satyānṛita-nyavas-thāyāṃ bahvṛicha-śrutyā hi prathamam "om" iti satyaṃ 'na' iti anṛitam" ity ūdinā satyānṛitayor lakṣhaṇa-pūrvakam stuti-nindābhyām satyaṃ vihitam anṛitam cha nishiddham anantaram cha "parāḡ vai etad riktam aksharam" ity ūdinā satye doṣhān anṛite cha guṇān uktvā "tasmāt kāle eva dadyāt kāle na dadyāt tat satyānṛite mith-unīkaroti" ity upasāṃhāreṇa vṛitti-sankaṭādishv anṛitam apy anujñātam tam imaṃ śruty-arthaṃ darsayann āha | "But the objection arises, how, after promising, can a man say 'no,' and thus be guilty of falsehood ? To this he replies in six and a half verses. Here, with a view to fixing the rules regarding truth and falsehood, after having first of all stated the characteristic marks of each, according to these words of the Rîgvedic doctors, "yes" is truth, and "no" is falsehood, etc., and having by praise and blame shown that truth is enjoined and falsehood forbidden, he cites the clause, 'this word denotes removal and evacuation,' etc., to indicate the faults of truth and the virtues of falsehood ; and lastly, after quoting the words, 'he combines truth and falsehood by saying "let a man give and withhold on the proper occasions,"' he sums up by deciding that falsehood is permitted when necessary for the sake of subsistence, and in straits, etc. Propounding this doctrine of scripture, he says, etc."

The words of the passage here referred to, from a Bāhvrîcha-S'ruti (Rîgveda Brāhmaṇa or Upanishad, which is unknown to me), as quoted by the commentator in his notes on verses 40, 41, and 42 of this passage, are as follows : "*Om*" *iti satyaṃ "na" ity anṛitam | tad etad pushpam phalam vācho yat satyaṃ | sa ha īśvaro yaśasvī kalyāṇa-kīrtir bhavitā | pushpaṃ hi phalaṃ vāchaḥ satyaṃ vadati | atha etad mūlāṃ vācho yad anṛitam | tad yathā vṛikṣaḥ āvirmūlaḥ śuśhyati sa udvartate evam eva anṛitam vadann āvirmūlam ātmānaṃ karoti sa śuśhyati sa udvartate | tasmād anṛitam na vaded dayeta tv enena | [anena tv anṛitena "dayeta" sankātesh v ātmānaṃ rakṣed iti śruty-arthaḥ | Comm.] parāḡ vai etad riktam aksharam yad etad "om" iti | tad yat kincha "om" ity āha atra eva asmai tad richyate | sa yat sarvaṃ "om" kuryād richyād ātmānaṃ sa kāmabhyo nālaṃ syāt | Atha etad pūrṇam abhyātmaṃ yad "na" iti | sa yat sarvaṃ "na" iti brūyāt pāpikā 'sya kīrtir jāyeta | sā enaṃ tatra eva hanyāt | Tasmāt kāle eva dadyāt kāle na dadyāt tat satyānṛite mithunīkaroti |*

"Yes" (*om*) is true, 'no' is false. Truth is the flower, and the fruit, of speech. He shall be lord, famous, of excellent renown : for he utters truth, the flower, and the fruit, of speech. Again, falsehood is the root of speech. Just as a tree, the root of which is exposed, dries up, and falls, so a man, uttering a falsehood, exposes his own roots, dries up, and falls. Wherefore let no man utter falsehood, but let him protect himself by it." [Such is the sense assigned to *dayeta tv enena* by the commentator, who adds "in straits."] "This word, 'yes,' denotes removal and emptiness. Therefore by every 'yes' which is uttered, emptiness is occasioned. The man who says always 'yes' will empty himself, and not have sufficient for his wishes. Again, the word 'no' denotes fulness in one's own interest. He who says always 'no' will acquire an evil reputation, which will straightway destroy him. Wherefore he combines truth and falsehood by [the rule] let a man give and withhold at the proper times."

Wherefore, as a tree, when uprooted, dries up and falls, so too we ourselves, if we abandon falsehood, shall undoubtedly become dried up. 41. The word "yes" denotes removal, evacuation, and emptiness; whenever, then, any person says "yes," he will be emptied out. 42. By continually saying "yes" to an applicant, a man does not retain enough to satisfy his own desires; whilst a false "no" [preserves our] full [property] for ourselves. 43. The man whose every "no" is false, is infamous, and dead even while he breathes. But falsehood is not blamable when addressed to women, or in jest, or in reference to a marriage, or for subsistence, or when life is in danger, or on behalf of cows and Brāhmans, or when one is exposed to violence."

Bali, however, refuses (sect. 20, vv. 2 ff.) to break his promise, whatever consequences to himself may result. He is thereupon cursed by his preceptor for his disobedience:

(Sect. 20, vv. 14 ff.)—*Evam asraddhitaṁ śishyam anādeśa-karaṁ guruḥ | śāsāpu daiva-prahitaḥ satyasandham manasvinam |* 15. "*Dṛiḍham paṇḍita-māṇy ajnaḥ stabdho'sy asmad-upēkshayā | mach-chhāsanūṭigo yas tvam achirād bhraśyase śrīyaḥ*" | 16. *Evaṁ śaptaḥ sva-gurunā satyād na chalito mahān | vāmanāya dadāv enām aṛchitvodaka-pūrvakam |* 17. *Vindhyāvalis tadā "gatya patnī jālaka-mālinī"*¹⁴¹ | *ūninye kalaśaṁ haimam avanejany-apām*¹⁴² *bhṛitam |* 18. *Yajamānaḥ svayaṁ tasya śrīmat-pāda-yugaṁ mudā | avanijyāvahad mūrdhni tad-apo viśva-pūvanīḥ |*

14. "The preceptor, impelled by fate, cursed his disciple, thus devoid of faith and disobedient, yet wise and true to his promise; [saying], 15. 'Though thou regardest thyself as extremely learned, thou art ignorant and stubborn in thy contempt of us: but thou who transgressest my commandment, shalt soon fall from thy prosperous state.' 16. Though thus cursed by his preceptor, this great [monarch], who would not depart from truth, gave this [earth] to the dwarf, after making an obeisance and pouring water [on his hand]. 17. Then his wife Vindhyāvali, wearing a necklace of pearls, approaching, brought a golden vessel filled with water for ablution. 18. Next the offerer of the sacrifice, after himself washing with delight the blessed feet [of the Brāhman], bore upon his head the world-purifying water which had been so employed."

This magnanimous act of Bali is applauded by the celestials, and

¹⁴¹ *Jālakam muktūbharana-viśeṣaḥ |* Comm.

¹⁴² *Avanejaninām apām |* Comm.

rewarded by them with a shower of flowers, and by strains of music. Immediately, however, the body of the dwarf begins to expand :

(Sect. 20, v. 21.)—*Tad vūmanam rūpam avarḍhatādbhutaṁ Harer anantasya guṇa-trayātmakam | bhūḥ khaṁ diśo dyaaur vivarāḥ payodhayas tiryān-nṛi-devāḥ rishayo yad āsata |* “That dwarfish body of the infinite Hari, consisting of the three qualities, increased miraculously, [that body] in which were comprehended the earth, the air, the points of the compass, the sky, the abysses, the oceans, brutes, men, gods and ṛishis.”

A further account of this vast body, of the effect which the appearance of it produced on the 'Asuras, and other beings, is given in verses 22–32; and at length the strides of the deity are thus described :

(Sect. 20, v. 33.)—*Kshitim padaikena Baler vichakrame nabhaḥ śarīrena diśascha bāhubhiḥ | padaṁ dvitīyaṁ kramatas trivishṭapaṁ na vai tritīyāya tadīyam anv api | urukramasyānghrir upary upary atho maharjanābhyāṁ tapasaḥ paraṁ gataḥ |* “He traversed the earth of Bali with one pace; and [occupied] the air with his body and the points of the compass with his arms. His second pace, as he strode, [filled] the heaven; and not even the minutest fraction of it remained for a third pace. The foot of the wide-striding deity rose upwards and upwards, and then reached beyond the Mahar-, Jana-, and 'Tapo-lokas.”¹⁴³

The gods assemble (sect. 21) to do homage to Hari on his victory, which they celebrate with great rejoicing, and which is proclaimed by the king of the bears :

(Sect. 21, vv. 8 ff.)—*Jāmbavān ṛiksha-rājas tu bheri-śabdair manojavaḥ | vijayaṁ dikshu sarvāsu mahotsavam aghoshayat | 9. Mahīm sarvām hṛitām dṛiṣṭvā tri-pada-vyūja-yāchnayā | ūchuḥ sva-bhartur asurāḥ dikshitasyātyamarshitāḥ | 10. Na vai ayam brahma-bandhur Viṣṇur māyāvinām varah | dvija-rūpa-praticchanno deva-kūryaṁ chikīrshati | 11. Anena yāchamānena śatruṇā baṭu-rūpiṇā | sarvasvaṁ no hṛitam bhartur nyastadandasya varhishi | 12. Satya-vratasya satatām dikshitasya viśeshataḥ | nūnṛitam bhāshituṁ śakyam brahmanyasya dayāvataḥ | 13. Tasmād asya badhe dharmo bhartuḥ śuśrūṣhaṇe cha naḥ | ity āyudhāni jagṛihur Baler anucharāsuraḥ | 14. Te sarve vūmanam hantūṁ śūla-paṭṭisa-pāṇayaḥ | anichhato Baleḥ rājan prādravṇ jātamanyavaḥ |*

8. “Jāmbavat, king of the bears, swift as thought, proclaimed this

¹⁴³ See Wilson's Vishṇu Purāṇa (p. 48, note, and p. 213 = pp. 98, vol. i., and 226, vol. ii., of Dr. Hall's ed.) for an account of these Lokas.

victory, the occasion of great festivity, with sound of kettledrums, in all the regions. 9. Beholding the whole earth taken from their master when consecrated for sacrifice, by an artful request for three paces of ground, the Asuras, greatly incensed, exclaimed: 10. 'This is certainly not a petty Brahman, but Vishṇu, the chief of magicians; disguised under the form of a twice-born man, he seeks to accomplish the purposes of the gods. 11. By this enemy, in the form of a suppliant student, has been taken all the property of our master, who had laid down his sceptre on the sacrificial grass. 12. Untruth cannot be uttered by one who is always devoted to truth—especially when he is consecrated,—by one who is pious and compassionate. 13. Wherefore it is our duty to slay him (the dwarf), and obey our master:—so saying, the Asuras, followers of Bali, seized their weapons. 14. Against the wish of Bali, they all ran, infuriate, pikes and axes in hand, to slay the dwarf."¹⁴⁴

This attack of the Asuras is, however, derided by the followers of Vishṇu, who kill some of them, and they are at length restrained by Bali, who points out that time and fate are at present unfavourable to his cause. Bali is then bound in the chains of Varuṇa, and reproached by Vishṇu for failing to fulfil his promise:

(Sect. 21, v. 26.)—*Atha Tārks̥hy-suto jñātvā Virāt̥ prabhu-chikīrshitam | babandha Vārunaiḥ pāsair̥ Baliṁ sautyē'hani kratau | 27. Hāhā-kāro mahān āsīd rodasyoḥ sarvato-diśam | gr̥hiyamāṇe 'sura-patau Vishṇunā prabhavishṇunā | 28. Tam baddhaṁ Vārunaiḥ pāsair̥ bhagavān āha vāmanaḥ | nashṭa-sr̥iyam sthira-prajnam udāra-yaśasaṁ nṛipa | 29. Padāni tr̥iṇi dattāni bhūmer mahyaṁ tvayā 'sura | dvābhyāṁ krāntā vāhī sarvā tr̥itīyam upakalpaya | 30. Yāvat tapaty asau gobhir̥ yāvad Induḥ sahoḍubhiḥ | Yāvad varshati Parjanyaś tāvatī bhūr̥ iyaṁ tava | 31. Padaikena mayā krānto bhūrlokaḥ khaṁ diśas tanoh̥ | svarlokaś tu dvitīyena paśyatas te svam ātmanā | 32. Pratiśrutam adātus te niraye vāsaḥ ishyate | viśa tvaṁ nirayaṁ tasmād gurunā chānumoditaḥ | 33. Vṛithā manorathas tasya dūra-svargaḥ (duresvargaḥ, Bombay ed.) pataty adhaḥ | yo viprāya pratiśrutya na tad arpayate 'rthitam¹⁴⁵ | 34. Vipra-*

¹⁴⁴ It will be observed that here the dwarf is still represented as having that shape, though he had been above described as assuming a superhuman form and filling all the worlds. Yet though he is spoken of as a Brahman dwarf, he is said to have had followers who easily defeated the Asuras of Bali.

¹⁴⁵ The reading given of this line is that of Burnouf's edition. * The Bombay edition has instead of it: *pratiśrutasyādānena yo 'rthinaṁ vipralambhate* | "who deceives a suppliant by not giving him what had been promised."

*labdho dadāmāti tvayā 'haṁ chādhyā-māninā | tad-vyalīka-phalam
bhunkshva nirayaṁ katichit samāḥ |* 26. "Then Virāt (Garuḍa), the son of Tārکشya, knowing the purpose of the lord, bound Bali with the bonds of Varuṇa¹⁴⁶ at the sacrifice on the day of the Soma libation. 27. A great lamentation arose in all the quarters of the two worlds (heaven and earth), when the Lord of the Āsuras was seized by the puissant Viṣṇu. 28. Him bound with the bonds of Varuṇa, whose prosperity was destroyed, but whose understanding was firm, and whose renown was vast, the divine dwarf thus addressed: 29. 'Asura, three paces of ground were given to me by thee: with two paces the entire world* has been traversed: find a place for the third. 30. This world of thine extends as far as that [sun] warms with his beams, as far as the moon shines with the stars, as far as Parjanya rains. 31. With one pace I traversed the region of the earth, and [occupied] the air and regions with my body; and whilst thou wast looking on, I [traversed] the sky with a second [pace, filling] thy possessions with myself. 32. As thou hast not given what was promised, it is my pleasure that thou shalt dwell in the infernal regions; enter therefore thither, with the approbation of thy preceptor. 33. That man's desires are frustrated, and he falls downward, far from heaven, who, after promising to a Brahman, does not deliver to him what he had solicited. 34. I have been deluded by thee, thinking thyself wealthy, when thou saidst "I give." Endure the infernal regions for some years as the penalty of that deceit.'"

Bali answers as follows (sect. 22):

(Sect. 22, v. 2).—*Yady uttama-śloka bhavān mameritaṁ vacho vyalīkaṁ
sura-varya manyate | karomy ṛitaṁ tad na bhavet pralambhanam pādaṁ
tṛitīyaṁ kuru śīrshṇi me nijam |* 3. *Bibhemi nāhaṁ nirayāt pada-chyuto
na pūṣa-bandhād vyasanād duratyayāt | naivārtha-kṛichkrād bhavato
vinigrahāt asādhu-vādād bhṛīṣam udrije yathā |*

2. "If, renowned chief of the gods, thou considerest the word which I uttered to be deceitful, I now make it good,—and here there can be no deception,—place thy third step on my head. 3. Fallen from my position, I fear not the infernal regions, nor binding in bonds, nor mis-

¹⁴⁶ See Manu, viii. 82; ix. 308. In R. V. vii. 65, 3, Mitra and Varuṇa are said to be *bhūri-pūṣāv anṛitasya setū* | "barriers against falsehood, furnished with many nooses."—See Roth's article on the principal gods of the Arian nations, "Journal of the German Oriental Society," vol. vi. p. 73, and the fifth volume of this work, pp. 57, 65.

fortune difficult to escape, nor loss of wealth, nor thy restraint, so much as I am afflicted by a bad name."

He then goes on to express his sense of his conqueror's superiority, and submission to his fate. He is now visited and consoled by his grandfather Prahrāda. His wife Vindhyāvali next worships Vishnu; and then Brahmā intercedes in behalf of the Asura monarch. Vishnu, after making some general reflections, replies as follows:

(Sect. 22, v. 28).—*Esha dānava-daityūnām agranīḥ kīrti-vardhanaḥ | ajaishīd ajayām māyām sīdann api na muhyati |* 29. *Kṣhīna-rikthas chyutaḥ sthānāt kshipto baddhascha śatrubhīḥ | jñātibhischa parityakto yātanām anuyāpitaḥ |* 30. *Guruṇā bhartsitaḥ śapto jahau satyaṁ na svrataḥ | chhalair ukto mayā dharmo [quere dharmam?] nāyam tyajati satyavāk |* 31. *Esha me prāpitaḥ sthānām dushprūpam amarair api | Sāvarṇer antaryāyāṁ bhavitendro mad-āsrayaḥ |* 32. *Tūvat sutalam adhyastām Viśvakarma-vinīrmitam | yan nūdhayo vyādhayaścha klamas tandrā parābhavaḥ | nopasargāḥ nivasatām sambhavanti mamechhayā |*

28. "This chief of the Dānavas and Daityas, and enhancer of their renown, has conquered unconquerable Delusion: though dispirited, he is not bewildered. 29. Having lost his prosperity, fallen from his place, cast down and bound by his enemies, abandoned by his relations, involved in suffering, 30. reprehended and cursed by his preceptor, still, faithful to his obligation, he has not abandoned truth. [Though] duty has been inculcated by me in a deceitful fashion, this truthful being does not swerve from it.¹⁴⁷ 31. He has [therefore] been elevated by me to a position to which even the immortals with difficulty attain: he shall be the Indra, supported by me, of the Sāvarṇi Manvantara. 32. Meanwhile let him occupy Sutala, formed by Viśvakarman, where, by my will, neither mental nor bodily pains, nor fatigue, nor weariness, nor discomfiture, nor diseases afflict the inhabitants."

(Sect. 23, v. 2).—Bali replies thus: *Aho praṇāmāya kṛitaḥ samud-yamaḥ prapanna-bhaktārtha-vidhau samāhitaḥ | yaḥ lokapālais tvadanu-graho 'marair alabdha-pūrvo 'pasade 'sure 'rpitaḥ |* 3. *Sukaḥ uvācha | ity uktvā Harim ānamya Brahmānaṁ sa-Bhavaṁ tataḥ | viveśa Sutalam prīto Balir muktaḥ sahāsuraiḥ |* 2. "O, even the effort made to adore

¹⁴⁷ If we should read *dharmam* instead of *dharmāḥ*, the sense would be: "Though deceitfully addressed by me, he does not abandon duty."

thee succeeds in effecting the object of the devout man who seeks thee; seeing that thy favour, such as has not been before attained by the immortal guardians of the worlds, has been bestowed on me, a degraded Asura.' 3. Having thus spoken, and bowed down to Hari, to Brahmā, and to Bhava (Śiva), Bali, being released, entered Sutala with joy, along with the Asuras." Vishṇu now addresses Uśanas, the priest of Bali:

(Sect. 23, v. 13).—*Athāhośanasaṃ rājan Hariḥ Nārāyaṇo 'ntike | āsinam ṛitvijām madhye sadasi brahma-vādinām |* 14. *Brahman santanu śishyasya karma-chhidraṃ 'vitanvataḥ | yat tat karmasu vaiśhamyam brahma-dṛiṣṭaṃ samam bhavet |* 15. *S'ukraḥ uvācha | Kutas tat-karma-vaiśhamyaṃ yasya karṃeśvaro bhavān | yajneśo yajnapurushaḥ sarva-bhūvena pūjitaḥ |* 16. *Mantratas tantratas chhidraṃ deśa-kālārha-vas-tutaḥ | sarvaṃ karoti niśchhidram anusankīrtanaṃ tava |* 17. *Tathāpi vadato bhūman karishyāmy anusāsanam | etach chhreyah param puṃsām yat tavājñānupālanaṃ |* 18. *S'ukaḥ uvācha | abhinandya Harer ājñām Uśanā bhagavān iti | yajna-chhidraṃ samādhatta Baler viprarshibhiḥ saha |* 19. *Evam Baler mahīm rājan bhikṣitvā vāmano Hariḥ | dadau bhrātre Mahendrāya tridivaṃ yat parair hṛitaṃ |* 13. "Hari Nārāyaṇa then approaching Uśanas sitting among the priests, in an assembly of expounders of the Veda, thus addressed him: 14. 'Brahman, rectify the irregularities of thy pupil in performing the ceremonial: whatever fault there is in any rite is removed if it be seen by a Brahman.' 15. S'ukra (Uśanas) replied: 'How can there be any irregularity in that ceremony of which thou art the lord, the lord of sacrifice, the sacrificial Man, adored in every aspect? 16. Whatever defects there may be in respect of texts, of order, of place, of time, of persons, or of materials,—the mere celebration of thee obliterates them all. 17. Nevertheless, great being, I shall fulfil the injunction which thou utterest: this is the highest happiness of men, to obey thy commands.' 18. Having assented to the order of Hari, the divine Uśanas, with the Brahman-rishis, rectified the irregularities of Bali's sacrifice. 19. Having in this manner begged the earth from Bali, the dwarf Hari gave [back] to his brother Mahendra¹⁴⁸ the heavens which had been taken from him by his enemies."

¹⁴⁸ "Vishṇu is called Upendra, (the inferior or younger Indra), the brother of Mahendra, the great Indra.—See above, p. 133, line 6 from the bottom.

Though the whole tenor of this legend, and, indeed, of the entire Bhāgavata Purāṇa, represents Viṣṇu, of whom the dwarf was an incarnation, as the supreme deity, it is now rather strangely said that Brahmā and the other deities made the dwarf governor of all things :

(Sect. 23, v. 20).—*Prajāpati-patir Brahmā devarshi-pitri-bhūmipaiḥ | Dakṣa-Bhrigu-Angiro-mukhyaiḥ Kumāreṇa Bhavena cha | 21. Kāśya-pasyāditeḥ prītyai sarva-bhūta-bhavāya chā | lokānām loka-pālānām akarod vāmanam patim | 22. Vedūnām sarva-devānām dharmasya yaśasaḥ śriyaḥ | mangalānām vratānāṇcha kalpaṁ svargūpavargayoḥ | 23. Upen-draṁ kalpayāṇchakre patiṁ sarva-vibhūṭāye | tadā sarvāṇi bhūtāni bhriṣam mumudire nrīpa | 20.* “Brahmā, the lord of the Prajāpatis, together with the gods, ṛishis, pitris, with Dakṣa, Bhrigu, Angiras, and other lords of the earth, with Kumāra, and Bhava, 21. with a view to the gratification of Kāśyapa and Aditi, and the good of all creatures, made the Dwarf master of the worlds and of the guardians of the worlds. 22, 23. He made Upendra (Viṣṇu) master of the Vedas, of all the gods, of righteousness, renown, prosperity, blessings, and ceremonies, and lord of heaven and final liberation, in order that he might have command of all things. Then all creatures rejoiced exceedingly.”

The section concludes with the verse I have already quoted above (p. 72) in glorification of Viṣṇu, followed by a statement of the benefits resulting from hearing the story of the Dwarf incarnation.

This incarnation is also briefly related in the Agni Purāṇa, iv. 5b-11, and is either referred to, or narrated more or less diffusely, in the Harivaṁśa, verses 2725 ; 4159 ; 4166 ; 12195-12204 ; and 12900-14390. In the last-mentioned verses the story is told at length, with the various conflicts between the gods and Asuras by which it had been preceded. The incarnation itself and its results are related in vv. 14039-14390. Sections 231-233 of the Matsya Purāṇa are devoted to the same subject.¹⁴⁹ I give an abstract of the 47th section, in which Viṣṇu's incarnations are enumerated.¹⁵⁰ It is here stated that it was in consequence of a curse pronounced by Bhrigu (as we shall

¹⁴⁹ See Prof. Aufrecht's Catalogue, p. 42b. The Matsya Purāṇa has been lithographed and published at Bombay, with a Mahratti explanation ; but the portion containing the sections in question has not yet reached me.

¹⁵⁰ In verse 9 it is said that Kāśyapa was a portion of Brahmā, and Aditi of the Earth (*Brahmaṇaḥ Kāśyapas tv aṁśaḥ Pṛithivyās tv Aditis tathā*).

see further on) that Viṣṇu assumed most of these forms (v. 37). There were twelve conflicts between the gods and Asuras (vv. 39–52). It is related (vv. 58 ff.) that on one occasion when Prahrāda had been overcome, and Indra had gained the empire of the three worlds, Śukra, the priest of the Asuras, left them and went to the gods.^{150*} They, however, entreated him not to desert them, when he reassured them by the promise of his support (vv. 60 ff.). They were nevertheless attacked by the gods, and again resorted to Śukra; when their assailants left them. Śukra then referred to their former discomfitures, counselled them to wait for a favourable turn of fortune, and declared his intention to resort to Mahādeva and obtain certain sacred texts which would insure their victory (vv. 65 ff.). They then promised to the gods to desist from hostilities and betake themselves to austerities (vv. 73 ff.). Śukra accordingly went to Mahādeva and asked for texts more powerful than those possessed by Bṛihaspati, the priest of the gods; when the deity directed him to perform a painful rite, imbibing the smoke of chaff (*kaṇa-dhūma*)¹⁵¹ with his head downward for a thousand years. This he agreed to do (vv. 78 ff.). Hearing of this, and taking advantage of the defenceless state of the Asuras, the gods went to attack them. The Asuras remonstrated, and in the absence of Śukra, resorted to his mother for help, and were reassured by her (vv. 83 ff.). The gods, however, followed, and assailed them, when the goddess (Śukra's mother—her name is not given), by her magical power, rendered Indra helpless, and then the other gods took to flight (vv. 91 ff.). Viṣṇu, however, now interposed, and desired Indra to enter into him (Viṣṇu). This provoked the goddess, who threatened to burn them up. Indra called upon Viṣṇu to slay her before she could carry her threat into effect. Viṣṇu, though hesitating to kill a female, cut off her head with his weapon (vv. 95 ff.). Viṣṇu was hereupon doomed by a curse of Śukra to be born seven times in the world of men; and in consequence of this he appears for

^{150*} Compare Tāṇḍya Mahābrāhmaṇa, vii. 5, 20: *Uśanā vai Kāvya 'surāṇām purohitaḥ āsīt | taṁ devāḥ kāmādughābhīr (kāma-dugdhābhīr gobhiḥ | Comm.) upā-mantrayanta | tasmai etāny auśanāni prāyachhan | kāmādughāḥ vai auśanāni |* "Uśanas Kāvya was the priest of the Asuras. The gods invited him with milch cows. They gave him these Auśana texts. Auśana texts are milch cows."

¹⁵¹ I have to thank Prof. Aufrecht for pointing out an explanation of this phrase given by the commentator on the Kāśī Khanda of the Skanda Pur.¹⁶ 2, viz. *Kaṇāḥ khaṇḍitās taṇḍulatushās tajjanyaṁ dhūmam |*

the good of the world when unrighteousness prevails: ¹⁵² (vv. 102 *tañ dṛishṭvā stri-badhañ ghorañ chukrodha Bhṛṅgur īśvaraḥ | tato 'bhiśapto Bhṛiguṇā Viṣṇur bhāryā-badhe tadā | 103 | yasmāt te jānato dharmam abadhyā strī nishūditā | tasmāt tvañ saptakṛitveha mānusheshū-papatsyasi | 104 | tatas tenābhiśāpena nasṭe dharme punaḥ punaḥ | lokasya cha hitārthāya jāyate mānusheshv iha*). Śukra then sprinkled his mother with water, and restored her to life, an act and result which were applauded by all creatures (vv. 105 ff.). Indra now, with the intention of counteracting Śukra's austerities, sent his daughter Jayantī to the saint to wait upon and soothe him by her assiduous and affectionate attentions and services, till the conclusion of his painful performances (vv. 111 ff.). She found him in the act of being thrown down into the pit of fire by the Yaksha who had prepared it, and drinking in the smoke of the chaff, with his head downward, and though enfeebled, yet tranquilly meditating on the form of Mahādeva (vv. 116 ff. *tañ dṛishṭvā tu pibantañ sū kaṇadhūmam avānmukham | yakshena pūtyamānañ cha kuṇḍa-dhūreṇa pātitaḥ | dṛishṭvā cha tam pūtyamānañ devī Kāvyaḥ avasthitaḥ | svarūpa-dhyāna-sāmyantañ durbalam bhūtim āsthitam*); lauded him with endearing language, and rubbed his limbs with her gentle touch (v. 118). At the conclusion of his austere rite, continued for a thousand years, Mahādeva applauded him as the only person who had ever performed it; and granted him a variety of boons, including superiority to the gods. Śukra lauded the god in a hymn of 41 stanzas, consisting of an enumeration of his attributes (vv. 119 ff.). Mahādeva, gratified, touched the saint with his hand, granted him a vision of his form, and then disappeared (v. 167). Śukra then noticed Jayantī standing beside him, expressed

¹⁵² I have not elsewhere met with an explanation of Viṣṇu's incarnations so dishonourable to the god. Yet even here he is said to be born for the good of mankind when righteousness has declined, with a view to its restoration—a singular result of a curse! Compare the passage from the Bhagavadgītā given above, p. 53, and vv. 7 and 8 of the 4th sect. of the same work: *Yadā yadā hi dharmasya glānir bhavati Bhārata | abhyutthānam adharmasya tadā 'tmānañ sṛjāmy aham | paritrāṇāya sādhumāṇāṇāṁ vināśāya cha duṣkṛitāṁ | dharma-samsthāpanārthāya sambhavāmi yuge yuge* | "Whenever righteousness declines, and unrighteousness arises, then I create myself. For the deliverance of the good and the destruction of the wicked, I am born in every Yuga." See also the 32nd verse of the hymn to Viṣṇu in the 10th Canto of the Raghuvamśa: *Anavāptam avaptavyaṁ na te kinchana vīdyate | lokā-nugrahaḥ 'evaiko hetus te janma-karmaṇoḥ* | "Thou hast nothing unobtained to obtain. Kindness to men is the only cause of thy birth and of thy action."

himself gratified by her devoted attentions, asked her what she wished, and promised to bestow it. She replied that he, in virtue of his transcendent knowledge, should know what she wished. Her desire was, he said, to live in his company for ten years. This he granted, and took her home and married her. They lived together, rendered invisible to all eyes by his magical power, for ten years (vv. 168 ff.). The Asuras, however, learning the success of their preceptor's austerities, came to his abode, but failed to see him. Bṛihaspati, the preceptor of the gods, knowing that Śukra would be occupied with Jayantī for ten years, at the instigation of Indra, took advantage of this circumstance to assume his form, and summoning the Asuras, passed himself off to them as their spiritual guide, and offered to act as their teacher, an offer which they gladly accepted (vv. 177 ff.). As the fruit of Śukra's ten years' cohabitation with Jayantī, a daughter, Devayānī, was born. Śukra then resolved to visit his pupils, and informed Jayantī of this intention, the fulfilment of which she admitted to be a duty, and said she would not stand in the way of its performance. He accordingly went and found that the Asuras had been deluded by Bṛihaspati, who had assumed his (Śukra's) form. He told them that he was Śukra; and when they were bewildered by the sight of the two sages identical in appearance, he repeated that he was their genuine preceptor, and that the other was Bṛihaspati, and demanded that they should forsake the latter, and follow him. They, however, were unable to distinguish between the two; and Bṛihaspati asseverated that he was the genuine Śukra, and that the other was Bṛihaspati. The Asuras, considering that the person who had taught them for ten years was their real preceptor, made obeisance to him, and angrily rejected the claim of Śukra to be their Guru. They were in consequence doomed by the curse of the incensed sage (Śukra) to lose their senses and incur defeat (vv. 183 ff.). Satisfied with this result, Bṛihaspati reassumed his own proper form, and disappeared. Seeing that they had been deluded, the Asuras, headed by Prahrāda, followed Śukra, and appeared before him with downcast looks. Though at first angry, he was at length pacified by their entreaties, reassured them by saying that they would regain their senses and gain one victory over the gods, though after that they should have to descend to the infernal regions, the period of their dominion de-

clared by Brahmā having then expired. In the Sāvarni Manvantara, however, they were destined to regain supremacy, and Bali, grandson of Prahrāda, would become lord of the worlds. Another boon was destined for Prahrāda, which Brahmā had forbidden Sukra to reveal (vv. 201 ff.). Elated by this prediction of their future ascendancy, the Asuras desired to anticipate the time of its realization, and challenged the gods to battle. A combat ensued, which lasted for a thousand years, at the end of which the Asuras were victorious. The gods then took counsel together, and invited Saṇḍa and Marka¹⁵³ (who are mentioned in verse 39, and appear to be the pupils of Brihaspati alluded to in v. 221) to abandon the Asuras, and aid them (the gods) in their sacrifice. If they succeeded in obtaining this aid, they were confident they should overcome the Asuras. Saṇḍa and Marka accepted the invitation, and the gods conquered the Asuras; who, being forsaken by these two priests, and undergoing the consequences of Sukra's curse, were expelled by their adversaries from the upper world, and entered the infernal regions [226. *Yajnenopāh-vayūmas tau tato jeshyāmahe 'surūn | tadopāmantrayan devāḥ S'andū-markau tu tāv ubhau |* 227. *yajne chāhuya tau proktau "tyajetām asurān dvijau | vyaṁ yuvām bhajishyāmaḥ saha jivā tu dānavān"* | 228. *evam kṛitābhisandhī tau S'andūmarkau surās tathā | tato devāḥ jayam prāpur dānavās cha parājitāḥ |* 229. *S'andūmarka-parityaktāḥ dānavāḥ hy abalās tathā | evam daityāḥ purā Kāvya-śāpenābhīhatās tadā |* 230. *Kāvya-śāpābhībhūtās te nirādhārās cha sarvaśaḥ | nirasyamānāḥ devaiś cha vivīṣus te rasātataḥ |*] (vv. 223 ff.). In consequence of Sukra's curse, which operated periodically, Viṣṇu was born time after time, (see above, p. 152), after a decline of righteousness, which he re-established, destroying the Asuras. For Brahmā had decreed that all those Asuras who should be disobedient to Prahrāda¹⁵⁴ should be slain by men (231. *tataḥ-prabhṛiti śāpena Bhṛigor naimittikena tu |* 232. *yajne punaḥ punar Viṣṇur dharme praśithile prabhuḥ | kurvan dharmavyavasthānam asurānām praṇāśanam |* 233. *Prahrādasya nideśe tu na sthāsyanty asurās cha ye | manushya-badhyās*te sarve Brahmētī vyāharat prabhuḥ |* • Viṣṇu's incarnations are then enumerated (verses

¹⁵³ See the fifth volume of this work, p. 230, note.

¹⁵⁴ Regarding Prahrāda, or Prahlāda, see Wilson's Viṣṇu Purāṇa, Dr. Hal's ed., vol. ii., pp. 30-68.

234–245) viz. (1) a portion of him sprung from Dharma, (2) the Narasinha, or Man-lion, and (3) the Dwarf, incarnations, which are called the celestial manifestations, the remaining seven being the human incarnations caused by Śukra's curse (v. 238. *Etās tisraḥ smṛitās tasya divyāḥ sambhūṭayo dvijāḥ | mānushāḥ sapta yānyās* (sic.) *tu śāpajās tāḥ nibodhata*). These seven are (4) the Dattātreyā, (5) Māṇḍhātṛi, (6) Paraśurāma, (7) Rāma, (8) Vedavyāsa, (9) Buddha, (10) Kalki, incarnations. (Eight instead of seven are obtained if, with the Mahratti expounder, we understand the beginning of verse 243 to refer to Kṛishṇa.) The Bhāgavata Purāṇa gives twenty-two incarnations (i. 3, 1 ff.) viz.: Those in the forms of (1) Puruṣa, (2) Varāha or the Boar, (3) Nārada, (4) Nara and Nārāyaṇa, (5) Kapila, (6) Dattātreyā, (7) Yajna or Sacrifice, (8) Rishabha, (9) Pṛithu, (10) Matsya or the Fish, (11) Kūrma or the Tortoise, (12 and 13), Dhanvantari, (14) Narasinha or the Man-lion, (15) Vāmana or the Dwarf, (16) Paraśurāma, (17) Vedavyāsa, (18) Rāma, (19 and 20) Balarāma and Kṛishṇa, (21) Buddha, and (22) Kalki. These last two are represented as future. But the incarnations of Viṣṇu are innumerable, like the rivulets flowing from an inexhaustible lake. Rishis, Manus, gods, sons of Manus, Prajāpatis are all portions of him (verse 26. *Avatārāḥ hy asankheyāḥ Hareḥ sattva-nidher dvijāḥ | yathā 'vidāsināḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ | 27. rishayo manavo devāḥ manu-putrāḥ mahaujasāḥ | kalāḥ sarve Harer eva saprajāpatayas tathā*).

SECT. V.—*Viṣṇu as represented in the Nirukta, Rāmāyaṇa, Mahābhārata, and Purāṇas.*

From the passages adduced in the preceding pages, it is clear that Viṣṇu is not regarded as the supreme god either in the Rig-veda, or in the Brāhmaṇas. In these ancient works he is considered only as one of the gods, and not as superior to the rest. It is also manifest from the passage I have cited from the Nirukta (xii. 19) in p. 64 that neither Yāska himself, nor Śākapūṇi and Aurnavābha, the ancient interpreters of the Veda, whose opinions he quotes, assigned to Viṣṇu any higher rank than they did to the other members of the Indian Pantheon. From another text of the Nirukta (vii. 5) which I have cited in p. 66, it appears that the old expounders of the Veda regarded the deities worshipped in the Veda as mainly represented by three gods

of primary consequence, and that of these Vishṇu is not one. As the passage from which this latter extract was made is of great interest and importance, I shall quote it here at length :

Nir. 7, 4.—*Tad ye 'nādishta-devatāḥ mantrās teshu devatopaparīkṣhā | yad-devataḥ sa yajno vā yajnāṅgaṁ vā tad-devatāḥ bhavanti | atha anyatra yajñāt prajāpatyāḥ iti yājñikāḥ | nārūśāmsūḥ iti nairuktāḥ | api vā sū kāmā-devatā syūt prāyo-devatā vā | asti hy āchāro bahulaṁ loke deva-devatyam atithi-devatyam pitri-devatyam | yājña-daivato mantrāḥ iti | api hy adevatāḥ devatā-vat stūyante | yathā 'śva-prabhṛitīny ośhadhi-paryantāny athāpy aṣṭāu dvandvāni | sa na manyeta āgantūn iva arthān devatānām pratyakṣa-dṛśyam etad bhavati | mahābhāgyād devatāyāḥ ekāḥ ātmā bahudhā stūyate | ekasya ātmano 'nye devāḥ pratyangāni bhavanti | api cha sattvānām prakṛiti-bhūmabhir ṛishayaḥ stuvanti ity āhuḥ | prakṛiti-sūrvanāmnyāḥ cha itaretara-janmāno bhavanti itaretara-prakṛitayaḥ karma-janmānaḥ ātma-janmānaḥ | ātmā eva eṣhāṁ ratho bhavaty ātmā 'śvāḥ ātmā 'yudham ātmā ishavaḥ ātmā sarvaṁ devasya |*
 5. *Tisraḥ eva devatāḥ iti nairuktāḥ Agniḥ pṛithivī-sthāno Vāyur vā Indro vā 'ntarikṣa-sthānaḥ Sūryo dyu-sthānaḥ | tūśām mahābhāgyād ekaikasyāḥ api bahūni nāmadheyāni bhavanti | api vā karma-pṛithaktvād yathā hotā 'dhvaryur brahmā udgātā ity apy ekasya sataḥ | api vā pṛithag eva syuḥ | pṛithag hi stutayo bhavanti tathā 'bhīdhānāni | yatho etat—“karma-pṛithaktvād” iti bahavo 'pi vibhajya karmāni kuryuḥ | tatra saṁsthānaikatvaṁ sambhogaikatvaṁ cha upekṣhitavyam | yathā pṛithivyām manushyāḥ paśavo devāḥ iti sthānaikatvam | sambhogaikatvaṁ cha dṛśyate yathā pṛithivyāḥ Parjanyaena cha Vāyvo-Ādityābhyām cha sambhogo 'gninā cha itarasya lokasya | tatra etad nara-rūṣṭram iva |*
 6. *Atha ākāra-chintanaṁ devatānām | puruṣa-vidhāḥ syur ity ekam | chetanāvad-vad hi stutayo bhavanti tathā 'bhīdhānāni | athāpi pauruṣa-vidhikair angaiḥ saṁstūyante | “ṛishvā te Indra sthavīrasya bāhū” (R. V. vi. 47, 8); “yat sangṛībhṇāḥ maghavan kāsīr it te” (R. V. iii. 30, 5) | athāpi pauruṣa-vidhikair dravya-saṁyogaiḥ | “ā dvābhyām haribhyām Indra yāhi” (R. V. ii. 18, 4); “kālyāṇīr jāyā suranaṁ gṛīhe te” (R. V. iii. 53, 6) athāpi pauruṣa-vidhikaiḥ karmabhiḥ | “addhi Indra pība cha prasthitasya” (R. V. x. 116, 2); “āśrutkarna śrudhi havam” (R. V. i. 10, 9) |*
 7. *Apuruṣa-vidhāḥ syur ity aparam | api tu yad dṛśyate 'puruṣa-vidham tat | yathā 'gnir vāyur ādityaḥ pṛithivī chandramāḥ iti | yatho etat “chetanāvad-vad hi stutayo bhavanti” ity achetanāny*

apy evaṁ stūyante yathā 'ksha-prabhṛitiny oshadhi-paryantāni | yatho
 etat "paurusha-vidhikair angaiḥ saṁstūyante" ity ahetaneshe apy etad
 bhavati | "abhi krandanti haritebhīr āsābhīr" iti grāva-stutiḥ | yatho
 etat "paurusha-vidhikair dravya-saṁyogair" ity etad api tādrīṣam eva |
 "sukhaṁ rathaṁ yuyuje sindhur āsvinam" iti nadī-stutiḥ | yatho etat
 "paurusha-vidhikaiḥ karmabhir" ity etad api tādrīṣam eva | "hotuḥ chit
 pūrve havir adyam āsata" iti grāva-stutir eva | api cha ubhaya-vidhāḥ
 syuh | api vā purusha-vidhānām eva satām karmātmānaḥ ete syuh | yathā
 yajno yajamānasya | esha cha ākhyāna-samayaḥ | 8. Tisraḥ eva devatāḥ
 ity uktam purastāt | tāsām bhakti-sāhacharyāṁ vyākhyāsyāmaḥ | atha
 etāny Agni-bhaktīny ayaṁ lokaḥ prātaḥ-savanaṁ vasanto gāyatrī trivṛt-
 stomo rathantaraṁ sāma ye cha deva-gaṇāḥ samāmnātāḥ prathame sthāne
 'gnāyī prithivī ilā iti striyaḥ | atha asya karma vahanaṁ cha havishāṁ
 āvahanaṁ cha devatānām yach cha kinchid dārśhṭi-vishayikam Agni-
 karma eva tat | atha asya saṁstavikāḥ devāḥ Indraḥ Soma Varuṇaḥ
 Parjanyaḥ ṛitavaḥ | Āgnā-Vaishnavaṁ havir na tu ṛik saṁstavikī
 daśatayīṣhu vidyate | atha apy Āgnā-Paushṇaṁ havir na tu saṁstavah |
 tatra etām vibhakti-stuṭim ṛicham udāharanti (R. V. x. 17, 3) 9. "Pūshā
 tvā itaś chyavayatu pra vidvān anashtapaśur bhuvanasya gopāḥ | sa tvā
 etebhyaḥ paridadat pitṛibhyo Agnir devebhyaḥ suvidatriyebhyaḥ" |
 "Pūshā tvā itaḥ prachyāvayatu vidvān anashtapaśur bhuvanasya gopāḥ"
 ity esha hi sarveshāṁ bhūtānām gopāyitū Ādityaḥ | "sa tvā etebhyaḥ
 pari dadat pitṛibhyaḥ" iti sāmśūyikas tritīyaḥ pādaḥ | Pūshā purastāt
 tasya anvādeśaḥ ity ekam Agnir upariṣṭāt tasya prakīrtanā ity
 aparam | "Agnir devebhyaḥ suvidatriyebhyaḥ" | suvidatraṁ dhanam
 bhavati vindater vā ekopasargād dadāter vā syād dvyupasargāt | 10.
 Atha etāni Indra-bhaktīny antariksha-loko mādhyandinaṁ savanaṁ
 grīshmas trisṭup panchadaśa-stomo bṛihat-sāma ye cha deva-gaṇāḥ
 samāmnātāḥ madhyame sthāne yāscha striyaḥ | atha asya karma rasā-
 nupradānaṁ Vṛitra-vadho yā cha kūr cha bala-kṛitir Indra-karma eva tat |
 atha asya saṁstavikāḥ devāḥ Agniḥ Soma Varuṇaḥ Pūshā Bṛhaspatir
 Brahmanaspatiḥ Parvataḥ Kutso Vishnur Vāyuh | atha api Mitro
 Varuṇena saṁstūyate | Pūshṇā Rudrena cha Somaḥ | Agnīnā cha Pūshā |
 Vātēna cha Parjanyaḥ | 11. Atha etāny Āditya-bhaktīny asau lokaḥ
 tritīya-savanaṁ varshāḥ jagatī saptaśaśa-stomo vairūpaṁ sāma ye cha
 deva-gaṇāḥ samāmnātāḥ uttame sthāne yāscha striyaḥ | atha asya karma
 rasādānaṁ rāsmibhiś cha rasādhāraṇaṁ yach cha kinchit pravalhitam

*Āditya-karma eva tat | Chandramasā Vāyuna Sāmvatsarena iti saṁstavaḥ |
 eteshv eva sthāna-vyūheshv ritu-ckhandah-stoma-prishṭhasya bhakti-śesham
 anukalpayita | śarad-anuṣṭub-ekaviṁśa-stomo vairājaṁ sāma iti prithivy-
 āyatanāni | hemantaḥ panktis trinava-stomaḥ śākvaṛam sāma ity antari-
 kshāyatanāni | śiśiro 'tichhandās trayas-triṁśa-stomo raivataṁ sāma
 iti dyu-bhaktīni |*

4. "We shall now inquire who are the deities in those hymns in which no deity is indicated. They are addressed to the god to whom the sacrifice or part of a sacrifice [in which they are employed] is offered. The hymns which are unconnected with a sacrifice are, according to the ritualists (yājñikāḥ), addressed to Prajāpati; according to the etymologists (nairuktāḥ), they are spoken in praise of men.¹⁵⁵ Or in such cases the deity may be an optional one, or a class of deities:¹⁵⁶ for it is a very prevalent practice to [classify rites] as those which have a god, a guest, or a progenitor, respectively, for their deity. In reference to what has been said that hymns are sacrificial, and addressed to a god, [it is to be remarked that] beings other than gods are lauded as gods, as *e.g.* the objects beginning with horses and ending with herbs (see Nighaṇṭu, 5, 3, and Nir. ix. 1-28), and also the eight pairs (see Nighaṇṭu, 5, 3, and Nir. ix. 35 ff.). But let him [the student] not regard any matters relating to the gods as if they were accidental: this may be clearly seen. Owing to the greatness of the deity, the one Soul is lauded in many ways. The different gods are members of the one Soul. And [the learned] say that the rishis address their hymns according to the multiplicities of natures in the [celestial] existences; and [further] from the universality of their nature [these existences] are produced from each other, and possess the natures of each other (compare Nir. xi. 23, quoted above, p. 13); they are produced from works; they are produced from soul. It is soul that is their car, soul their steeds, soul their weapon, soul their arrows, soul is a god's all.

¹⁵⁵ Professor Roth refers to Nir. ix. 9, where the word *nārāśaṁsa* is thus defined: *Yena nārāḥ praśasyante sa nārāśaṁso mantraḥ* | "A hymn in which men are eulogized is a *nārāśaṁsa* hymn." As an instance of this kind of hymn Yaska quotes R. V. i. 126, 1.

¹⁵⁶ This is the sense assigned to *prāyo-devatā* by Roth, Illustrations of Nirukta, p. 102, see note 1 there: but may not the word mean a being who has something of the character of a god?

5. "There are three deities according to the etymologists (*nairuktāḥ*), viz. Agni, whose place is on earth, Vāyu, or Indra,¹⁸⁷ whose place is in the atmosphere, and Sūrya (the Sun), whose place is in the sky. These [deities] receive many designations in consequence of their greatness, or from the diversity of their functions, as [the appellations of] *hotṛi*, *adhvaryu*, *brahman*, and *udgāṭṛi*, are applied to one and the same person. Or the gods in question may all be distinct, for the praises addressed to them, and also their appellations, are distinct. As [regards the view that] this [diversity of appellation] arises from difference of function [and not from distinctness of personality, it may be objected that] a plurality of individuals also may each fulfil their separate allotted functions. In this latter case, a community of locality, and of possession, must be remarked. Thus men, beasts, and gods, occupy the earth; here is community of place. Community of possession, too, is seen in such instances as that of the joint occupation of the earth both by *Parjanya*, and by *Vāyu*, and *Āditya*, and of the rest of the world by [*Vāyu*, *Āditya*, and] *Agni*. Here the case is like that of a kingdom and its inhabitants (*i.e.* the one realm is occupied by different classes of persons).

6. "We have now to consider the forms of the gods. One [mode of representation in the hymns makes] them resemble men: for they are praised and addressed as intelligent beings. They are also celebrated with members such as those of men. Thus R. V. vi. 47, 8: 'Huge, O Indra, are the arms of thee who art strong'; iii. 30, 5, 'when thou didst grasp the two worlds, they were but as a handful to thee.' They are also [celebrated] with the accompaniment of material objects such as those belonging to men. Thus it is said, R. V. ii. 18, 4, 'Come, Indra, with thy two tawny steeds'; iii. 53, 6, 'A handsome wife and pleasure are in thy house.' And further, they are celebrated with functions of a similar character to the human. Thus R. V. x. 116, 2, 'Eat, O Indra, and drink from the bowl'; R. V. i. 10, 9, 'Thou whose ears hear us, listen to our invocation.'

7. "Another [mode of representation makes them] unlike men. But further, that which is seen [of them] is unlike what is human, as Fire, Air, Sun, Earth, Moon. As [regards the assertion] that 'they are

¹⁸⁷ Compare Taitt. Sanh., vi. 6, 8, 3: *Indrā-Vāyū hi sayujau* | "For Indra and Vāyū are closely united.

praised as intelligent beings,'—it is also true that senseless things are in like manner praised, as the objects beginning with dice and ending with herbs (Nigh. 5, 3; Nir. 3, 7 ff.). Again, as [regards the remark] that the gods are 'celebrated with members such as those of men,'—the same thing is done in the case of senseless objects, as stones are celebrated in the words, 'They cry with their ruddy mouths' (R. V. x. 94, 2). Further, the same is the case as [regards the remark] that the gods are [celebrated] 'with the accompaniment of material objects such as those possessed by men;' for a river is praised in the words, 'The Sindhu has yoked his beautiful car drawn by steeds' (R. V. x. 75, 9). And the same thing applies to the remark that the gods are described with 'functions similar to those of men;' for stones are lauded in the words, 'Even before the priests they have eaten food of melted butter' (R. V. x. 94, 2). Or the gods may be described under both forms (either as having, or as not having, a human form). Or, again, when they are described as similar to men, this may be merely in their character of actors in a particular function, as sacrifice is only the [temporary] act of the man who offers it. This is the condition of all narrations.¹⁵⁸

8. "It has been declared above (par. 5) that there are three deities. We shall now declare the various objects which are associated with their provinces. Now these which follow are connected with Agni's domain: viz. this world, the morning oblation, spring, the gāyatrī metre, the trivṛit stoma, the rathantara sūma, the classes of gods who in the Nighaṇṭu are enumerated in the first sphere, with the goddesses Agnāyī, Pṛithivī, and Ilā. Then Agni's function is to carry away the oblations, and to bring the gods: and whatever has reference to things visible is the work of Agni. Then the deities who are lauded along with him are Indra, Soma, Varuṇa, Parjanya, and the seasons. There is an oblation made to Agni and Vishṇu in common; but in the ten books [of the R. V.] there is no Ṛich which praises these two gods together. There is also an oblation made to Agni and Pūshan in

¹⁵⁸ The commentator Durga (as I learn from Prof. Roth's note, *Illust. of Nir.* p. 104) refers this observation to the Mahābhārata, and adduces, as illustrations of the remark in the text, the appearances of the Earth in the form of a woman to request a Brahman to relieve her of her load, and of Agni in the form of a Brahman to ask aid from Vāsudeva and Arjuna respecting the Khāṇḍava wood, and in the form of a man, and of fire, to burn the wood in question. See Williams's *Indian Epic Poetry*, p. 101; and the *Vanaparvan*, verses 8079 ff.

common, but no conjoint laudation. Here the following verse containing separate praise [of these two gods] is quoted, viz. R. V. x. 17, 3: 9. 'May Pūshan, the wise, the preserver of the world, he who loses none of his cattle, convey thee away hence: may he deliver thee to these fathers; and may Agni [entrust thee] to the gracious gods.' The words, 'May Pūshan, the wise, etc.,' refer to the Sun, who is the protector of all creatures. The sense of the third quarter of the verse beginning, 'May he deliver thee, etc.,' is dubious: on the one hand it may be a repetition of the reference to Pūshan, who had been named before;¹⁵⁹ or, on the other hand, it may be a celebration of Agni, who is mentioned afterwards. *Suvidatra* (from which *suvidatriyebhyaḥ* in the fourth clause, "May Agni," etc., comes) means 'wealth,' and is either derived from *vid*, 'to find,' with one preposition (*su*), or from *dā*, 'to give,' with two prepositions (*su* and *vi*).

10. "The following are the objects connected with Indra's domain: viz. the atmosphere, the midday oblation, summer, the trishṭubh metre, the panchadaśa stoma, the bṛihat sâma, the classes of gods and the females who are enumerated in the second sphere. Indra's function is to bestow moisture, to slay Vṛitra: and all exertions of force are the work of Indra. The deities lauded along with him are Agni, Soma, Varuṇa, Pūshan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Vishnu, and Vāyu. Further, Mitra is lauded along with Varuṇa, Soma with Pūshan and Rudra, Pūshan with Agni, and Parjanya with Vāta.

11. "The following are the objects connected with Āditya's (the Sun's) domain: heaven, the third oblation, the rainy season, the jagati metre, the saptadaśa stoma, the vairūpa sâma, the classes of gods and the females who are enumerated in the highest sphere. The function of Āditya is to draw up moisture, and to retain it by his rays: and whatever is mysterious is the work of Āditya. He is praised along with the Moon, the Air (Vāyu), and the Year.

"[The student] is to class the remaining seasons, metres, stomas, and prishṭhas (particular sâma formulas) under [one or other of] the [three] spheres above mentioned. Autumn, the anusṭubh metre, the ekaviṁśa stoma, and the vairāja sâma, belong to the sphere of earth. The early winter, the pankti metre, the triṇava stoma, and the śākvara sâma, belong to the atmospheric sphere. The later winter, the ati-

¹⁵⁹ I have translated the clause as referring to Pūshan.

chhandas metre, the trayastrinśa stoma, and the raivata sāma, are connected with the celestial sphere."¹⁶⁰

It will be observed that in the preceding classification of the gods, the principal places are assigned to Agni, Vāyu, or Indra, and Sūrya, who appear therefore to have been regarded in the time of Yāska as the triad of deities in whom the supreme spirit was especially revealed. Viṣṇu is only alluded to as one of the divinities who were worshipped conjointly with Indra; and Rudra is only mentioned as worshipped along with Soma. If we may judge from his silence regarding it, the conjunction of Brahmā, Viṣṇu and Rudra as the triple manifestation of the deity (trimūrti) would appear to have been unknown to Yāska.

It is true that his object in the passage I have cited, as well as in other parts of his work, is to classify the Vedic deities; and it may be urged that the Puranic mythology (of which the trimūrti of Brahmā, Viṣṇu and Śiva is a part) might have grown up along with the Vedic. It may, however, be objected to this view, that if Yāska had been cognizant of any other than the Vedic mythology (at least if he had attached any authority to any other), he would not have failed to make some reference to the latter, and would have endeavoured to blend and reconcile it with the former. As we find no attempt of this kind in his work, we may perhaps conclude, either that the Puranic mythology had no existence in his day, or that he regarded it as undeserving of any attention.

The following passages from the Brihaddevatā, in which the views of Yāska are repeated, are derived from Weber's Ind. Stud. i. 113 f.:

Brihaddevatā, i. 13.—*Bhavad-bhūta [sya bha] vyasya jangama-sthāvarasya cha | asyaike sūryam evaikam prabhavam pralayaṁ viduḥ | asataś cha sataś chaiva yonir esha Prajāpatiḥ | yad aksharaṁ cha vāchyaṁ (?) cha yathaiva Brahma śāśvatam | kṛitvaisha hi tridhā 'tmānam eshu lokeshu tishṭhati |* Ibid. i. 14 . . . *tisraḥ eveha devatāḥ | etāsām eva mātmyā nāmānyatvaṁ vidhīyate | tach cha sthāna-vibhāgena tatra tatreha dṛśyate |* i. 13: "Some consider Sūrya (the Sun) to be the only cause of the production and destruction of this [universe], present, past, and future, moving and stationary. And this lord of creatures (Prajāpati) is the source of non-entity and entity, which is undecaying and describable (?) like

¹⁶⁰ The above passage is translated by Prof. Roth in his Illustrations of the Nirukta, pp. 101 ff.

the eternal Brahma. He, having made himself threefold, abides in these worlds. i. 14: . . . There are but three deities; and from their greatness, a variety of names is assigned [to each of them]. This is seen in different instances according to the distinction of places."

From the passage cited above (p. 30 f.) from Manu, it appears that the word Nārāyaṇa is there applied to Brahmā, and that no mention whatever is made of Vishṇu, as concerned in the creation. In fact Vishṇu is only once mentioned¹⁶¹ by Manu, viz. in the following verse xii. 121:

Manasīndum diśaḥ śrotre krānte Viṣṇum bale Haraṁ | vāchy Agnim Mitram utsarge prajāne cha Prajāpatim | "[He may contemplate] in his mind the Moon (Indu), in his hearing the regions, in his stepping Vishṇu, in his strength Hara, in his voice Agni, in excretion Mitra, and in procreation Prajāpati." Vishṇu is not spoken of here as in any way superior to the other gods with whom he is associated.

In the text quoted above (p. 33) from the older recension of the Rāmāyaṇa too, it is Brahmā who is spoken of not only as the creator, but also as the god who raised up the earth from the bottom of the ocean.

Again, those texts of the Mahābhārata and Purāṇas (see above, pp. 118 ff.) where Vishṇu is described as one of the twelve Ādityas, confirm the conclusion that he must have been originally looked upon as a deity of no more elevated rank than the other sons of Aditi; and the circumstance that he is in some of those passages distinguished from the rest of the gods by epithets expressive of some higher characteristics is easily explicable, as I have already remarked, by the supposition that those passages have been composed or modified at a period when his superiority had come to be recognized.

In some of the earlier passages of the Rāmāyaṇa also, where Vishṇu is introduced, though he is treated as a deity of higher rank than Indra and others (with whom he had been originally, at most, on a footing of equality), yet he is not designated by the same sort of epithets which are applied to him in the Vishṇu and Bhāgavata Purāṇas, and in some parts of the Mahābhārata, and other portions of the Rāmāyaṇa itself (unless we suppose these to be later interpolations), or identified with the supreme deity, as in these first-named works. In proof of this I adduce the following passage from the Rāmāyaṇa, i. 14, 1 ff. (Schlegel's

¹⁶¹ Lassen, Ind. Ant., 1st ed., i. 777, note; or 2nd ed., p. 918.

edition;=i. 15, 1 ff., Bombay edition, and i. 14, 1 ff. of Gorresio's edition):

Rāmāyaṇa, i. 14, 1 ff.—*Medhāvī tu tato dhyātvā sa kinchid idam uttaram | labdha-sanjnas*¹⁶² *tatas taṁ tu veda-jno nṛipam abravīt | 2 | ishṭīm te 'nyām*¹⁶³ *karishyāmi putrīyām putra-kāranāt | atharvaśirasi proktair mantrair siddhām vidhānataḥ | 3 |*¹⁶⁴ *tataḥ prachakrame kartum ishṭīm kāma-samṛiddhaye | tasya rājno hitānveshī Vibhāṇḍaka-suto vaśi | 4 | tatra devāḥ sa-gandharvāḥ Siddhāścha munibhiḥ saha | bhāga-pratigrahārthaṁ vai pūrvam eva samāgatāḥ | 5 | Brahmā sureśvaraḥ Sthānūḥ tathā Nārāyaṇaḥ prabhuḥ | Indrāś cha bhagavān sākshād Marud-gaṇa-vṛitas tathā | 6 | āsvamedhe mahāyajne rājnas tasya mahātmanah | tatra bhāgūrthino devān āgatān so 'bhyayāchata | 7 | ayaṁ rājā Daśarathaḥ putrārthī taptavāṁs tapaḥ | ishṭavān āsvamedhena bhavataḥ śraddhayā 'nvitaḥ | 8 | ishṭīm cha putra-kāmo 'nyām punaḥ kartuṁ samudyataḥ | tad asya putra-kāmasya prasādaṁ kartum arhatha | 9 | abhiyāche cha vaḥ sarvān asyūrthe 'haṁ kṛitānjaliḥ | bhaveyur asya chatvūrah putrās trailokya-viśrutāḥ | 10 | te tathety abruvan devūḥ rishi-putraṁ kṛitānjalin | mānanāyo 'si no vipra rājū chaiva viśeshataḥ | 11 | prūpsyato paramaṁ kāmam etayeshṭyā nurādhipaḥ | ity uktvā*

¹⁶² *Labdha-sanjnah samādhy-utthitaḥ* | Comm. in Bombay ed.

¹⁶³ Bombay ed. reads *te 'ham* for *te 'nyām*.

¹⁶⁴ The Bomb. ed. here reads: 3. *Tataḥ prākramad ishṭīm tām putrīyām putra-kāranāt | juhāv agnau cha tejāsvī mantra-dṛishṭena karmanā | 4 | tato devāḥ sa-gandharvāḥ siddhāś cha paramarshayaḥ | bhāva- [qu. bhāga] pratigrahārthaṁ vai samavetūḥ yathāvidhi | 5 | tūḥ sametya yathānyāyāṁ tasmīn sadasi devatāḥ | abruvan loka-kartūram Brahmāṇaṁ vachanaṁ tataḥ | 6 | Bhagavaṁs tvat-prasādena Rāvaṇo nūma rākshasaḥ | sarvān no bād hate vīryāt sūsitūṁ taṁ na śaknumaḥ* | “He then began that sacrifice for the sake of obtaining a son; and the glorious (rishi) cast an oblation into the fire, accompanied by the prescribed recitation of texts. 4. Then the gods, Gandharvas, Siddhas, and great Rishis were gathered together in due form to receive their portion. 5. Having duly assembled in that abode, the deities spake thus to Brahmā, the creator of the world: 6. ‘Lord, owing to thy favour a Rākshasa named Rāvaṇa distresses us all by his power, and we cannot subdue him.’” What follows corresponds in the main with the readings of Schlegel's text.

This text, it will be noticed, differs in several points from Schlegel's [and from Gorresio's] in (a) not stating the gods to have been already present at the preceding sacrifice of the āsvamedha; (b) in not naming Brahmā, Sthānūḥ (Mahādeva), and Nārāyaṇa (Vishṇu) as being of the number; or (c) as having been supplicated by the rishi on behalf of king Daśaratha; and (d) in proceeding at once to represent the gods as invoking Brahmā's aid, as the other two texts do further on. The Bombay text may be the most original, and the verses there omitted may be later additions, as they do not fit in very well into the sequel. Compare note 166 below. This, however, would not prove that the whole section was not a prior interpolation. See further on.

'ntarhitāḥ devās tataḥ S'akra-purogamāḥ | 12 | tāḥ sametya yathānyāyāṁ
 tasmin sadasi devātāḥ | abruvan loka-kartūram Brahmāṇaṁ vachanaṁ
 tataḥ | 13 | tvat-pradishta-varo Brahman Rāvaṇo nāma rākshasaḥ |
 sarvān no bādḥate darpād maharshīṁś cha tapo-ratān | 14 | tvayā hy asya
 varo dattaḥ prītena bhagavan purā | deva-dānava-yakshāṇāṁ abadhyo 'sīti
 kāmataḥ | 15 | mānayantaścha te vākyaṁ sarvam asya sahāmahe | sa
 bādḥayati lokāṁś trīn vihiṁsan rākshasasvarāḥ | . . . 19. Tad mahad
 no bhayaṁ tasmād rākshasād ghora-darśanāt | badhārthaṁ tasya bhagavann
 upāyaṁ kartum arhasi | evam uktaḥ suraiḥ sarvaiś chintayitvā tato
 'bravīt | hantāyaṁ vihitas tasya badhopāyo durātmanaḥ | tena "gandh-
 arva-yakshāṇāṁ deva-dānava-rakshasām | abadhyāḥ syām" iti proktaṁ
 tathety uktaṁ cha tad mayā | avajñāya tu tad raksho manushān nānva-
 kīrtayāt | tasmāt sa mānushād badhyo mṛityur nūnyo 'sya vidyate | etach
 chhṛutvā priyaṁ vākyaṁ Brahmanā samudāhṛitam | devāḥ S'akra-purogās
 te harshitāḥ sarvato 'bhavan | etasminn antare Viśhnur upayāto mahā-
 dyutiḥ | śankha-chakra-gadā-pāṇiḥ pīta-vāsāḥ jagat-patiḥ | Vainateyaṁ
 samāruhya bhūskaras toyadaṁ yathā | tapta-haṭaka-keyūro vandyamānaḥ
 surottamaiḥ | tam abruvan surāḥ sarve samabhishtṛtya sannatāḥ |
 ārtānām asi lokānām ārti-hā Madhusūdana | yāchāmahe 'tas tvām
 ārtāḥ śaraṇaṁ no bhavāchyuta | brūta kiṁ karavānīti Viśhnus tām
 abravīt vachāḥ | iti tasya vachāḥ śrutvā punar ūchur idāṁ surāḥ | rājā
 Daśaratho nāma taptavān sumahat tapaḥ | iṣṭavāṁś chūśvamedhena
 prajā-kūmaḥ sa chāprajāḥ | asman-niyogāt tvaṁ Viśhno tasya putratvam
 āpnuhi | tasya bhāryāsu tisriṣhu Hṛī-S'rī-Kīrti-upamāsu cha | Viśhno
 putratvam āgachha kṛtvā "tmāṇaṁ chaturvidham | tatṛa tvam mānusho
 bhūtvā pravṛiddhaṁ lokakaṇṭakam | abadhyāṁ daivatair Viśhno samare
 jahi Rāvaṇam | 34. Tvaṁ gatiḥ paramā deva sarveshāṁ naḥ
 parantapa | badhāya devasātrūṇāṁ nṛiṇāṁ loke manāḥ kuru | sa niyuktas
 tathā devaiḥ sākshād Nārāyaṇaḥ prābhuh | tām uvācha ityādi |

"Then that sage, skilled in the Veda, having meditated for a little on this answer, having regained his consciousness [which had been suspended during his state of meditation], said to the king: 'I shall perform for thee another sacrifice, celebrated according to rule with the texts enjoined in the Atharva-śiras, to obtain for thee a son.' The self-subdued son of Vibhāṇḍaka, desiring the king's welfare, then began to perform the sacrifice for the attainment of his desire. The gods, with the Gandharvas, Siddhas, and Munis, had previously come

thither to receive their portions [of the sacrifice], both Brahmā, lord of the deities, Sthānu (Mahādeva), the lord Nārāyaṇa¹⁶⁵ (Vishṇu), and the divine Indra in visible presence, surrounded by the host of Maruts. He (Rishyasṛiṅga thus) supplicated the gods who had come, desiring their shares, to the great aśvamedha sacrifice [described in the preceding section] of that high-souled king: 'This King Daśaratha, desiring a son, has performed austerity, and inspired with faith, has worshipped you with an aśvamedha. Longing for a son, he is also prepared to celebrate another sacrifice. Ye ought, therefore, to show favour to him, who is anxious for a son; and with joined hands, I entreat you all on his behalf. Let him have four sons, renowned in the three worlds.' The gods said to the rishi's son [standing] with joined hands, 'So be it. Thou, Brahman, art deserving of honour from us, and so especially is the king. The lord of men shall obtain the highest object of his desire by means of this sacrifice.' Having thus spoken, the gods, headed by Śakra (Indra), then disappeared.

"Having duly assembled in that abode,¹⁶⁶ these gods then addressed a word to Brahmā, the creator of the world: 'A Rākshasa named Rāvaṇa, having obtained a boon from thee, O Brahmā, in his pride harasses us all, and the great rishis devoted to austerity. For, O lord, a boon was formerly granted to him freely by thee when well-pleased, viz. 'Thou shalt be indestructible by gods, Dānavas or Yakshas.' Obedient to thy words, we endure everything at his hands. This lord of the Rākshasas vexes the three worlds by his acts of cruelty . . . 19. We are therefore in great fear of this Rākshasa of horrible aspect.

¹⁶⁵ Here it will be observed that Vishṇu, like the other gods, comes for his share.

¹⁶⁶ This verse does not combine well with what precedes. See the last note but one (164). Why should the gods disappear in order to reassemble, so far as appears, in the same place (*tasmīn sadasi*)? See the text of the Bombay ed., as quoted in note 164, verses 4 and 5. Gorresio's edition connects the disappearance and reappearance of the gods thus, i. 14, 11b ff.: *ity uktvā 'ntarhitāḥ devās tataḥ Śakra-purogamāḥ | 12 | tāṁ dṛishṭvā vidhiṇaḥ dīkṣhāṁ kriyamāṇām mahāshiṇā | upetya lokakartāram Prajāpatim idaṁ vachaḥ | 13 | ūchuḥ prāṇjalayo bhūtva Brahmāṇaṁ varadaṁ tatha | 11b*: "Having thus spoken, the gods, headed by Śakra, vanished thence. 12. Beholding that initiatory ceremony being duly performed by the great rishi, they approached with joined hands the lord of creatures, the boon-bestowing Brahmā, and spoke as follows," etc. It may also be noticed that Nārāyaṇa (Vishṇu) is mentioned both in Schlegel's ed. and in Gorresio's (v. 4) as having been one of the gods who were present. If the gods who reappeared were the same as those who disappeared, why was not he among them? But he is said to have arrived afterwards.

Thou, lord, oughtest to imagine some device for his slaughter.' Being thus addressed by all the deities, [Brahmā], after reflection, thus spoke to them: 'O, this device has been imagined [by me] for the slaughter of that malignant being. 'Let me be indestructible by Gandharvas, Yakshas, gods, Dānavas and Rākshasas;' such was his request, to which I replied, 'Be it so.' But despising men, the Rākshasa made no mention of them. He must therefore be slain by a man: no other death is possible for him.' Having heard this acceptable word spoken by Brahmā, the gods, headed by Śakra, were altogether delighted. In the mean time the glorious Viṣṇu arrived, bearing in his hand the shell, discus, and club, in yellow garments, lord of the world, mounted on Garuḍa, like the Sun on a cloud, with an armlet of refined gold, adored by the chief of the deities. After lauding him with prostrations, all the gods said: 'Thou, Madhusūdāna, art he who removes the affliction of the afflicted worlds. Wherefore we, distressed, beseech thee be our refuge, O Achyuta (Unfalling).' Viṣṇu said to them, 'Tell me what I shall do.' Hearing this answer of his, the gods again said: 'A king named Daśaratha has performed great austerity, and celebrated an aśvamedha sacrifice, desirous of offspring, for he is childless. Do thou, Viṣṇu, according to our appointment, take upon thee his sonship. Making thyself fourfold, do thou become the offspring of his three wives who resemble Hṛī, Śrī, and Kīrti (Modesty, Prosperity, and Renown). Having then become man, do thou slay in battle Rāvaṇa, the powerful enemy of the worlds, who is indestructible by the gods. . . . 34. Thou, god, vexer of thy foes, art the highest refuge of us all; resolve to destroy in the world of men the enemies of the deities.' The manifested lord Nārāyaṇa, being thus appointed by the gods," replies by asking for further explanations in regard to the occasion which demanded his intervention. This explanation the gods give and say, that he alone of all the celestials can kill the wicked one (*tvatto hi nānyas tam pūpaṁ śakto hantuṁ divaukasām*). Viṣṇu, then, "the lord of the gods" (*deveśa*), "the most excellent of the immortals" (*tridaśa-pungava*), "adored by all the worlds" (*sarva-loka-namaskṛita*), reassures the deities, promises to slay Rāvaṇa, and to reign on earth for eleven thousand years.

I have said that the representation given of Viṣṇu in the preceding passage is of a different character from that which we find in writings

of a later age. But it is not certain that any portion of this passage formed part of the Rāmāyaṇa, as it originally existed. I extract the following remarks from Lassen's "Indian Antiquities," (vol. i. p. 488, 1st edition; i. 586, 2nd edition), in regard to the interpolations which he supposes to have been made in the Rāmāyaṇa and Mahābhārata:

"It is true that in the Epic poems Rāma and Kṛishna appear as incarnations of Vishṇu, but they at the same time come before us as human heroes, and these two characters (the divine and the human) are so far from being inseparably blended together, that both of these heroes are for the most part exhibited in no other light than other highly gifted men,—acting according to human motives and taking no advantage of their divine superiority. It is only in certain sections which have been added for the purpose of enforcing their divine character that they take the character of Vishṇu. It is impossible to read either of these two poems with attention, without being reminded of the later interpolation of such sections as ascribe a divine character to the heroes, and of the unskilful manner in which these passages are often introduced, and without observing how loosely they are connected with the rest of the narrative, and how unnecessary they are for its progress." ¹⁶⁷

In p. 489 (1st edition, p. 587 2nd edition) note, he remarks more

¹⁶⁷ In the Preface to his Vishṇu Purāṇa, p. ix., 4to. ed. (=p. xv. of Dr. Hall's ed.), Professor Wilson had previously made some observations of the same tenor: "But the ascription to individual and personal deities of the attributes of the one universal and spiritual Supreme Being, is an indication of a later date than the Vedas certainly, and apparently also than the Rāmāyaṇa, where Rāma, although an incarnation of Vishṇu, commonly appears in his human character alone. There is something of the kind in the Mahābhārata in respect to Kṛishna, especially in the philosophical episode known as the Bhagavad Gītā. In other places the divine nature of Kṛishna is less decidedly affirmed; in some it is disputed or denied; and in most of the situations in which he is exhibited in action, it is as a prince and warrior, not as a divinity. He exercises no superhuman faculties in the defence of himself, or his friends, or in the defeat and destruction of his foes. The Mahābhārata, however, is evidently a work of various periods, and requires to be read throughout carefully and critically before its weight as an authority can be accurately appreciated." Professor Goldstücker, too, observes in the Preface to his Mānava Kalpa Sūtra, p. xxi.: "It is of course impossible for me to treat here, as it were incidentally, not merely of the question concerning the age of the Mahābhārata, but the relative ages of the various portions of this work, since it must be evident to every one who has read it, that it is, in its present shape, a collection of literary products belonging to widely distant periods of Hindu literature."

particularly: "As regards the Rāmāyaṇa, Mr. von Schlegel has often observed to me that the chapters in which Rāma is conceived of as an incarnation of Viṣṇu, might be entirely omitted without injuring the connexion of the story. In fact, at the point where the incarnation of Viṣṇu in the four sons of Daśaratha is described (Rām. i. 14 ff.), the proper great sacrifice is already concluded, and the priests have all been presented with gifts at its close, when the new sacrifice is commenced, at which the gods appear, then withdraw, and now for the first time propose to Viṣṇu to become incarnate. If this had been an original portion of the story, the gods would certainly have considered the matter sooner, and the ceremonial of sacrifice would have proceeded without interruption. In the same book, ch. 74, 75, a scene with the earlier [or Paraśu-] Rāma is suddenly interpolated, in order that he may be made to declare the new Rāma to be Viṣṇu."

An examination of the earlier portions of the Rāmāyaṇa seems to confirm the opinion of Lassen that the 14th and following sections which describe the miraculous births of Rāma and his brothers as incarnations of Viṣṇu, are additions interpolated at a later date in the original poem. It appears from various passages which I shall cite from the 8th and following sections, that the aśvamedha or horse-sacrifice, a rite of great importance and dignity, was instituted for the express purpose of procuring progeny for Daśaratha. But if this be so, what necessity was there for celebrating the fresh ceremony, alluded to at the beginning of section 14 as a "putrīyā isṭi," for the same purpose? The passages to which I allude are the following:

Rām. i. 8, 1 ff. (=Bombay ed. i. 8, 1; Gorresio's ed. i. 8, 1).—*Tasya tv evam-prabhāvasya dhārmikasya mahātmanaḥ | sūtārtham tapyamānasya nāsīd vaṁśa-karaḥ sutaḥ | tasya chintayato buddhir utpanneyam mahā-mateḥ | sūtārtham vāji-medhena kimarthaṁ na yajāmy aham | suniśchitām matiṁ kṛtvā yasṭavye vasudhādhipaḥ* | "But a son to prolong his race was not born to this king so mighty, and righteous, and great, though he performed intense austerity for that purpose. As this wise man reflected, the idea arose in his mind, 'why do I not celebrate a horse-sacrifice to obtain a son?' Having then formed this fixed opinion that he ought to sacrifice, the king, etc."

Again, in sect. 11, 1 (=Bombay ed. i. 12, 1; Gorresio's ed. i. 11, 1), it is said: *Atha kāla vyatikrānte śiśire tadanantaram | vasānta-samaye*

*prāpte rājā yashtum mano dadhe | tataḥ prasūḍya śirasā taṁ vipraṁ
deva-varchasam | yajnāya varayāmāsa santānārthāṁ kulasya vai |*
“Then, when the winter had passed, and the spring had arrived, the king set his mind upon sacrificing. Having then propitiated, by [bowing] his head, that Brahman of divine splendour, he solicited him to [perform] a sacrifice for the prolongation of his race.”

Then, after calling his spiritual advisers, Vāmadeva, Jāvālī, Vasishṭha, etc., he says to them (v. 8=v. 8b Bomb. ed.; v. 11, Gorr.): *Mama tātapyamānasya putrārthāṁ nāsti vai sukham | tad ahaṁ haya-medhena yajeyam iti me matiḥ | tad-arthāṁ yashtum ichhāmi haya-pūrvēna karmanā |* “I get no satisfaction, though I perform intense austerity for a son. It is therefore my resolution to celebrate a sacrifice in which a horse is the first victim.”

We are again told (v. 20):

*Tataḥ sa gatvā tāḥ patnīr narendro hṛdayaṅgamāḥ | uvācha dīkshāṁ
viśata yakshye 'haṁ suta-kāraṇāt |* “Then going to his beloved wives, the king said to them, ‘Enter upon a course of consecration; I am about to sacrifice for a son.’”

And at the beginning of the 12th section (=Bomb. ed. 13th; Gorr. 12th) it is said: *Punaḥ prāpte vasante tu pūrṇaḥ saṁvatsaro 'bhavat | prasavārtham gato yashtum hayamedhena vīryavān |* “Then, when the spring arrived, a year had elapsed, and the heroic king went to celebrate a horse-sacrifice for the sake of offspring.”

Preparations are then made for the sacrifice (sect. 12), and it is duly celebrated (sect. 13). The queen, Kauśalya, “through desire of a son,” remains in close contact with the slaughtered horse for one night (18, 36 [=Bomb. ed. i. 14, 34; Gorr. i. 12, 34]: *Patatrinā tadā sūrddham sushṭhitena cha chetasā | avasāḍ rajanīm ekām Kauśalyā putra-kāmyayā*), and the other two queens beside her (v. 37).¹⁶⁸

The conclusion of the sacrifice is thus recorded at the end of section 13, vv. 54 ff. (=Bomb. ed. 14, 58b; Gorr. 13, 45).

¹⁶⁸ See Wilson's translation of the R. V., vol. ii., Introd., p. xiii.; the Vajasaneyi Saṁhitā, xxiii. 20 ff., and commentary; S'atapatha Brāhmaṇa, pp. 990 ff.; Kātyāyana Sūtras, p. 973; and Mahābhārata, xiv. 2645. On the word *patatrin*, “winged,” applied to the horse, the commentator in the Bombay ed., *in loco*, remarks: *Purā aśvānām pakshāḥ santi iti prasiddhyā evaṁvādaḥ | patatrinā garuḍa-vegena ity anye |* “This is said because it is well known that horses formerly had wings. Others say the meaning of the word is, ‘having the speed of Garuḍa’ (the fabled bird).”

Dakṣiṇāḥ parigrihyātha supṛīta-mānasā dvijāḥ | ūchur Daśaratham tatra kāmam dhyāgeti vai tadā | tato 'bravīd Rishyaśringam rājā Daśarathas tadā | kulasya vardhanam tat tu kartum arhasi suvrata | tatheti sa cha rājānam uvācha dvija-sattamaḥ | bhaviṣhyanti sutā rājānś chatvāras te kulodvahāḥ | "Having received the gifts with great gratification, the Brahmans then said to Daśaratha, 'Think of the object you desire.' The king then said to Rishyaśringa, 'Thou oughtest, saint, to effect that increase of my race.' The most excellent of Brahmans replied, 'So be it; king, there shall be to thee four sons, the continuators of thy race.'"

We are then told at the beginning of section 14, as above quoted (p. 165), that Rishyaśringa, after thinking over the preceding reply, offers to celebrate another sacrifice with texts from the Atharva-śīras, in order to procure offspring for the king; and proceeds accordingly to do so, though, in striking contrast to the particular description given of the aśvamedha, no details of this additional ceremony are supplied. We are then told (verse 4) that the gods had previously come to the aśvamedha sacrifice, to obtain their shares of the oblations, and that Rishyaśringa now tells them that the king had performed austerities in order to obtain offspring, that he had also celebrated an aśvamedha sacrifice, and was now about to perform another rite. The necessity for this second sacrifice does not appear; it seems strange that a ceremony of such importance as the aśvamedha should be insufficient; there appears to be no reason why the gods should not have been told at first, on that occasion, that the king was anxious for a son, since that was the very object for which the first sacrifice was offered; and that this communication should have been reserved till the commencement of the second sacrifice.

In section 15 (=Bombay ed. 15, 31 ff. and 16; Gorr. 15) we are told that Viṣṇu, considering how he shall fulfil his promise to the gods, makes himself fourfold, and chooses Daśaratha for his human parent. He then, after respectfully addressing Brahmā, disappears from heaven, and when Daśaratha is offering the second sacrifice for progeny, the god issues forth from the fire in the form of a glorious being, calling himself a son of Prajāpati (*prājāpatyaṁ naram*), and bearing a large vessel full of nectar. This nectar he desires Daśaratha to administer to his wives, who would then bear sons. Viṣṇu then, after receiving the king's homage, disappears.

Daśaratha gives the half of the potion to Kauśalyā, and a fourth each to Sumitrā and Kaikeyī. They all in consequence become pregnant.

Section 16 (=Bombay ed. 17; Gorresio, 20) begins thus: *Putratvaṁ tu gate Viṣṇau rūjnas tasya mahātmanah | uvācha devān āhūya Svayambhūr bhagavān idam |* "When Viṣṇu had entered into the relation of sonship to that great king, the divine Svayambhū (Brahmā) summoned the gods, and said to them." These words must either be said by way of anticipation, for the birth of Daśaratha's sons is not related till we come to section 19; or the section must be misplaced, or interpolated. The commentator in the Bombay ed. explains *gate* by *gantum upakrānte*, "had begun to enter." In Gorresio's ed. this section is placed as the 20th. The section proceeds to describe the creation of the monkeys, who were to be the allies of Rāma.

The conclusion of the aśvamedha sacrifice and the departure of the gods are again alluded to at the commencement of sect. 17 (Schlegel's ed.) in these words: 1. *Samāpte tu kratau tasmin vājimedhe mahātmanah | havirbhāgān avāpyeṣṭān jagmur devāḥ yathāgatam | 2 | rishayaś cha mahātmānaḥ pratijagmuḥ supūjitāḥ | rājānaś chaiva ye tatra kratāv āsan samāgatāḥ |* 1. "When that horse-sacrifice of the great king had been completed, the gods, having received the desired shares of the oblations, departed as they had come. 2. The great rishis, too, after being duly honoured, and the kings who had come to the sacrifice, returned." Here we have another indication that the sections intervening between the 13th and the 17th form a later interpolation. With the commencement of this 17th section of Schlegel's ed., the opening verses of Gorresio's 16th section, and of the 18th section of the Bombay ed., coincide. The last-mentioned recension, however, from which I proceed to quote some verses, touches very briefly on the dismissal of the kings who had come to the sacrifice, and of Rishyaśringa, and proceeds to the birth of Rāma and his brothers, whilst the other two texts enlarge on the former topics, and do not arrive at the last subject before their 19th section. Sect. 18 of the Bombay ed. begins thus:

1 | *Nivṛitte tu kratau tasmin hayamedhe mahātmanah | pratigrihyāmarāḥ bhāgān pratijagmur yathāgatam | 2 | samāpta-dīkṣā-niyamaḥ patnī-gaṇa-samanvitaḥ | praviveśa purīm rājā sa-bhṛitya-bala-vāhanaḥ |*

3 | *yathārham pūjitās tena rājñā cha prithivīśvarāḥ* | *muditāḥ prayayur*
deśān pranamya muni-pungavam | 4 | *śrīmatām gachhatām teshām eva-*
grihāni purāt tataḥ | *balāni rājñām śubhrāni prahrishṭāni chakāśire* | 5 |
gateshu prithivīśeshu rājā Daśarathaḥ punaḥ | *praviveśa purīm śrīmān*
puraskṛitya dvijottamān | 6 | *Sāntayā prayayau sārḍham Rishyaśringaḥ*
supūjitāḥ | *anugamyamāno rājñā cha sūnuyātrena dhīmatā* | 7 | *Evaṁ*
visṛijya tām sarvām rājā sampūrṇa-mānasaḥ | *uvāsa sukhitas tatra*
putrotpattiṁ vichintayan | 8 | *tato yajne samāpte tu ṛitūnām śhaṭ*
samatyayuh | *tataś cha dvādaśe māse ityādi* | 1. "When that horse-
sacrifice of the great king had come to an end, the immortals,
after receiving their shares, returned as they had come. 2. The
ceremony of consecration being concluded, the king with his wives,
servants, army, and chariots, entered into the city. 3. The princes,
too, after being duly honoured by the king, and having made
obeisance to the most excellent muni, departed with joy *to their
several countries. 4. The hosts of these glorious monarchs, as they
set out from the city for their homes, shone brilliant and delighted.
5. When they had gone, King Daśaratha again entered the city,
preceded by the Brahmans. 6. Rishyaśringa, receiving homage,
set out with (his wife) Sāntā, followed by the wise king and his
attendants. 7. Having dismissed all these (visitors), the king, with
satisfied mind, dwelt in happiness, meditating on the birth of his sons.
8. Then six seasons elapsed after the sacrifice had been completed;
and in the twelfth month," etc. [The sequel of this passage, to-
gether with the parallel verses of Gorresio's edition, will be found
in the Appendix.]

Schlegel's ed., as I have already noticed, does not reach the same
point of the narrative till its 19th section, which begins by relating
the birth of Daśaratha's sons, twelve months after the conclusion of
the sacrifice, by which no doubt the horse sacrifice is intended (*tato*
yajne samāpte tu ṛitūnām śhaṭ samatyayuh | *tataścha dvādaśe māse*
ityādi). After specifying the month, day, and planetary influences
under which Rāma was born, the writer proceeds: *Jagannāthaṁ*
sarva-loka-namaskṛitam | *Kauśalyā 'janayad Rāmam divya-lakṣhaṇa-*
saṁyutam | *Kauśalyā śuśubhe tena putrenāmita-tejasā* | *yathā 'dhipena*
devānām Aditir Vajrapūṇinā | [**bhavāya sa hi lokānām Rāvanasya*
bādhāya cha | *Vishṇor vīryūrdhato jajne Rāmo rājīva-lochanah* | *Bharato*

*nāma Kaikeyyām jājne satya-parākramah | sākshād Viṣṇoś chaturbhāgaḥ
sarvaiḥ samudito guṇaiḥ | atha Lakshmaṇa-Satrughnau Sumitrā 'janayat
sutau | drīḍha-bhaktī mahotsāhau Viṣṇor ardha-samanvitau |] pushye
jātas tu Bharato mīna-lagne prasanna-dhīḥ | sārpe jātau tu Saumitrī
kulīre 'bhyadite ravau |*

“Kauśalyā bore Rāma, the lord of the universe, adored by all worlds, distinguished by divine marks. Kauśalyā derived lustre from that son of boundless might, as Aditi did from the Thunderer, the lord of the gods. [*For the lotus-eyed Rāma was produced from the half of Viṣṇu's virile power, for the good of the world and the slaughter of Rāvaṇa. Bharata, of genuine valour, was born of Kaikeyī, manifest as the fourth part of Viṣṇu, endowed with all virtues. Then Sumitrā brought forth two sons, of strong devotion and great energy, Lakshmaṇa and Satrughna, possessing (each) the half (of the fourth part) of Viṣṇu.] Now Bharata, of clear understanding, was born under Pushya (the eighth lunar mansion), under the sign of the fishes; while the sons of Sumitrā were born under the [ninth] lunar mansion of the serpents, when the sun had entered into Cancer.”

If the supposition of Schlegel and Lassen that the 14th, 15th, and 16th sections are interpolated, be correct, it is quite conceivable that the verses of the section before us describing Daśaratha's sons as portions of Viṣṇu, which I have marked with an asterisk and included in brackets, may also have been interpolated, as they can be spared without detriment to the connexion; and if they are retained, the births of Bharata, Lakshmaṇa, and Satrughna, are related twice. In that case the epithets “lord of the universe,” and “adored by all worlds,” which occur in the first of the verses I have quoted, may have been afterwards substituted for some of a less magnificent character which stood there before. And, in fact, if Rāma was originally regarded as an incarnation of Viṣṇu, it does not appear so suitable to compare his birth to that of Indra (in that case a personage of less dignity than Viṣṇu), as is done in one of the verses which I presume to be ancient, and genuine. •

The following is a summary of the episode of the apparition of Paraśurāma referred to above by Prof. Lassen in p. 170. When King Daśaratha was returning to his capital, after taking leave of Janaka, the King of Mithilā, whose daughter Sītā had just been married to

Rāma (Rāmāyana, Schleg. i. 74=Bombay ed. i. 74, and Gorresio's ed. i. 76), he was alarmed by the ill-omened sounds uttered by certain birds, which however were counteracted; as the sage Vasishṭha assured the king, by the auspicious sign of his being perambulated by the wild animals of the forest. The alarming event indicated was the arrival of Paraśurāma, preceded by a hurricane which shook the earth and prostrated the trees, and by thick darkness which veiled the sun. He was fearful to behold, brilliant as fire, and bore his axe and a bow on his shoulder. Being received with honour, which he accepted, he proceeded to say to Rāma, the son of Daśaratha (in section 75), that he had heard of his prowess in breaking the bow produced by Janaka (Rām. i. 67), and had brought another which he asked Rāma to bend, and to fit an arrow on the string; and if he succeeded in doing so, he (Paraśurāma) would offer to engage with him in single combat. Daśaratha is rendered anxious by this speech, and adopts a suppliant tone towards Paraśurāma, but the latter again addresses Rāma, and says that the bow he had broken was Śiva's, but the one he himself had now brought was Viṣṇu's. Two celestial bows, he proceeds, were made by Viśvakarman, of which one was given by the gods to Mahādeva, the other to Viṣṇu. The narrative then proceeds (14 ff.):

Tadā tu devatāḥ sarvāḥ prichhanti sma Pitāmham | Sītikanṭhasya Vishṇoś cha balābala-nirikshayā | abhiprāyaṁ tu vijnāya devatānām Pitāmham | virodhaṁ janayāmāsa tayoh satyavatūṁ varah | virodhe tu mahad yuddham abhavad roma-harshanam | Sītikanṭhasya Vishṇoś cha parasparajayaishinoḥ | tadā tu jṛimbitam saivam dhanur bhāma-parākramam | hunkāreṇa Mahādevaḥ stambhito 'tha trilochanaḥ | devais tadā samāganīya sarshi-sanghaiḥ sa-chūranaiḥ | yāchitau praśamaṁ tatra jagmatus tau surottamau | jṛimbitam tad dhanur drishṭvā saivam Vishṇu-parākramaiḥ | adhikam menire Vishṇuṁ devāḥ sarshi-gaṇās tathā | dhanū Rudras tu sankruddho Videheshu mahāyaśāḥ | Devarātasya rājarsher dadau haste sa-sāyakam | idaṁ tu Vaishṇavaṁ Rāma dhanuḥ para-puranjayaṁ | Richīke Bhārgave prādād Vishṇuḥ sa nyāsam uttamam | "The gods then all made a request to Brahmā, desiring to find out the strength and weakness of Sītikanṭha (Mahādeva) and Viṣṇu. Brahmā, most excellent of the true, learning the purpose of the gods, created enmity between the two. In this state of enmity a great and terrible fight ensued between Sītikanṭha and Viṣṇu, each of whom was eager to

conquer the other. Śiva's bow of dreadful power was then relaxed, and the three-eyed Mahādeva was arrested by a muttering. These two eminent deities being entreated by the assembled gods, rishis, and Chāraṇas, then became pacified. Seeing that the bow of Śiva had been relaxed by the prowess of Viṣṇu, the gods and rishis esteemed Viṣṇu to be superior.¹⁶⁹ Then the illustrious Rudra, incensed, gave the bow and arrows into the hand of the royal rishi Devarāta [who dwelt] among the Videhas. But this, Rāma, is the bow of Viṣṇu, which vanquishes hostile cities. Viṣṇu gave this excellent deposit to Richika, the descendant of Bhṛigu." From him it came to Jamadagni, father of Paraśurāma. After referring to his father's murder by Arjuna,¹⁷⁰ and his own subsequent history, Paraśurāma repeats that he had heard of Rāma's prowess in breaking the other bow, and again asks him to bend Viṣṇu's; and in the event of his succeeding, again offers to fight him. Rāma replies (section 76) that though his warlike qualities are condemned by his rival, he will give him a proof of his powers. He then snatches, in anger, the bow from the hand of Paraśurāma, bends it, fits an arrow on the string; and tells his challenger that he will not shoot at him because he is a Brāhman, and for the sake of his kinsman Viśvāmitra; but will either destroy his superhuman capacity of movement, or deprive him of the blessed abodes he has acquired by austerity. The gods now arrive to be witnesses of the scene. Paraśurāma becomes disheartened and powerless, and humbly entreats that he may not be deprived of his faculty of movement (lest he should be incapacitated from fulfilling his promise to Kaśyapa to leave the earth every night), but consents that his blissful abodes may be destroyed. He then goes on, v. 17 (Schlegel's and Bombay editions=sect. 77, 49 ff. of Gorresio):

Akshayam Madhuhantāraṁ jñāmi tvām maheśvaram (or sureśvaram) | dhanusho 'sya parāmarśāt svasti te 'stu parantapa | 18 | ete sura-gaṇāḥ sarve nirīkshante samāgatāḥ | tvām apratima-karmāṇam apratidvandvam āhave | 19 | na cheyam mama Kākutstha vrīḍā bhavitum arhati | tvayā trailokya-nāthena yad ahaṁ vimukhīkṛitah | 17. "By the bending of

¹⁶⁹ The orthodox commentator (in the Bombay edition) will not allow this to be taken absolutely. He says: *Vastutā tu prakṛita-yuddhe Viṣṇor ādhikya-darśanāt Tripura-badhe Śivasya ādhikya-darśanāt tayoh sāmāya-grahaṇam iti tātparyam* | "In reality, as we find that Viṣṇu is the stronger in the fight before us, whilst Śiva is stronger in the slaughter of Tripura, the result is that their equality must be assumed."

¹⁷⁰ See the first volume of this work, second edition, pp. 449 ff.

this bow I recognize thee to be the imperishable slayer of Madhu, the great Lord (or lord of the Gods): hail, vanquisher of thy foes!

18. All these assembled gods behold thee who art unequalled in action, unrivalled in fight. 19. It need be no cause of shame to me that I have been humbled by thee who art the lord of the three worlds." Rāma then shoots the arrow, and destroys Paraśurāma's abodes.

In whatever light the author of these lines may really have looked upon Viṣṇu, whether as identical with the supreme Spirit or not, the passage itself contains no epithet or expression which necessitates such an interpretation. At the same time it is to be observed that the Viṣṇu Purāṇa (see Wilson's trans. pp. 594 ff. 4to. ed. = pp. 114 ff. vol. v. of Dr. Hall's ed.), the Harivaṃśa (sections 183 and 184), and the Bhāgavata Purāṇa (x., 64th and previous sections), which indubitably regard Viṣṇu as the supreme Deity, also relate a combat between him and Mahādeva. There is no doubt, however, that the 119th section of the Yuddha Kāṇḍa of the Rāmāyaṇa, which I now proceed to quote from the text of the edition published some years ago at Bombay, distinctly speaks of Rāma as an incarnation of the supreme Spirit. This Bombay text, though it follows the Devanāgarī recension of Upper India, does not, in this section, differ materially, except in the arrangement of the verses, from that of Gorresio. I should judge, from the nature of the epithets which are here applied to Viṣṇu, that this chapter, as it now stands, could not have formed part of the original Rāmāyaṇa. In the preceding portion of the poem it had been related that Sītā, after being recovered by Rāma on the defeat and death of Rāvaṇa, had been suspected of unchastity by her husband, and had in consequence entered the fire. The 119th section then goes on thus:

Yuddha-Kāṇḍa, sect. 119, 1 ff.—*Tato hi durmanāḥ Rāmaḥ śrutvaivam vadatām girāḥ | dadhyau muhūrtaṁ dharmātmā vāṣṭpa-vyākula-lochanāḥ | tato Vaiśravaṇo rājā Yamaś cha pitṛibhiḥ saha | Sahasrākṣhaś cha deveśo Varuṇaścha jaleśvaraḥ | śhaḍ-ardha-nayanāḥ śrīmān Mahādevo vṛishadvajāḥ | kartā sarvasya lokasya Brahmā brahma-vidām varaḥ |* [¹⁷¹ *sa cha rājā Daśaratho vimānenāntarīkṣha-gaḥ | abhyājagāma taṁ deśaṁ deva-rāja-sama-dyutiḥ |*] *ete sarve samāgamya vimānaiḥ sūrya-sannibhaiḥ | āgamya nagarīm Lankām abhijagmuś cha Rāghavam | tataḥ sa-hastābharaṇān pragrihya vipulān bhujān | abruvan tridaśa-śreṣṭhāḥ Rāghavam prāñjaliṁ*

¹⁷¹ This verse is found in Gorresio's edition only, not in that of Bombay.

*sthitam | kartū sarvasya lokasya śreshṭho jñānavidāṁ vibhuḥ | upekshase
 katham Sītām patantīm havyavāhane | katham deva-gana-śreshṭham
 ātmānam nāvabudhyase | Rīta-dhāmā Vasuḥ pūrvaṁ Vasūnām cha
 Prajāpatiḥ | tvam trayānām hi lokānām ādikartā svayam prabhuḥ |
 Rudrānām aṣṭamo Rudraḥ Sādhyānām api pañchamah | Aśvinau chāpi te
 karṇau chandrādityau cha chakshuḥ | ante chādau cha bhūtānām dṛśyase
 tvam parantapa | upekshase cha Vaidehīm mānushaḥ prakṛito yathā | ity ukto
 lokapālais taiḥ svāmī lokasya Rāghavaḥ | abravīt tridaśa-śreshṭhūn Rāmo
 dharma-bhṛitūṁ varah | ātmānam mānusham manye Rāmāṁ Daśarathāt-
 majam | so 'haṁ yaścha yataś chāhaṁ bhagavāṁs tad bravītu me | iti bruvā-
 nam Kākutstham Brahmā brahma-vidāṁ varah | abravīt śṛṇu me vākyaṁ
 satyaṁ satya-parākrama | bhavān Nārāyaṇaḥ devaḥ śrīmāṁś chakrāyudhaḥ
 prabhuḥ | eka-śṛṅgo varāhas tvam bhūta-bhavya-sapatna-jit | aksharam Brahma
 satyaṁ cha madhye chānte cha Rāghava | lokānām tvam paro dharmo
 Vishvakṣenaś chaturbhujah | S'ārṅga-dhanvā Hṛishīkeśah puruṣah puru-
 shottamah | ajitah khadga-dhṛig Vishnuḥ Kṛishṇaś chaiva vṛihadbalaḥ |
 Senānīr grāmaṇīḥ satyas tvam buddhis tvam kshamā damaḥ | prabhavaś
 chāpyayaś cha tvam Upendro Madhusūdanaḥ | Indra-karmā Mahendraś
 tvam padmanābho raṇānta-kṛit | śaranyāṁ śaraṇāṁ cha tvām āhur divyāḥ
 maharshayaḥ | sahasra-śṛṅgo vedātmā śata-śīrṣhūḥ maharshabhaḥ | tvam
 trayānām hi lokānām ādi-kartā svayam prabhuḥ | siddhānām api sādhy-
 ānām āśrayaś chāsi pūrvaḥ | tvam yajnas tvam vashaṭkāras tvam
 oṁkāraḥ parāt paraḥ | prabhavaṁ nidhanaṁ vā te na viduḥ ko bhavān
 iti | dṛśyase sarva-bhūteshu brāhmaṇeshu cha goṣhu cha | dikṣhu sarvāsu
 gaganē parvaieshu nadīshu cha | sahasra-charaṇaḥ śrīmān śata-śīrṣhūḥ
 sahasra-dṛik | tvam dhūrayasi bhūtāni vasudhāṁ cha sa-parvatām | ante
 pṛithivyūḥ salile dṛśyase tvam mahoragaḥ | trīn lokān dhārayan Rāma
 deva-gandharva-dānavān | ahaṁ te hṛidayaṁ Rāma jīhvā devī Sarasvatī |
 devāḥ romāṇi gūtreṣhu Brahmaṇā nirmitāḥ prabho | nimeshaś te smṛitā
 rūtrir unmesho divasas tathā | saṁskārās te 'bhavan vedūḥ naitad asti
 tvayā vinā | jagat sarvaṁ śarīraṁ te sthāiryaṁ te vasudhā-talam | Agniḥ
 kopah prasādas te Somaḥ śrīvatsalakṣhaṇa | tvayā lokās trayah krāntāḥ
 purū svair vikramais tribhiḥ | Mahendraś cha kṛito rājā Balim baddhvā
 sudārunam | [¹⁷² yat paraṁ śrūyate jyotir yat paraṁ śrūyate tamaḥ | yat
 param parataś chaiva paramātmēti kathyase | paramākhyam paraṁ yach
 cha tvam eva parigīyase | sthity-utpatti-vināśānām tvām āhuḥ paramāṁ*

¹⁷² These two verses occur in Gorresio's edition only, not in that of Bombay.

*gatim |] Sītā Lakshmī bhavān Vishnur devaḥ Kṛishṇaḥ prajāpatiḥ |
badhārthaṁ Rāvaṇasyeha pravishṭo mānushīm tanum ityādi |*

“Then the righteous Rāma, dejected, on hearing the words of those who thus spoke, meditated for a moment, with his eyes disturbed by tears. Then King Kuvera, and Yama with the Pitris, and Indra, lord of the gods, and Varuṇa, lord of the waters, and the glorious three-eyed Mahādeva, whose ensign is a bull, and Brahmā, the creator of the whole world, the most eminent of the knowers of the Veda; [*and that King Daśaratha, moving in the air on a celestial car, arrived in that region, equal in lustre to the king of the gods]; these all having come on cars brilliant as the sun, and arrived in the city of Lankā, came near to Rāghava (Rāma). Then these most eminent gods, holding the large arms of Rāma, adorned with armlets, addressed him as he stood with joined hands: ‘How dost thou, the maker of the whole universe, the most eminent of the wise, the pervading, disregard Sītā’s throwing herself into the fire? How dost thou not perceive thyself to be the chief of the host of the gods? [Thou wast] formerly the Vasu Ritadhāman, and the Prajāpati of the Vasus. Thou art the primal maker of the three worlds, the self-dependent lord, the eighth Rudra of the Rudras, and the fifth of the Sādhyas. The Aśvins are thine ears, the Moon and Sun thine eyes. Thou, vexer of thy foes, art seen in the end and at the beginning of created things. And yet thou disregardest Sītā like a common man.’ Being thus addressed by these guardians of the world, Rāma, the lord of the world, chief of the supporters of righteousness, said to the most eminent gods, ‘I regard myself as a man,¹⁷³ Rāma, son of Daśaratha; do you, divine being, tell me who and whence I am.’ Brahmā, chief of the knowers of the

¹⁷³ In the parts of the Mahābhārata where Kṛishṇa is identified with the supreme Deity, he is always represented as perfectly conscious of his true character. The commentator explains away this eleventh verse in the following manner: *Atha Brahmānugrahād eva Brahma-vidyaunmukhyasya śruty-ādi-siddhatayā tad-aunmukhyasya “ātmanāṁ nāvabudhyase” iti Brahmanaiiva kritatvāt taj-jijnāsur iva svīyānāṁ svarūpa-bodhanāya Brahmānāṁ gurum ajnaḥ iva upāsad ity āha “ātmanam” iti |* “As it is established by the Veda, etc., that the aspiration after the science of Brahma comes only from the grace of Brahmā, and since Brahmā had just prompted that aspiration by the words ‘how dost thou not perceive thyself?’ Rāma, assuming the appearance of a desire to know, with the view of explaining his nature to his (worshippers), applies to Brahmā, as an ignorant student to his teacher, and says, ‘I regard myself,’ etc.”

Veda, replied to Kākutstha (Rāma) thus speaking: 'Hear my true word, O being of genuine power. Thou art the god, the glorious lord, Nārāyaṇa, armed with the discus. Thou art the one-horned boar, the conqueror of thy foes, past and future, the true, imperishable Brahma, both in the middle and end. Thou art the supreme righteousness of the worlds, Vishvaksena, the four-armed; the bearer of the bow, Sārṅga, Hṛishīkeśa (lord of the senses), Purusha (the male), the highest of Purushas, the unconquered, sword-wielding, Viṣṇu, and Kṛishṇa¹⁷⁴ of mighty force, the general, the leader, the true. Thou art intelligence, thou art patience, and self-restraint. Thou art the source of being and cause of destruction, Upendra (the younger Indra), and Madhusūdana. Thou art Mahendra (the elder Indra) fulfilling the function of Indra, he from whose navel springs a lotus, the ender of battles. The great divine rishis call thee the refuge, the resort of suppliants. Thou art the thousand-horned, composed of the Veda, the hundred-headed, the mighty. Thou art the primal maker of the three worlds, the self-dependent lord, and the refuge of the Siddhas and Sādhyas, O thou primevally born. Thou art sacrifice, thou art the vashaṭkāra, and the oṃkāra, higher than the highest. Men know not who thou art, the source of being, or the destroyer. Thou art seen in all creatures, in Brahmans and in cows, in all the regions, in the mountains and rivers, thousand-footed, glorious, hundred-headed, thousand-eyed. Thou sustaineest creatures, and the earth with its mountains; thou art seen, Rāma, at the extremity of the earth, in the waters, a mighty serpent supporting the three worlds, gods, Gandharvas, and Dānavas. I am thy heart, Rāma, the goddess Sarasvatī is thy tongue. The gods have been made by Brahmā the hairs on thy limbs. The night is called the closing, and the day the opening, of thine eyes. The Vedas are thy thoughts.¹⁷⁵ This [universe] exists not without thee. The whole world is thy body; the earth is thy stability. Agni is thine anger, Soma is thy pleasure, O thou whose mark is the Śrīvatsa. By thee

¹⁷⁴ If this means, as it seems to do, Kṛishṇa, the son of Devakī, it must, if not an anachronism, be intended as prophetic. The commentator, both here and further on, makes it mean merely the "black-coloured" (*kṛishṇas tad-varṇaḥ*).

¹⁷⁵ The commentator explains *saṃskārāḥ* thus: *Saṃskriyante bodhyante ebhir lokāḥ iti saṃskārāḥ pravṛitti-nivṛitti-vyavāsthā-bodhakūḥ* | "Sanskāras are the things by which people are instructed, the things which prescribe the rules of acting and forbearing to act." But this cannot well be the sense here.

the three worlds were traversed of yore with thy three paces, and Mahendra was made king after thou hadst bound the terrible Bali. [*That which is known as the chiefest light, that which is known as the chiefest darkness, that which is higher than the highest,—thou art called the highest Soul. It is thou who art hymned as that which is called the highest, and [is] the highest. Men call thee the highest source of continuance, production, and destruction.] Sītā is Lakshmī,¹⁷⁶ and thou art Vishṇu, the divine Kṛishṇa, the lord of creatures, who hast entered a mortal body for the slaughter of Rāvaṇa,' " etc.

In the same way as Vishṇu is associated with Rāma in the Rāmāyana, so is he connected with Kṛishṇa in the Mahābhārata, the Vishṇu, Bhāgavata, and Brahma-vaivartta, Purāṇas, and other Vaishṇava works of a later date. In the two first-named Purāṇas, though Kṛishṇa is sometimes spoken of as a partial incarnation of Vishṇu (see the passage from the Bhāgavata Purāṇa, x. 33, 27, quoted above, p. 50, and another from the Vishṇu Purāṇa, which will be adduced below), he is generally regarded as a perfect manifestation of that deity, who, again, is identified with the supreme Spirit. In the Mahābhārata—which, as we have seen, contains a vast collection of heterogeneous materials originating in different ages, and embodying the opinions of various sects—we shall find that Kṛishṇa is diversely represented in different parts of the work. I have already (p. 169) quoted some remarks of Professors Wilson and Lassen on this subject. According to these authors Kṛishṇa, in so far as he is introduced as an actor in the events of the poem, is generally made to play a merely human part, and to manifest no super-human power in succouring friends, or overcoming enemies; while, as Professor Wilson remarks, his divine character is frequently disputed. In the Chhāndogya Upanishad he is spoken of simply as the son of Devakī. In various parts of the Mahābhārata he is described as rendering homage to Mahādeva, and as receiving from him boons of various kinds. In many passages he is identified with the rishi Nārāyana, while his friend Arjuna appears as one with the rishi Nara, the inseparable companion of the former. In these various passages, however, Kṛishṇa is by no means regarded in general as an ordinary mortal. He receives various divine weapons from Mahādeva; in his

¹⁷⁶ In regard to Lakshmī and S'rī, see the fifth volume of this work, pp. 348 f.

character as the rishi Nārāyaṇa, he lives through successive ~~ages~~ ^{ages}, and displays superhuman faculties. Even while acting as the ally of the Pāṇḍus, he destroys Śiśupāla supernaturally with his discus. And in numerous passages he is identified in the clearest manner with Viṣṇu, who again, as I have said, is commonly assumed to be one with the supreme Spirit. I shall now proceed to adduce a variety of passages illustrative of these various assertions.

I. The following short passage from the Chhāndogya Upanishad (pp. 220 ff. of the Bibl. Ind.) is, I believe, the oldest text yet known in which Kṛiṣṇa the son of Devakī is mentioned. It is extremely unfortunate that it is so brief; that it leaves us without any particulars of a personage about whom we should have been glad to possess the fullest details, who in after-times became so famous as to obtain the honour of deification,—except the meagre information that he was the son of Devakī, the pupil of a teacher named Ghora,¹⁷⁷ and that he was so enthusiastically devoted to the pursuit of mystical lore as to become indifferent to everything else:

Tad ha etad Ghorah Āngirasah Kṛiṣṇāya Devakī-putrāya uktvā uvācha apipāsah eva sa babhūva so 'nta-velāyām etat-trayam pratipadyeta "akshitam asy achyutam asi prāṇa-saṁśitam asi" iti | "Ghora, the descendant of Angiras, having declared this [the preceding mystical lore] to Kṛiṣṇa the son of Devakī, said to him that [which, when he heard], he became free from thirst [*i.e.* desire], viz.: 'let a man at the time of his death have recourse to these three texts, 'Thou art the undecaying, thou art the imperishable, thou art the subtile principle of breath.'"

I quote some of the commentator's remarks on this important text:

Tad ha etad yajna-darśanaṁ Ghorā nāmataḥ Āngiraso gotrataḥ Kṛiṣṇāya Devakī-putrāya śiṣhyāya uktvā uvācha | tad "etat trayam" ityādi vyavahitena sambandhaḥ | sa cha etad darśanaṁ śrutvā apipāsah eva anyābhyo vidyābho babhūva | itthaṁ cha viśiṣṭā iyaṁ vidyā yat Kṛiṣṇasya Devakī-putrasya anyāṁ vidyāṁ prati triḍ-vichhedā-karī iti puruṣa-yajna-vidyāṁ stauti | Ghorah Āngirasah Kṛiṣṇāya uktvā imāṁ vidyāṁ kim uvācha iti tad āha | sa evaṁ yathokta-yajna-vid anta-velāyām maraṇa-kāle etan-mantra-trayam pratipadyeta japed ity arthaḥ |

¹⁷⁷ I am not aware whether Ghora is mentioned in connexion with Kṛiṣṇa in any other work.

ina-saṁśitam prāṇasya saṁśitaṁ samyak tanukṛitancha sūkshmaṁ tattvam asi . . . | “A person, Ghora by name, and an Āngirasa by family, having declared this doctrine of sacrifice to Kṛishṇa the son of Devakī, his pupil, then said, etc. The connexion of the last word ‘said,’ is with the words which occur some way below, ‘these three,’ etc. And having heard this doctrine, he became free from desire for any other kinds of knowledge. In this manner he praises this knowledge of the Purusha-sacrifice by saying that it was so distinguished that it destroyed all thirst in Kṛishṇa, the son of Devakī, for any other knowledge. He now tells us what Ghora Āngirasa said after declaring this knowledge to Kṛishṇa. It was this: ‘Let him who knows the aforesaid sacrifice, at the time of his death have recourse to, mutter, these three texts; *prāṇa-saṁśitam* means, ‘thou art the very minute, and subtile principle of breath.’”

II. I shall next quote some passages of the Mahābhārata in which Kṛishṇa is represented as rendering homage to Mahādeva, and consequently, to all appearance, as acknowledging his own inferiority to that deity. It is related in the Vana-parvan (vv. 1513-1656), in a passage which I shall quote further on, that Arjuna goes to supplicate Mahādeva for celestial weapons, and obtains from him the Pāśupata.

At a later stage of the poem (Drona-parvan, v. 2838) Arjuna is advised by Kṛishṇa to apply again to Mahādeva for the same Pāśupata weapon, as if the author (if indeed he is the same by whom the earlier passage was written) had forgotten that he had already got it. Arjuna, it appears, had vowed (vv. 2681 ff.) to slay Jayadratha on the following day, though all the inferior deities should stand forward as his protectors. Subsequently, however, he becomes dejected, reflecting that the enemy’s leaders would do their utmost to preserve Jayadratha, and that he would thus be unable to fulfil his promise (vv. 2830 ff.). Kṛishṇa hereupon advises Arjuna to supplicate Mahādeva for the Pāśupata weapon with which that god himself had formerly destroyed all the Daityas, and with which he (Arjuna) would be able to slay Jayadratha on the morrow (vv. 2838 ff.). Arjuna and Kṛishṇa then arrive with the speed of the wind, at the mountain on the summit of which Mahādeva abode, where they obtain a vision of that deity, with Pārvatī and his attendant Bhūtas (demons). On seeing him Vāsudeva (Kṛishṇa) bows down to the earth :

Mahābhārata, Droṇa-parvan, vv. 2862 ff.—*Vāsudevas tu taṁ drishtvā jagāma śirasā kṣhitim | Pārthena saha dharmātmā gr̥ṇan brahma sanātanam | lokādiṁ viśva-karmānam ajam īśanam avyayam | manasaḥ paramām yoniṁ khaṁ vāyūṁ jyotiṣhām nidhim | srashtāraṁ vāridhārāṇām bhuvaścha prakṛitīm parām | deva-dānava-yakṣhāṇām mānavānāṇcha sādhanam | yogānāṇcha param brahma triptam brahma-vidāṁ nidhim | charācharasya srashtāram pratihartūram eva cha | kāla-kopam mahāt-mānaṁ śakra-sūrya-guṇodayam | vavande taṁ tadā Kṛishṇo vāñ-mano buddhi-karmabhiḥ | yam prapadyanti vidvāṁsaḥ sūkṣmādhyātma-padaishīṇaḥ | taṁ ajaṁ kāraṇātmānaṁ jagmatuḥ¹⁷⁸ Saranam Bhavam | Arjunaś chāpi taṁ devam bhūyo bhūyo 'py avandata | jñātvā taṁ sarva-bhūtādim bhūta-bhavya-bhavodbhavam | tataś tāv āgatau drishtvā Nara-Nārāyaṇāv ubhau | suprasanna-manāḥ S'arvaḥ provācha prahasann iva | āgataṁ vāṁ nara-śreshtḥāv uttiṣṭhetāṁ gata-klamau | kincha vāṁ īpsitaṁ vīrau manasaḥ kṣhipram uchyatām | yena kāryeṇa samprāptau yuvāṁ tat sādha-yāmi kim | vriyatām ātmanaḥ śreyas tat sarvam pradadāmi vām |*

“The righteous Vāsudeva (Kṛishṇa) then, together with the son of Prithā (Arjuna), reciting the eternal Veda, bowed his head to the ground, beholding him, the source of the worlds, the maker of the universe, the unborn, the imperishable lord, the supreme source of mind, the sky, the wind, the abode of the luminaries, the creator of the oceans, the supreme substance of the earth, the framer of gods, Dānavas, Yakshas, and men, the supreme Brahma of meditative systems, the satisfied, the treasure of those who know Brahma, the creator of the world, and also its destroyer, the great impersonated destructive Wrath, the original of the attributes of Indra and Sūrya. Kṛishṇa then revered him with voice, mind, understanding, and act.¹⁷⁸ Those two [heroes] had recourse to Bhava (Mahādeva) as their refuge,—to him whom the wise, desiring the subtle spiritual abode, attain,—to him the unborn cause. Arjuna, too, again and again revered that deity, knowing him to be the beginning of all beings, the source of the past, the future, and the present. Beholding those two, Nara and Nārāyaṇa,

¹⁷⁸ In a passage from the S'āntiparvan, vv. 13152 ff., which I shall quote further on, Kṛishṇa explains away the worship which here and elsewhere he is said to have rendered to Mahādeva, by saying that it was done for the sake of example to others, and was in reality offered to himself, Mahādeva being one of his manifestations, and, in fact, one with him. But no hint is given of this here.

arrived, Sarva (Mahādeva), then greatly gratified, said, as if smiling :
 ‘Welcome, most eminent of men, rise up freed from fatigue, and tell me quickly, heroes, what your mind desires. Shall I accomplish for you the object for which you have come? Choose what is most for your welfare. I will give you all.’ ”

Kṛishṇa and Arjuna then recite a hymn in honour of Mahādeva, in the course of which he is designated as the “soul of all things, the creator of all things, and the pervader of all things” (*viśvātmane viśva-sriḥ viśvam āvṛitya tiṣṭhate*). Arjuna now, after reverencing both Kṛishṇa and Mahādeva, asks the latter for the celestial weapon. They are thereupon sent by Mahādeva to a lake where he says he had formerly deposited his bow and arrows. They there saw two serpents, one of which was vomiting flames, and approached them, bowing to Mahādeva and uttering the Satarudriya.¹⁷⁹ Through the power of Mahādeva, the serpents change their shape and become a bow and arrow (v. 2899), which Kṛishṇa and Arjuna bring to Mahādeva. Eventually Arjuna receives as a boon from Mahādeva the Pāśupata weapon, with the power of fulfilling his engagement to slay Jayadratha (vv. 2906 ff.); after which they both return to their camp.

In the Sauptika-parvan, 312 f., Mahādeva, smiling, as it were (*hasann iva*), says to Aśvatthāman : *Satya-śauchārjava-tyūḡais tapasā niyamena cha | kṣhāntyā matyā cha dhṛityā cha buddhyā cha vachasā tathā |* 313. *Yathāvad aham ārāddhaḥ Kṛishṇenākṣiṣṭa-karmanā | tasmād iṣṭatamaḥ Kṛishṇād anyo mama na vidyate |* “I have been duly worshipped by Kṛishṇa, the energetic in action, with truth, purity, honesty, liberality, austerity, ceremonies, patience, wisdom, self-control, understanding and words : wherefore no one is dearer to me than Kṛishṇa.” (See Prof. Monier Williams’s analysis of this book in his “Indian Epic Poetry,” pp. 121 ff.)

In a later part of the same book (vv. 765 ff.) Kṛishṇa thus celebrates the greatness of Mahādeva : *Nūnam sa deva-devānām īśvareśvaram avyayam | jagūma śaranam Drauṇir ekas tenābadhīd bahūn |* 766 | *prasanno hi Mahādevo dadyād amaratām api | vīryam cha giriśo dadyād yenendram api śatayet |* 767 | *vedāham hi Mahādevam tattvena Bharat-arshabha | yāni chāsya purāṇāni karmāṇi vividhāni cha |* 768 | *ādir*

¹⁷⁹. A long hymn from the Yajur-veda, which will be quoted further on in the chapter on Rudra.

esha hi bhūtānām madhyam antaś cha Bhārata | vicheshtate jagach chedaṁ sarvam asyaiva karmaṇā | 765. "Aśvatthāman resorted to the imperishable lord of lords of the gods of gods as his refuge; and through him he, though but one, slew many. 766. For Mahādeva, if pleased, can bestow even immortality, and prowess whereby any one may overcome even Indra himself. 767. I perfectly know Mahādeva, and his various works of old. 768. For he is the beginning, middle, and end of (all) creatures; and this entire world moves through his agency." See Williams's "Indian Epic Poetry," p. 123.

The Anuśāsana-parvan also contains several sections in which the praises of Mahādeva are celebrated at considerable length, and in which he is declared to have been worshipped by Kṛishṇa. At v. 588 of that book Yudhishṭhira asks Bhīṣma to declare the names of that deity, when the latter replies as follows (vv. 590 ff.):

Asakto 'haṁ guṇān vaktum Mahādevasya dhīmataḥ | yo hi sarva-gato devo na cha sarvatra drīṣyate | Brahma-Vishṇu-sureśūnām srashtā cha prabhur eva cha | Brahmūdayaḥ Piśāchāntāḥ yaṁ hi devaḥ upāsate | prakṛitīnām paratvena puruṣasya cha yaḥ paraḥ | chintyate yo yoga-vidbhir ṛishibhis tattva-darśibhiḥ | aksharam paramam Brahma asachcha sad-asachcha yat | prakṛitim puruṣanchaiva kshobhayitvā sva-tejasū | Brahmānam asṛijāt tasmād deva-devaḥ prajāpatiḥ | ko hi śakto guṇān vaktum deva-devasya dhīmataḥ | garbha-janma-jarā-yukto martyo mṛityu-saman-vitaḥ | ko hi śakto Bhavaṁ jñātum mad-vidhaḥ Parameśvaram | ṛite Nārāyaṇāt putra śankha-chakra-gadā-dharāt | esha vidvān guṇa-śreshṭho Vishṇuḥ parama-durjayaḥ | divya-chakshur mahātejāḥ vikshyate [vikshate?] yoga-chakshushū | Rudra-bhaktiā tu Kṛishṇena jagad vyāptam mahātmanā | tam prasādya tadā devaṁ Badaryām kila Bhārata | arthāt ¹⁸⁰ priyataratvaṁ cha sarva-lokeshu vai tadā | prāptavān eva rājendra suvarṇākshād Maheśvarāt | pūrṇaṁ varsha-sahasraṁ tu taptavān esha Mādavaḥ | prasādya varadaṁ devaṁ charūchara-guruṁ S'ivam | yuge yuge tu Kṛishṇena toshito vai Maheśvaraḥ | bhaktiā paramayā chaiva prītaśchaiva mahātmanah | aiśvaryaṁ yādṛiṣāṁ tasya jagad-yoner mahātmanah | tad ayaṁ drīṣṭavān yāksḥāt putrārthe Harir achyutaḥ | tasmāt parataranchaiva nūnyam paśyāmi Bhārata | vyākhyātum deva-devasya śakto namāny aśeshataḥ | esha śakto mahābāhur vaktum bhagavato guṇān | vibhūtinchaiva kārṣṇyena satyām māheśvarīm nṛipa ¹

¹⁸⁰ The MS. of the Mahābhārata in the library of the Roy. As. Soc reads *annāt*.

"I am unable to declare the attributes of the wise Mahādeva, who is an all-pervading god, yet is nowhere seen, who is the creator and the lord of Brahmā, Viṣṇu,¹⁸¹ and Indra, whom the gods, from Brahmā to the Piśāchas, worship, who transcends material natures as well as spirit (Puruṣa), who is meditated upon by rishis versed in contemplation (*yoga*), and possessing an insight into truth, who is the supreme, imperishable Brahma, that which is both non-existent, and at once existent and non-existent. Having agitated matter and spirit by his power, this god of gods and lord of creatures (Prajāpati) thence created Brahmā. What human being like me, who has been subject to gestation in the womb, and to birth, and is liable to decay and death, can declare the attributes of Bhava, the supreme lord,—[who can do this] except Nārāyaṇa, the bearer of the shell, the discus, and the club? This Viṣṇu, wise, eminent in qualities, very hard to overcome, with divine insight, of mighty power, beholds¹⁸² [him] with the eye of contemplation. Through his devotion to Rudra, the world is pervaded by the mighty Kṛishṇa. Having then propitiated that deity (Mahādeva) at Badari, he (Kṛishṇa) obtained from the golden-eyed Maheśvara the quality of being in all worlds more dear than wealth. This Mādhava (Kṛishṇa) performed austerity for a full thousand years, propitiating Śiva, the god who bestows boons, and the preceptor of the world. But in every mundane period (*yuga*) Maheśvara has been propitiated by Kṛishṇa, and has been gratified by the eminent devotion of that great personage. This unshaken Hari (Kṛishṇa), [when seeking] for offspring, has beheld distinctly of what character is the glory of that great parent of the world. Than him I behold none higher. This large-armed [Kṛishṇa] is able to recount fully the names of the god of gods, to describe the qualities of the divine [being], and the real might of Maheśvara in all its extent."

Bhīṣma then calls upon Kṛishṇa, whom he designates as Viṣṇu,

¹⁸¹ Professor Aufrecht (Catalogue, p. 54a, note) quotes the following verse from the 55th chapter of the Vāyu Purāṇa, as spoken by Mahādeva: *Ayam me dakṣiṇo bāhur Brahmā loka-pitāmahaḥ | vāmo bāhuḥ cha me Viṣṇur nityaṁ yuddhesu nirjitaḥ* | "Brahmā, the parent of the universe, is my right arm," and Viṣṇu is my left arm, always overcome in battles." Must not the correct reading here be *yuddhesu anirjitaḥ*, "unconquered in battles"?

¹⁸² The printed text reads *vikṣhyate*, "is beheld," but the sense seems to require *vikṣhate*, "beholds."

and as the divine teacher of gods and Asuras (*surāsura-guro deva Viṣṇo*), to celebrate Mahādeva's greatness. Kṛishṇa accordingly says (vv. 610 ff.):

Na gatiḥ karmanāṁ śakyā vettum īśasya tattvataḥ | Hiranyagarbha-pramukhāḥ devāḥ sendrāḥ maharshayaḥ | na vidur yasya bhavanam Ādityāḥ sūkshma-darsinaḥ | sa kathaṁ nara-mātreṇa śakyo jñātuṁ satāṁ gatiḥ | tasyāham asura-ghnasya kāmśchid bhagavato guṇān | bhavatāṁ kīrtayishyāmi vrataśāya [vrataśasya?] yathātatham | "The course of the deeds of Īśa (Mahādeva) cannot be really known. He whose essence neither the gods headed by Hiranyagarbha, nor the great rishis with Indra, nor the Ādityas, the perceivers of the minutest objects, understand,—how can he, the refuge of saints, be known by any mere man? I shall declare to you exactly some of the attributes of that divine slayer of the Asuras, of the lord of religious ceremonies."

Kṛishṇa then relates how he had formerly seen Mahādeva. It appears that his wife Jāmbavatī (v. 616), daughter of the king of the monkeys¹⁸³ (*kapīndra-putrī*, v. 629), had come to him desirous of a son; she says (vv. 619 f.):

Na hi te 'prāpyam astiḥa trishu lokeshu kinchana | lokān sṛjēs tvam aparān ichhan Yādu-kulodvaha | tvayā dvādaśa-varṣhūṇi vratībhūtena śuśhyatā | ārādhyā paśubhartāraṁ Rukmiṇyāṁ janitāḥ sutāḥ | "For there is nothing in these three worlds unattainable by thee (Kṛishṇa). Thou, scion of the race of Yādu, couldst create other worlds.¹⁸⁴ By thee, after twelve years' fasting and mortification,¹⁸⁵ and worship of the nourisher of beasts (Mahādeva), sons were begotten on Rukmiṇī (another of his wives)."

Kṛishṇa promises to bring about the accomplishment of Jāmbavatī's wishes. The story proceeds that he was then conveyed by the celestial bird Garuḍa to the Himālaya (v. 632), where he sees the delightful hermitage of the saint Upamanyu, which is described at length (vv. 634–652).¹⁸⁶ Kṛishṇa enters, and is reverentially saluted by Upamanyu

¹⁸³ He is, however, called king of the bears in the Viṣṇu Purāṇa.—See Wilson's translation, p. 427 f. (vol. iv., pp. 76 and 79 of Dr. Hall's ed.)

¹⁸⁴ Compare what is said of Viśvāmitra in the first volume of this work, p. 404.

¹⁸⁵ This twelve years' austerity performed before for the sake of progeny is alluded to further on in the Anuśāsana-parvan, v. 6397, and the birth of a son is mentioned, v. 6889. As Kṛishṇa is represented in that passage in a higher character than he is in the one before us, it will be more appropriately quoted further on.

¹⁸⁶ One of the features of the hermitage is thus depicted in v. 651: *Kṛīḍanti sar-*

(v. 655), who tells him that after propitiating Mahādeva by austerities, he shall obtain a son equal to himself (v. 658).¹⁸⁷ The saint then goes on to celebrate the greatness of Mahādeva, who, he said, had given boons to various beings, and to Viṣṇu his discus (vv. 662 ff.):

Hiranyakaśipu yo 'bhūd dānavo Meru-kampanaḥ | tena sarvāmaraiś-
varyaṁ Sarvāt prāptaṁ samārbudam | tasyaiva putra-pravaro Man-
daro nāma viśrutaḥ | Mahādeva-varācch chakraṁ varshārbudam' ayod-
hayat | Viṣṇoś chakrancha tad ghoram vajram Ākhaṇḍalasya cha | śirnam
purā 'bhavat tāta Grahasyāngeshu Keśava | yat tad bhagavatā pūrvaṁ
dattaṁ chakraṁ tavānagha | jalūntara-charaṁ hatvā daityancha bala-
garvitam | utpāditaṁ Vṛishāṅkena dīptaṁ jvalana-sannibham | dattam
bhagavatā tubhyaṁ durdharsaṁ tejasū 'dbhutam | na śakyaṁ drashtum
anyena varjayitvā Pinākinam | Sudarśanam bhavaty evam Bhavenoktaṁ
tadā tu tat | Sudarśanaṁ tadā tasya loke nāma pratishṭhitam | taj
jirnam abhavat tāta Grahasyāngeshu Keśava | Grahasyātibalasyānge
varadattasya dhimataḥ | na śastrāṇi vahanty ange chakraṁ vajra-śatāny
api | ardamānāścha vibudhā Graheṇa subalīyasū | Śiva-datta-varān
jaghnur asurendrān Surāḥ bhṛīṣam |

“Hiranyakaśipu, the Dānava, the shaker of mount Meru, obtained from Sarva (Mahādeva) the sovereignty of all the immortals for a hundred million years. He had an eminent and renowned son, called Mandara, who by the grace of Mahādeva fought with Indra for a hundred million years. Formerly both the dreadful discus of Viṣṇu and the thunderbolt of Ākhaṇḍala¹⁸⁸ (Indra) were shattered against the limbs of Graha (Rāhu). That discus, resplendent and fiery, which was formerly given to thee by the god after slaying the marine monster, and the Daitya, proud of his strength, was produced

pair nakulāḥ mṛigair vyāghrāścha mitra-vat | prabhāvād dīpta-tapasām sannikarshūd mahātmanām | “Weasels sport in a friendly fashion with serpents,” [the two kinds of creatures being deadly foes], “and tigers with deer, through the power of those saints of brilliant austerity, from the proximity of those mighty ones.”—Compare Isaiah xi. 6 ff.: “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid,” etc.

¹⁸⁷ In v. 655 the appellation *punḍarikākṣa*, “lotus-eyed,” and in v. 659, that of *adhokṣhaja*, are applied to Kṛishṇa.

¹⁸⁸ This word occurs in Rīgveda, viii. 17, 12, and the words are quoted in the Nirukta, iii. 10: *Ākhaṇḍala pra hūyase* | “O Ākhaṇḍala, or destroyer, thou art invoked.” It is rendered “shatterer,” “destroyer,” in Böhlingk and Roth's Lexicon, s.v.

by Mahādeva.¹⁸⁹ Bestowed upon thee by the god, resistless, and wonderful in its potency, it could not be looked upon by any other than Pinākin (the bearer of the bow, *i.e.* Mahādeva). It then received from Bhava (Mahādeva) the name of Sudarśana, and by that name it is celebrated in the world. That discus was shattered against the limbs of Graha. On the body of the wise and very powerful Graha, who had received a boon, no weapons, not even the discus, or a thousand thunderbolts, produce any effect. The gods being harassed by the most mighty Graha, slew on many occasions the Asuras who had received boons from S'iva."

After telling that many other persons had obtained boons by worshipping Mahādeva, the saint Upamanyu relates a story about himself, how his mother, after smelling him on the head (*mūrdhany āghrāya*) had fully declared to him the greatness of this deity (vv. 724 ff.). In addition to the more general attributes assigned to the god, the following are some characteristics of a more special description (some of them sufficiently horrible or disgusting), as detailed with admiration by this female devotee. He assumes many forms of gods (as Brahmā, Viṣṇu, Indra, Rudra), and of men, of goblins, demons, barbarians, tame and wild beasts, birds, reptiles, fishes, with many varieties of human disguises, etc. (v. 731 ff.). He is the soul of all the worlds, all-pervading, residing in the heart of all creatures, knowing all desires (v. 742 f.). He carries a discus, a trident, a club, a sword, an axe (v. 745). He has a girdle of serpents, earrings of serpents, a sacrificial cord of serpents, and an outer garment of serpents' skins (v. 746). He laughs, sings, dances charmingly, and plays various musical instruments (v. 747). He leaps, gapes, weeps, makes others weep; speaks like a madman or a drunkard, as well as in sweet tones (v. 748). He laughs terrifically (v. 749). He is both visible and invisible, on the altar, on the sacrificial post, in the fire, a boy, an old man, a youth (v. 751). He dallies with the daughters and the wives of the rishis, with erect hair, obscene appearance,¹⁹⁰ naked, with excited look (v. 752: *krīḍate*

¹⁸⁹ In an account of Kṛiṣṇa's exploits in the Drona-parvan, however, it is said (v. 402) that the chakra was obtained by worshipping Agni: *Khāṇḍave Pārtha-saṁhitā toṣayitvā Hutāśanam | Āgneyam astraṁ durdharśaṁ chakraṁ loḥhe mahābalaḥ |* In the same passage (v. 401) he is said to have obtained his shell (*śankha*) by conquering Pañchajanya in the infernal regions.

¹⁹⁰ Literally, *ingenti membro virili præditus*. Compare Sautika-parvan, v. 289.

rishi-kanyābhir rishi-patnībhir eva cha | ūrddha-keśo mahāśepho nagno vikṛita-lochanah []. He is one-faced, two-faced, three-faced, many-faced.

Such is the deity, of whom, after hearing this description, Upamanyu becomes a constant devotee, and whom he gratifies by long austerities, standing for a thousand years on the tip of his left toe, during the first hundred years of which period he lives on fruits, the second hundred on withered leaves, the third hundred on water, and the remaining seven hundred on air (v. 758 ff.). Mahādeva at length appears to him in the form of Indra, and offers him his choice of a boon. Upamanyu, however, is indifferent about Indra, and declares that he cares nothing about any other god than Mahādeva, and will accept no boon, however great, at the hand of any other, adding many passionate expressions of devotion to this deity. And a further occasion being offered by a question of Indra, the saint again proceeds to expatiate in a passage of some length on the attributes of his favourite god (vv. 784-829), of which I shall only quote the following lines (v. 822 ff.) :

Hetubhir vā kim anyais tair Īśaḥ kārana-kāranant | na śuśrūma yad anyasya lingam abhyarchyate suraiḥ | kasyānyasya suraiḥ sarvair lingam muktva Maheśvaram | archyate 'rchita-pūrvam vā brūhi yady asti te śrutih | yasya Brahmā cha Vishnuś cha tvaṁ chāpi saha daivataih | archayethāḥ sadā lingam tasmāch chhreshṭhatamo hi saḥ | na padmāṅkāḥ na chakrāṅkāḥ na vajrāṅkāḥ yataḥ prajāḥ | lingāṅkā cha bhagāṅkā cha tasmād Māheśvarī prajā | Devyāḥ kārana-rūpa-bhāva-janitāḥ sarvāḥ bhagāṅkāḥ striyo lingenāpi Harasya sarva-purushāḥ pratyaksha-chih-nīkṛitāḥ | yo 'nyat kāraṇam īśvarāt pravadata devyā cha yad nāṅkitam trailokye sacharāchare sa tu pumān vāhyo bhaved durmatih | puṁlingam sarvam Īśanam strī-lingam viddhi chāpy Umām | dvābhyām tanubhyām vyāptam hi charācharam idaṁ jagat | “Is Īśa (Mahādeva) the Cause of causes for any other reasons? We have not heard that the linga (male organ) of any other person is worshipped by the gods. Declare, if thou hast heard, what other being's linga except that of Maheśvara is now worshipped, or has formerly been worshipped, by the gods? He whose linga Brahmā and Vishnu, and thou (Indra), with the deities, continually worship, is therefore the most eminent. Since children bear neither the mark of the lotus (Brahmā's), nor of the discus (Vishnu's), nor of the thunderbolt (Indra's), but are marked with the male and the

female organs,—therefore offspring is derived from Maheśvara. All women produced from the nature of Devī as their cause, are marked with the female organ, and all males are manifestly marked with the linga of Hara. He who asserts any other cause than Īśvara (Mahādeva) or [affirms] that there is any [female] not marked by Devī in the three worlds, including all things movable or immovable, let that fool be thrust out. Know everything which is male to be Īśana, and all that is female to be Umā; for this whole world, movable and immovable, is pervaded by [these] two bodies."

The saint is at length gratified by the appearance of Mahādeva himself with his spouse Pārvatī (vv. 837-841 f.); and a long description of the vision is given. Brahmā and Vishṇu stand on Mahādeva's right and left, and celebrate his praises (v. 869 f.):

Savya-dese tu devasya Brahmā loka-pitāmahaḥ | divyaṃ vimānam āsthāya haṃsa-yuktam manojavam | vāma-pūrśva-gataś chāpi tathā Nārāyaṇaḥ sthitaḥ | Vainateyaṃ samāruhya śankha-chakra-gadā-dharaḥ |
 875 f. *Astuvan vividhaiḥ stotrair Mahādevaṃ surās tadā | Brahmā Bhavaṃ tadā 'staushīd rathantaram udīrayan | jyeshṭha-sāmnā cha deveśaṃ jagau Nārāyaṇas tadā | grīṇan brahma paraṃ Śakraḥ śatarudriyam uttamam | Brahmā Nārāyaṇas chaiva devarājaścha Kauśikaḥ | asobhanta mahātmanas trayas trayāḥ ivāgnayaḥ | 869.* "On the left (right?) of the god was Brahmā, patriarch of the world, standing on a celestial car, drawn by swans, and fleet as thought. On the left was Nārāyaṇa (Vishṇu) mounted on Garuḍa, bearing a shell, discus and club.
 875. The gods then lauded Mahādeva with various hymns. Brahmā celebrated him, reciting the Rathantara, while Nārāyaṇa hymned the god of gods with the Jyeshṭha sāman, and Indra, uttering that most eminent prayer, the excellent Śatarudriya. Brahmā, Nārāyaṇa, and the king of the gods (Indra), the son of Kuśika,¹⁹¹ the three mighty deities, shone like the three fires."

Upamanyu himself then lauds Mahādeva (vv. 880-923). At the conclusion of his hymn a shower of flowers falls from the sky on his head, accompanied by celestial odours, and music (v. 925 f.), and Mahādeva addresses him, offering to bestow everything he wishes. Upamanyu

¹⁹¹ The epithet of Kauśika is given to Indra in R. V. i. 10, 11. See the first vol. of this work, pp. 347 f.

sheds tears of joy, falls on his knees, makes repeated prostrations, and after acknowledging with gratitude the god's condescension in granting him this vision, proceeds to say (vv. 839 ff.):

Sa esha bhagavān devaḥ sarva-sattvādir avyayaḥ | sarva-tattva-vidhāna-jnaḥ pradhāna-purushaḥ paraḥ | yo 'srijad dakṣhiṇād angād Brahmānaṁ loka-sambhavam | vāma-pārśvat tathā Viṣṇuṁ loka-rakṣhārtham Īśvaraḥ | yugānte chaiva samprāpte Rudram Īśo 'srijat prabhur ity ādi | "This is the glorious god, the beginning of all existences, undecaying, who knows the formation of all principles, who is Pradhāna and Purusha (or the principal Purusha), the supreme; who, the lord, created from his right side Brahmā, the originator of the worlds, and from his left side Viṣṇu, for the preservation of the universe; and when the end of the age (*yuga*) had arrived, the mighty lord created Rudra," etc.

Upamanyu concludes by asking these boons, viz. that his devotion to the god may be perpetual, that he may know the past, the present, and the future, that he may always eat food cooked with milk (*kṣhīraudana*) with his relations, and that they may ever enjoy the near presence (*sānnidhya*) of Mahādeva in their hermitage (vv. 945 ff.). The god bestows all these and many other blessings, and disappears (vv. 949 ff.).

Having heard all this account from Upamanyu, Kṛishṇa expresses a desire that the god may vouchsafe to him a similar vision and the like favour. Upamanyu promises that Mahādeva shall appear to Kṛishṇa in six months, and bestow on him twenty-four boons, and pays him the compliment of saying that any of the gods would consider it as a highly laudable act to have an interview with such a pious, innocent, and devout person as he (Kṛishṇa) is (vv. 964 ff.). Kṛishṇa is then consecrated by the Brahman (973 ff.). Equipped with a staff, shaved, clothed with rags, anointed with ghee, and provided with a girdle, living for one month on fruits, for four more on water, standing on one foot, with his arms aloft, he at length obtained a glorious vision of Mahādeva and his wife (v. 978), whom all the gods were worshipping, and among them Indra, Viṣṇu (the delight of his mother Aditi), and Brahmā, all uttering the rathantara sāma (*S'atakratūḥ cha bhagavān Viṣṇuḥ chāditi-nandanāḥ | Brahmā rathantaraṁ sāma irayanti Bhavāntike*). Kṛishṇa then describes the effect of this vision on himself (vv. 997 ff.):

Purastād dhishṭhitaḥ S'arvo mamāsīt tridaśeśvaraḥ | purastād dhishṭhi-

*taṁ dṛiṣṭvā mameśānancha Bhārata | sa-Prajāpati-S'akrāntaṁ jagad
mām abhyudaikshata | ikṣhituṁ cha Mahādevaṁ na me śaktir abhūt tadā |
tato mām abravīd devaḥ "paśya Kṛishṇa vadasva cha | tayā [tvayā?]
hy ārūḍhitaś chūhaṁ sataśo 'tha sahasraśaḥ | tvat-samo nāsti me kaśchit
trishu lokeshu vai priyaḥ" | śirasā vandite deve devī prītū hy Umā 'bhavat |
tato 'ham abruvam Sthānuṁ stutam Brahmādibhiḥ suraiḥ |* "Before me
stood Sarva, the lord of the gods. Beholding Īśāna standing before me,
the world from Prajāpati to Sakra (Indra) gazed upon me. I had no
power to look on Mahādeva. The god then said to me, 'Behold,
Kṛishṇa, and speak. I have been adored by thee hundreds and
thousands of times. There is no one in the three worlds so dear to me
as thou.' The god having been revered by obeisance, the goddess
Umā was gratified. I then said to Sthānu (Mahādeva), who had been
praised by Brahmā and the rest of the gods," etc.

Kṛishṇa proceeds to laud Mahādeva (vv. 1002-1018) as the supreme
Deity. Mahādeva then says (v. 1023): *Vidmaḥ Kṛishṇa parām bhaktim
asmāsu tava śatruhaṇ | vṛiyatām ātmanaḥ śreyāḥ prītir hi tvayi me parā |
vṛiṇīshvāṣṭau varān Kṛishṇa dātāsmi tava sattama | brūhi Yādava-
śārdūla yān ichhasi sudurlabhān |* "We know, Kṛishṇa, slayer of foes,
thy eminent devotion to us. Choose what is most advantageous to thee,
for my love for thee is extreme. Choose eight boons; I will give them
to thee, most excellent being. Specify, chief of the Yadus, those boons
which are most difficult to obtain which thou desirest." Kṛishṇa
then asks these eight boons: (1) steadfastness in righteousness, (2)
the destruction of his foes in battle, (3) eminent renown, (4) the
greatest strength, (5) abstraction (*yoga*), (6) amiability (*priyatvam*),
(7) close proximity to Mahādeva, and (8) a hundred hundreds of sons,—
all of which were accordingly granted by Mahādeva. Umā next offers
him his choice of eight more boons, and he selects (1) the goodwill of
the Brahmans, (2) the favour of his father, (3) a hundred sons, (4)
eminent enjoyment, (5) the affection of his tribe, (6) the favour of his
mother, (7) tranquillity of mind, and (8) ability. These boons are
granted by the goddess, who superadds sixteen thousand wives whose
affection he should retain, and several other blessings. Mahādeva and
his spouse then disappear, and Kṛishṇa relates to Upamanyu all that
has happened (v. 1034). That sage then goes on to tell him a story
about a rishi called Tanḍi, who had formerly worshipped Mahādeva,

in the Kṛita age, and praised him in a long hymn (which is given vv. 1049–1103) as the supreme Deity whom even Brahmā, Indra, and Viṣṇu did not perfectly know, vv. 1052 (*Brahmā S'atakratur Viṣṇur viśvedevāḥ maharshayah | na vidus tvām tu tattvena kuto vetsyāmahe vayan*). These words appear to have been especially gratifying to the god (vv. 1105 ff.). Tanḍi had then come to Upamanyu's hermitage, and recited to him the eleven thousand mystical names of Mahādeva, which Upamanyu repeated to Kṛishṇa (vv. 1144 ff.). This hymn, existing in the heart of Brahmā, was, we are told (vv. 1287 ff.), declared by that deity to Indra, by him to Mṛityu (Death), by him to the Rudras, and from them it came to Tanḍi, etc.

A little further on (vv. 1338 ff.) we are told that Upamanyu expressed himself thus to Kṛishṇa :

Aśubhaiḥ pāpakarmāṇo ye narāḥ kaluṣhīkṛitāḥ | Īśānaṁ na prapadyante tamo-rājasa-vṛittayaḥ | Īśvaraṁ samprapadyante devajāḥ bhāvita-bhāvanāḥ | sarvathā vartamāṇo 'pi yo bhaktāḥ paramēśvare | sadṛśo 'ranya-vāsānāṁ munīnāṁ bhāvitātmanāṁ | Brahmaivaṁ Keśavatvaṁ cha Śakra-tvaṁ vā suraiḥ saha | trilokyasyādhipatyāṁ vā tushṭo Rudraḥ prayachhati ityādi | "Those sinful men who are soiled by unhallowed (deeds) do not seek Īśāna, living under the dark and passionate qualities. Brahmans who have meditated on the cause [of all things] seek Īśvara. The man who is devoted to Maheśvara—whatever mode of life he follows—is equal to those contemplative munis who dwell in the forests. Rudra, when he is gratified, bestows the rank of Brahmā, or of Keśava (Keśava is a name of Kṛishṇa), or of Indra, or the supreme lordship of the three worlds, including the deities."

In a later part of the Anuśāsana-parvan, 7402 ff., Kṛishṇa relates to Yudhisṭhira the benefits which had resulted to himself from his patient submission to the caprices and freaks of the irritable Brahman Durvāsa (an incarnation of Śiva, as it is stated below; see page 204), who, among other tricks, had yoked Kṛishṇa's wife Rukmiṇī to his car, and had wounded her with a goad, while drawing him on the road, and as a reward of Kṛishṇa's patient endurance of all this annoyance, had offered him his choice of boons, and had promised to Rukmiṇī that she should be eminently renowned in the world, and the most distinguished of the sixteen thousand wives of Kṛishṇa, whom she should worship. The Brahman then disappeared, and Kṛishṇa per-

formed an Upāṇśu rite, i.e. muttered prayers, with his wife. Then entering his house he found that all the articles which Durvāsas had broken or burned, were replaced.

Yudhishthira then says to Kṛishṇa (vv. 7458 ff.): *Durvāsasaḥ prasādāt te yat tadā Madhusūdana | avāptam iha vijñānaṁ tan me vyākhyātum arhaṣi | mahābhāgyan cha yat tasya nāmāni cha mahātmanaḥ | tattvato jñātum ichhāmi sarvaṁ matimatāṁ vara | Vāsudevaḥ uvācha | Hanta te kīrtayishyāmi namaskṛitya Kapardine | yad avāptam mayā rājan śreyo yach chārjitaṁ yaśaḥ | prayataḥ prātar utthāya yad adhīyo viśāmpate | prāñjaliḥ śatarudrīyaṁ tan me nigadataḥ śyinu | Prajāpatis tat saṣṛje tapaso 'nte mahātapaḥ | S'ankaras tv aṣṛjāt tāta prajāḥ sthāvara-jāgamāḥ | nāsti kinchit param bhūtam Mahādevād viśāmpate | iha trishv api lokeshu bhūtānaṁ pravaro hi saḥ | na chaivotsahate sthātum kinchid agre mahātmanaḥ | na hi bhūtaṁ samaṁ tena trishu lokeshu vidyate | gandhenāpi hi sungrāme tasya kruddhasya śatravaḥ | viśanjnāḥ hata-bhūyishthāḥ vepante cha patanti cha | ghoran cha ninadaṁ tasya Parjanya-ninadopamam | śrutvā viśīryed hṛidayaṁ devānām api saṁyuge | yāṁścha ghoreṇa rūpeṇa paśyet kruddhaḥ pināka-dhṛik | na surāḥ nāsuraḥ loke na gandharvāḥ na paṇnagāḥ | kupite sukham edhante tasminn api guhāgatāḥ | Prajāpates tu Dakshasya yajato vitate kratau | vivyādha kupito yajnaṁ nirbhayaḥ tv abhavat tadā | dhanushū vāṇam utsṛjya saghoṣaṁ vinanāda cha | tena śarma kutaḥ sāntiṁ viśhādaṁ lebhire surāḥ | viddhe cha sahasā yajne kupite cha Maheśvare | tena jyā-tala-ghoṣeṇa sarve lokāḥ samākulāḥ | babhūvur avaśāḥ Pārtha viśheduḥ cha surāsurāḥ | āpaś chukshubhire chaiva chakampe cha vasundharā | vyadravan giriryaś chāpi dyauḥ paphāla cha sarvaśaḥ | andhena tamasā lokāḥ prāvṛitāḥ na chakāsire | pranashṭā jyotishām bhūś cha saha sūryeṇa Bhārata | bhṛīṣam bhītās tataḥ sāntiṁ chakruḥ svastyayanāni cha | ṛishayaḥ sarva-bhūtānām ātmanaś cha hitaishinaḥ | tataḥ so 'bhyadravad devān Rudro raudra-parākramaḥ | Bhagasya nayane kruddhaḥ prahareṇa vyāsātayat | Pūshānaṁ chābhidudrāva pūdena cha ruśhānvitāḥ | puroḍāśam bhakshayato dāśanāṁś cha vyāsātayat | tataḥ pranemur devāś te vepamūnās tu S'ankaram | punaś cha sandadhe Rudro dīptaṁ suniśitaṁ śaram | Rudrasya vikramaṁ drishṭvā bhītāḥ devāḥ saharshibhiḥ | tataḥ prasādayāmasuḥ sarve te vibudhottamāḥ | jepuś cha śatarudrīyaṁ devāḥ kritvā 'ñjaliṁ tadā | saṁstūyamānas tridaśaiḥ prasāda Maheśvaraḥ | Rudrasya bhāgaṁ yajne cha viśishṭāṁ te tv akalpayan | bhayena tridaśāḥ rājan śaraṇaṁ cha pra-*

pedire | tena chaivā hi duṣṭena (tuṣṭena?) sa yajno sandhito 'bhavat | yad
yach chāpahṛitaṁ tatra tat tathāiva sa jīvayat | Asurāṇām purāṇy āsaṁs
trīṇi vīryavatāṁ divi | āyasaṁ rājataṁ chaiva sauvarṇam api chāparam |
'nāsakat tāni Maghavā bhettuṁ sarvāyudhair api | atha sarve Mahārudraṁ
jagmuḥ śaranam arditāḥ | tataḥ ūchur mahātmāno devāḥ sarve samāgatāḥ |
Rudra raudrāḥ bhaviṣhyanti paśavaḥ sarva-karmasu | jahi daityān saha
purair lokāṁs trūyasva mānada | sa tathoktas tathety uktvā kṛtvā Viṣh-
ṇuṁ śarottamam | śalyam Agniṁ tathā kṛtvā punkhaṁ Vaivasvataṁ
Yamam | vedān kṛtvā dhanuḥ sarvān jyāṁ cha sūvitṛim uttamām | Brah-
mānaṁ sārathiṁ kṛtvā vi iyujya cha sarvaśaḥ | triparvaṇā trīśalyena
kāle tāni bibheda saḥ | śarenāḍṭṭya-varnena kālāgni-sama-tejasā | te 'surāḥ
sa-purāṣ tatra dagdhāḥ Rudreṇa Bhārata | taṁ chaivānka-gātaṁ dṛiṣṭvā
bālam panchaśikham punaḥ | Umā jijnāsamānā vai "ko 'yam" ity abravīt
tadā | asūyataś cha Śakrasya vajreṇa praharishyataḥ | sa vajraṁ stambha-
jyāmūsa tam bāhum parighopamam | na sambubudhire chaiva devāḥ tam
bhuvaneśvaram | sa-prajāpatayaḥ sarve tasmin sumahatiśvare | tato dhyā-
tvā tu bhagavān Brahmā tam amītaujasam | ayaṁ śreṣṭhaḥ iti jñātvā
vavande tam Umā-patim | tataḥ prasādayāmāsur Umāṁ Rudraṁ cha te
surāḥ | babhūva sa tadā bāhur balahantur yathā purā | sa chāpi brāh-
maṇo bhūtvā Durvāsāḥ nāma vīryavān | Dvūravatyūm mama pure chiraṁ
kālam upāvasat | viprakūrān prayunkte sma subahūn mama veśmani |
tān udāratayā chāhaṁ chakṣhame chūti-duḥśahān | sa vai Rudraḥ sa cha
Śivaḥ so 'gniḥ Śarvaḥ sa sarva-jit | sa vai chendraś cha Vāyuś cha so
'svinau sa cha Vidyutaḥ | sa chandramāḥ sa cheśūnaḥ sa Sūryo Varuṇaś
cha saḥ | sa kālaḥ so 'ntako mṛityuḥ sa tamo rātry ahāni cha | māsūr-
dha-māsāḥ ṛitavaḥ sandhye saṁvatsaraś cha saḥ | sa dhāta sa vidhātā
cha viśvakarmā sa sarva-vit | nakṣatrāṇi grahāś chaiva diśo 'tha vidīśāś
tathā | viśva-mūrtir ameyātmā bhagavān amara-dyutiḥ | ekadhā cha
dvidhā chaiva bahudhā cha sa eva hi | tathū sahasradhā chaiva tathā
śata-sahasraśaḥ | īdṛīśaḥ sa Mahādevo bhūmah¹⁹² sa bhagavān ajaḥ | na
hi śakyāḥ gṇāḥ vaktum api varsha-śatair api | Yudhisṭhira mahābāho
mahābhāgyam mahātmanāḥ | Rudrāya (?) bahurūpāya bahu-nāmne
nibodha me | Vadanty Agniṁ Mahādevaṁ tathā Sthānum Maheśvaram |
ekākṣham tryambakaṁ chaiva viśva-rūpaṁ Śivaṁ tathā | dve tanū tasya

¹⁹² See Böhtlingk and Roth, s. v. *bhūman*, vol. v., p. 1660, where several passages of the Bhāgavata Purāṇa are referred to in which a kindred word, *bhūman*, is applied as an epithet to Krishna. See also page 347 of the same vol.

*devasya brāhmaṇāḥ vedajñāḥ viduḥ | ghorāṁ anyāṁ śivāṁ anyāṁ te
tanū bahudhā punaḥ | ugrā ghorā tanūr yā sū so 'gnir vidyut sa bhā-
skarāḥ | śivā saumyā cha yā tv asya dharmas tv āpo 'tha chandramāḥ |
ātmano 'rdhaṁ tu tasyūgniḥ somo 'rdham punar uchyate | brahma-
charyaṁ charaty ekā śivā yā 'sya tanus tathā | yā 'sya ghoratamā
mūrtir jagat saṁharate tadā^{192*} | īśvaratvād mahatvāch cha Maheśvaraḥ
iti smṛitaḥ | yad nirdahati yat tīkṣhṇo yad ugro yat pratāpavān |
māṁsasonita-majjādo yat tato Rudraḥ uchyate | devānāṁ sumahān yach
cha yach chāsya vishayo mahān | yach cha viśvam mahat pāti Mahādevas
tataḥ smṛitaḥ | dhūmra-rūpaṁ cha yat tasya dhūrjāṭīyā ata uchyate |
samedhayati yad nityaṁ sarvān vai sarva-karmabhiḥ | manushyān śivam
anvichhaṁs tasmād eva Śivāḥ smṛitaḥ | ityādi*

Anuśāsana-parvan, v. 7458 ff.—Yudhishtīra says to Kṛishṇa: “Thou oughtest, Madhusūdana, to expound to me that knowledge which thou then obtainedst by the favour of Durvāsas. I wish, most eminent of the wise, to know exactly all the grandeur of that great Being, and his names. Vāsudeva replies: Yes, I shall declare to thee, after bowing down before the god with the spirally-braided hair (Mahādeva), the happiness which was obtained by me, and the glory which was acquired. Hear from me, O king, the Sūtarudrīya, which, when risen in the morning, I intently repeat with joined hands. The great devotee, Prajāpati, created that [prayer¹⁹³] at the end of his austerity. Sankara has created [all] beings, stationary and moving. There is nothing, O king, which exists superior to Mahādeva; for he is the most excellent of beings in all these three worlds. And nothing can stand before this great deity: for there is no being like him in the three worlds. In battle, when he is even in the slightest degree (*lit.* ‘even by a scent’) incensed, his enemies tremble and fall senseless, and mostly slain. And the heart even of the gods would be withered in battle, on hearing his dreadful voice, resembling the sound of Parjanya (*i.e.* of the thunder clouds). And neither gods, nor Asuras, nor Gandharvas, nor Pannagas, nor any one whom the Holder of the bow (Mahādeva), incensed, looks upon with his direful aspect, can enjoy tranquillity when

^{192*} With this and the preceding lines compare Dronap., 9632 ff.

¹⁹³ It is part of the White Yajur Veda (Vājasaneyi Sanhita). See further on, chapter iii., section second. It is not reproduced in the passage before us. Compare vol. iii. of this work, on the mode in which the Veda is conceived to have been produced.*

he is angry, even though they hide themselves. When the Prajāpati Daksha was sacrificing, and his ceremonial was arranged, Mahādeva in his wrath pierced the sacrifice, and was then devoid of fear, and discharging an arrow with his bow, he uttered a loud shout. The gods received from this no pleasure or tranquillity, but rather dejection. And forthwith, the sacrifice being pierced, and Maheśvara being incensed, all the worlds were disturbed at the sound of his bowstring; both gods and Asuras became helpless and cast down; the waters were troubled, and the earth shook; the mountains were dissolved; the sky was rent in all directions; enveloped in thick darkness, the worlds did not shine, and the light of the luminaries and of the sun was quenched. Being greatly alarmed, the rishis then sought to appease Mahādeva, and recited texts to avert his anger, seeking their own welfare, and that of all creatures. Rudra of dreadful power then ran up to the gods, and, in his rage, knocked out the eyes of Bhaga with a blow, and, incensed, assaulted Pūshan with his foot, and knocked out his teeth, as he was eating the puroḍāśa offering.¹⁹⁴ The gods

¹⁹⁴ For the older story about Bhaga and Pūshan, see Indische Studien, ii. 306 f.; and Taittirīya Sanhitā, ii. 6, 8, 3 f., partially quoted in the fifth vol. of this work, p. 476, note on p. 178, line 6. The entire passage is as follows: *Devāḥ vai yajñād Rudram antar āyan | sa yajnam avidhyat | taṁ devāḥ abhisamagachhanta "kalpatām naḥ idam" iti | te 'bruvan "svishṭam vai naḥ idam bhaviṣhyati yad imaṁ rādhayishyāmaḥ" iti | tat svishṭakṛīḥ svishṭakṛittvam | tasya āviddhaṁ nirakṛintan (4) yavena sammitam | tasmād yava-mātram avadyet | yaj jyāyo 'vadyed ropayet tad yajnasya | yad upa cha strīṇyād abhi cha ghārayed ubhayataḥ saṁśvāyi kuryāt | avadāya abhigḥārayati | dviḥ sampadyate | dvipād yajamānaḥ | pratishṭhityai | yat tiraścīnam atihared anabhividdhaṁ yajnasya abhividyet | agreṇa pariharati tīrthena eva pariharati | tat Pūshne paryaharan tat (5) Pūshā prāśya dato 'ruṇat | tasmāt Pūshā prapishṭa-bhūgaḥ | adantako hi | taṁ devāḥ abruvan "vi vai ayam ārdhi | aprāśitriyo vai ayam abhūd" iti | tad Bṛihaspataye paryaharan | so 'bibhed Bṛihaspatir "itthaṁ vāva sya ārtim āriṣhyati" iti | sa etam mantram apaśyat | "The gods excluded Rudra" [in the form of Svishṭakṛit Agni, Comm.] "from the sacrifice. He pierced the sacrifice [with an arrow]. The gods came together to him, [and said,] 'Let this [rite] of ours be [again] rectified.' They [i.e. certain wise gods, according to the Commentator] said, 'If we propitiate him, this [rite] of ours will be well sacrificed (svishṭa).' It is from this that the Svishṭakṛit insures the due performance of the rite." [According to Professor Weber, Ind. Stud., ix. 217, the svishṭakṛit is the portion of the sacrifice destined for Agni Svishṭakṛit.] "They cut off the part which had been pierced to the extent of a barleycorn. 4. Wherefore let the adhvaryu priest cut off [the prāśitra portion] only to the extent of a barleycorn. If he cut off more than this, he will break that off from the sacrifice. If he should both spread [ghee] underneath and sprinkle [ghee] above, he would cause the oblation to become swollen on both sides. He is therefore, after cutting off [the prāśitra], only to*

trembling then made obeisance to Śankara, and he again fitted on the string the glittering, well-whetted arrow. Beholding the prowess of Rudra, the gods, with the rishis, terrified, propitiated him, and with

sprinkle [ghee] above it. To do this twice is proper [for the sacrificer has two feet], in order that it may succeed. If he hands [the brāhmān's share] to him across [the altar], he will pierce that part of the sacrifice which is uninjured; whereas if he reaches it to him in front, he does so in the proper direction. They handed that [portion] to Pūshan. Eating it, he broke his teeth. Wherefore Pūshan has a portion of ground meal offered to him; for he is toothless. The gods said of him, 'he has come to grief; he has become unfit for the prāsitra.' They handed it to Brihaspati. He was afraid, saying, 'In this way shall one incur misfortune.' He saw this text," etc.

I am indebted to Professor Weber for a German translation of this passage, which has enabled me to correct and improve my own. He remarks that the reason why the prāsitra broke Pūshan's teeth was, that it was 'Rudriya' (see the passage from the Śatap. Br., i. 7, 4, 15 f., adduced at the end of a following quotation), i.e. the portion of the oblation struck by Rudra's shot. This effect of it must be obviated by the use of a text. Professor Weber thinks that *arumat* (followed by *tasmāt*), in the above passage, must stand for *arumak* (though the root *ruj* is nowhere else conjugated in the seventh conjugation), and compares Taitt. S., vii. 4, 9, 1, *asrid dvābhyām* for *asrig* (see Ind. Stud., viii. 54, note); Kauś. 39, *nyat* for *nyak*; *sammad-anṇā* for *samyag-āṇā*, Dhammap. verse 57; *saṁsridbhiḥ* from *saṁsrip*, Taitt. Br., i. 8, 1, 1; *nadbhyaḥ* from *nap*, R. V., x. 60, 6; *adbhiḥ*, *adbhyaḥ* from *ap*; *saṁnyat te*, Taitt. S., i. 2, 7, 1 (compare Weber's Indische Streifen, i. 127, note 5).

The Śatap. Br. i. 7, 4, 5, refers to the same story in the sequel of a passage which has already been given above, p. 45. The continuation is as follows: 5 | *Te ha ūchur "upajānīta yathā idam na amuyā asat kantiyo ha ūkuter yathā idam syād" iti* | 6 | *te ha ūchur "Bhagūya enad dakṣiṇataḥ āsīnāya pariharata | tad Bhagaḥ prāśishyati tad yathā ūkutam eva bhaviṣhyati" iti | tad Bhagūya dakṣiṇataḥ āsīnāya paryājāhruḥ | tad Bhago 'veکشānchakre | tasya akṣiṇī nirdadāha | tathā in nūnam tad āsa | tasmād āhur "andho Bhagaḥ" iti* | 7 | *te ha ūchur "no nv atra asamat | Pūshne enat pariharata" iti | tat Pūshne paryājāhruḥ | tat Pūshā prāśa | tasya dato nirjaghāna | tathā in nūnam tad āsa | tasmād āhur "adantakaḥ Pūshā" iti | tasmād yam Pūshne charuṁ kurvanti prapishṭūnām eva kurvanti yathā adantakāya evam* | 5. "They said, 'Take care that this may not be lost; but that it may be less than the oblation.' 6. They said, 'Present it to Bhaga, sitting on the right side; he will eat it; that shall be as if it were offered.' They presented it to Bhaga sitting on the right side; he looked at it; it burned his eyes. That truly happened so. Therefore they say, 'Bhaga is blind.' 7. They said, 'Let it not be so tranquilized. Present it to Pūshan.' Pūshan ate it; it knocked out his teeth. That verily so happened. Wherefore they say, 'Pūshan is toothless.' Hence the cooked oblation they present to Pūshan is of ground materials."

In the sequel of this passage it is said, i. 7, 4, 9: *Sa yat prāsitraṁ avadyati yad eva atra āviddham yajnasya yad Rudriyaṁ tad eva etad nīṇimīte (bahiḥ karoti nishkarshati, Comm.)* | "The prāsitra which he cuts off, the part of the sacrifice which was pierced, which is connected with Rudra,—that he separates." And further on, i. 7, 4, 15: *Sat prāśnāti* | "Agnes tvā āsyena prāśnāmi" *iti* | *na vai Agniṁ kinchanā pinasti | tathā u ha enam etad na hīnasti* | 16 | *tad na dadbhiḥ khādet* | "na id me idam Rudriyaṁ dato hīnasād" *iti* | *tasmād na dadbhiḥ khādet* | 15. "He eats that,

joined hands, muttered the Sātarudriya. Being thus lauded by the gods, Maheśvara became pleased; and they apportioned to him a distinguished share in the sacrifice, and, through fear, resorted to him as

[saying], 'I eat thee with Agni's mouth.' Nothing destroys Agni. So this does not destroy him. 16. Let no one eat it with his teeth, [thinking], 'Lest this, which is connected with Rudra, destroy my teeth.' Wherefore let no one eat it with his teeth."

The following is a passage from the preceding section of the same Brāhmaṇa: i. 7, 3, 1: *Yajñena vai devāḥ divam upodakrāman | atha yo 'yañ devaḥ paśūnām īṣṭe sa iha ahīyata | tasmād vāstavyaḥ ity āhuḥ | vāstau hi tad ahīyata* 2 | *sa yena eva devāḥ divam upodakrāmaṁs tena u eva archantaḥ śrāmyantaś cheruḥ | atha yo 'yañ devaḥ paśūnām īṣṭe yaḥ iha ahīyata* (3) *sa aikshata "aha asya ha antaryanty u mā yajñād" iti | so 'nūchchakrāma | sa āyatayā uttarataḥ upotpade | sa esha svishṭakritaḥ kālāḥ | 4 | te devāḥ abruvan "mā visrakshīr" iti | "te vai mā yajñād mā 'ntargata āhutiṁ me kalpayata" iti | "tathā" iti | sa samabṛihat sa na āsyat sa na kanchana ahinat | 5 | te devāḥ abruvan "yāvanti no havīmshi grihītāny abhūvan sarveshām teshām hutam upajānīta yathā 'smāi āhutiṁ kalpayāma" iti | 6 | te 'dhvaryum abruvan "yathāpūrvaṁ havīmshy abhigḥārāya | ekasmai avadānūya punar āpyāyaya | āyatayāmani kuru tataḥ ekaikam avadānam avadya" iti | 7 | so 'dhvaryur yathāpūrvaṁ havīmshy abhyaghārāyad ekasmai avadānūya punar āpyāyayad āyatayāmāny akarot tataḥ ekaikam avadānam avādyat |* 1. "By sacrifice the gods ascended to the sky. Now the god who rules over cattle was excluded here. Hence men call him Vāstavya; for he was excluded [by remaining] on the sacrificial ground (*vāstu*). 2. The gods went on worshipping and toiling with that whereby they had ascended to the sky. Now the god who rules over cattle, and was here excluded, (3) perceived that the other gods were excluding him from the sacrifice. He followed them, and rose up on the north with . . . This is the time of the Svishṭakrit. 4. The gods said to him, 'Do not disturb (the sacrifice).' [He rejoined,] 'Do not exclude me from the sacrifice; give me an oblation.' They agreed. He kept together, and did not scatter, the materials of the sacrifice, or injure anything. 5. The gods said, 'Take notice of all the offerings which have been presented, that we may form an oblation for him.' 6. They said to the Adhvaryu, 'Sprinkle the oblations in order with butter; and again replenish each fragment. Make them fresh; then cut off each part.' 7. The Adhvaryu accordingly sprinkled the oblations in order with butter, replenished each fragment, made them fresh, and divided all the parts from each other."

The Bhāgavata Purāṇa, referred to by Böhlingk and Roth, s. v. Bhaga and Pūshan, has the following verses on these gods: iv. 5, 20 | *Bhagasya netre bhagavān pātītasya rushā bhuvi | ūjjahāra sadassthō 'kshnū yaḥ śapantam asūsuchat | 21 | Pūshnaś chūpātayad dantān Kālingasya yathā Balaḥ | S'apyamāne garimaṇi yo 'hasad darśayan dataḥ |* "The god (Mahādeva) in the assembly plucked out the eyes of Bhaga, whom in his rage he had felled to the ground, because with his eye he had made a sign to [Dakṣa] who was cursing [Mahādeva]. 21. And he knocked out the teeth of Pūshan (as Bala had done to the king of Kalinga), because, when the great god was being cursed, he had laughed, showing his teeth." vi. 6, 41 | *Pūshā 'nāpat-yaḥ pishṭādo bhagna-danto 'bhavat purā | yo 'sau Dakṣhāya kupitāṁ jahāsa vivṛita-dvijāḥ |* "Pūshan formerly became childless, an eater of ground food, toothless, because he had laughed with his teeth disclosed at [Mahādeva], who was incensed against Dakṣa."

their refuge. He then became pleased and rectified the sacrifice, and whatever was removed he restored to life as it had been before.

“There were in the sky three cities of the valorous Asuras, one of iron, another of silver, and a third of gold,¹⁹⁵ which Maghavan (Indra) could not demolish, with all his weapons. Then all the great gods, distressed, went to the great Rudra as their refuge, and said to him, after they were assembled: ‘Rudra, there shall be victims devoted to thee in all the sacrifices. Bestower of honour, destroy the Daityas with their cities, and deliver the worlds.’ He, being thus addressed, said, ‘So be it;’ and making Vishnu his arrow, Agni its barb, Yama, the son of Vivasvat, its feather, all the Vedas his bow, and the excellent Sāvitrī (the Gāyatrī) his bowstring, and having appointed Brahmā his charioteer,¹⁹⁶ he in due time pierced through these cities with a three-jointed three-barbed arrow, of the colour of the sun, and in fierceness like the fire which burns up the world. These Asuras with their cities were there burnt up by Rudra.¹⁹⁷ Again, beholding him a child in the lap, with five locks,¹⁹⁸ Umā, desiring to know,¹⁹⁹ said, ‘Who is

¹⁹⁵ See the second vol. of this work, pp. 378 ff., and the Karna-parvan of the M.Bh. vv. 1402 ff. below.

¹⁹⁶ See the story from the Karna-parvan, cited below, vv. 1515 ff.

¹⁹⁷ For the older forms of this story, see the second vol. of this work, pp. 380-384.

¹⁹⁸ Like an ascetic, according to Böhtlingk and Roth, *s. v. panchasikha*.

¹⁹⁹ Or, is the proper reading *jijnāsamānān*, and the sense this: “Umā said to [the gods] who were inquiring, ‘Who is this?’” There is a parallel passage in the Drona-parvan, v. 9575, which throws some light on the one before us: *Purāṇi dagdhavantaṁ taṁ devī yātā pravikshitum | bālam ankagatāṁ kṛtvā svayam panchasikham pumaḥ | Umā jijnāsāmānā vai “ko” yam” ity abravīt surān | asūyatas’ cha S’akrasya vajrena vrahariṣyataḥ | bāhuṁ savajraṁ taṁ tasya kruddhasyāstambhayat prabhuḥ | prahasya bhagavavāṁs tūrṇam sarva-lokeśvaro vibhuḥ | tataḥ saṁstambhita-bhujas’ S’akro deva-gaṇair vṛitaḥ | jagāma sa-suras tūrṇam Brahmāṇam prabhum avyayam | te tam pranamya śirasā prochuḥ prāñjalayas tadā | kimapy ankagatam Brahman Pārvatīḥ bhūtam adbhutam | bāla-rūpa-dharaṁ dṛiṣṭvā nāsmābhir abhivāditaḥ | tasmāt tvām praśṭum icchāmo nirjitāḥ yena vai vayam | ayudhyatā hi bālena līlayā sa-purandarāḥ |* “The goddess (Umā) went to see him when he had burnt the cities, having again placed the child with five locks in her lap. She told the gods, who inquired [should we read, *jijṇāsamānān*? though none of the printed copies read so] ‘Who is this?’ And the divine lord, master of all the worlds, all-pervading, with a smile, instantly paralyzed the arm and thunderbolt of Indra, who showed ill-will, and in his anger was about to smite with the thunderbolt. Indra, his arm having been paralyzed, immediately went with the gods to Brahmā, the imperishable lord; and bowing with their heads, with joined hands, they said: ‘O Brahmā, we have seen in the lap of Pārvatī, a wonderful being bearing the form of a child; and we have not saluted him. Wherefore we desire to ask thee who is the child by whom we, including Indra, have been conquered, as if in play, and without any fight.’”

this?' And when Indra, envious, was about to smite him (the child) with the thunderbolt, he stayed the thunderbolt, and paralyzed that arm resembling a club. None of the gods, including Prajāpati, understood the lord of the worlds, [existing] in that most mighty deity [in the form of an infant]. Then the divine Brahmā, meditating on that being of boundless glory, and knowing that he was supreme, adored the lord of Umā. Then these gods propitiated Umā and Rudra; and the arm of the slayer of hosts became as before. And again, Mahādeva, becoming a powerful Brahman, by name Durvāsas, dwelt a long time in my city Dvāravatī. He practised very many perversities in my house, which, though difficult to support, I, through generosity, endured. He is Rudra, he is Śiva, he is Agni, he is Śarva, the all-conquering; he is Indra, he is Vāyu, he is the Aśvins, he is the lightning, he is the moon, he is Īśāna, he is Sūrya, he is Varuṇa, he is time, he is Death the ender, he is darkness, and night, and the days, he is the months, and the half months, and the seasons, the morning and evening twilight, and the year. He is Dhātṛi, and Vidhātṛi, Viśvākarma, the all-knowing, the constellations, the planets, the regions [or quarters], and intermediate regions or [points of the compass]; universal-formed, immeasurable in essence, divine, of undecaying splendour. He is simple, twofold, manifold, a thousand-fold, and a hundred-thousand-fold. Such is Mahādeva, the vast, the divine unborn being; his qualities cannot be declared in a hundred years." Kṛishṇa proceeds uninterruptedly at the beginning of a new section: "Large-armed Yudhisṭhira, understand from me the greatness of the glorious, multiform, many-named Rudra. They call Mahādeva Agni, Sthānu, Maheśvara, One-eyed, Tryambaka, the universal-formed, and Śiva. Brahmans versed in the Veda know two bodies of this god, one awful, one auspicious;²⁰⁰ and these two bodies again have many forms. The dire and awful body is fire, lightning, the sun. The auspicious and beautiful body is virtue, water, and the moon. The half of his essence is fire, and the moon is called the [other] half. The one, which is his auspicious body, practises chastity: while the other, which is his most dreadful body, destroys the world. From his being lord (Īśvara) and great (mahat), he is called Maheśvara. Since he consumes, since

²⁰⁰ In Vāj. S., v. 8, Agni is said to have three bodies. See the second volume of this work, p. 381, note.

he is fiery, fierce, glorious, an eater of flesh, blood, and marrow,—he is called Rudra. As he is the greatest of the gods, as his domain is wide, and as he preserves the vast universe,—he is called Mahādeva. From his smoky colour, he is called Dhūrjati. Since he constantly prospers all men in all their acts, seeking their welfare (śiva), he is therefore called Śiva," etc., etc.

In the Bhīṣma-parvan (vv. 793 ff.) Kṛiṣṇa is introduced as recommending Arjuna to worship the goddess Durgā :

Sanjayaḥ uvācha | Dhṛitarāṣṭram balaṁ dṛiṣṭvā yuddhāya samupasthitam | Arjunasya hitārthāya Kṛiṣṇo vachanam abravīt | Sṛībhagavān uvācha | S'uchir bhūtā mahābāho saṅgrāmābhīmukhe sthitaḥ | parājayāya śatrūnāṁ Durgā-stotram uṭṭraya | Sanjayaḥ uvācha | evam ukto 'rjunaḥ sankhye Vāsudevena dhīmatā | avatīrya rathāt Pārthaḥ stotram āha kṛitānjaliḥ |

"Beholding the host of Dhṛitarāṣṭra come near to the conflict, Kṛiṣṇa, in the interest of Arjuna, addressed to him these words: 'Having purified thyself, O large-armed hero, standing in front of the battle, utter a hymn to Durgā for the overthrow of thine enemies.' Arjuna, being thus addressed in battle by the wise Vāsudeva, descending from his chariot, uttered a hymn with joined hands."

III. In the passage which I have quoted above (p. 169, note 167) from Professor Wilson, it is remarked that in some places of the Mahābhārata the divine nature of Kṛiṣṇa is disputed or denied. An instance of this denial is to be found in the following passage of the Sabhā-parvan, in which Sīśupāla, prince of the Chedis, is introduced as objecting to the divine honours which had been paid to Kṛiṣṇa, and as ultimately suffering the penalty of his proud and contemptuous impiety at the hands of the incarnate deity.

Yudhisṭhira having resolved to perform the Rājasūya sacrifice (Sabhā-parvan, v. 1211), is joined by Kṛiṣṇa, who is designated as Hari, the rishi, the ancient, identified with the Veda, invisible to those who know him, the highest of things moving and stationary, the source and destroyer of all things, the lord of the past, the future, and the present (v. 1213: *Athaivam bruvatām epaṁ teshāṁ abhyūyayau Hariḥ | rishiḥ purāṇo vedūtmā 'dṛiśyaś chaiva vijānatām | jagatas tasthushāṁ śreshṭhaḥ prabhavaś chāvyaś (chāpyayaś?) cha ha | bhūta-bhavya-bhavan-nāthaḥ Keśavaḥ keśi-sūdanaḥ*). Numerous kings assembled to

witness the celebration (vv. 1260 ff.). On this occasion Bhīṣma proposed that, apart from the customary presents bestowed on all the kings, Kṛṣṇa should be singled out as the most eminent of the chiefs to receive gifts indicative of his superiority (vv. 1333 ff.).

Sabhā-parvan, 1333 ff.:—*Eṣa hy eṣhāṁ samastānāṁ tejo-bala-parā-kramaiḥ | madhye tapann ivābhāti jyotishāṁ iva bhāskarāḥ | asūryam iva sūryeṇa nirvātaḥ iva vayunā*²⁰¹ | *bhāsitaṁ hlāditaṁ chaiva Kṛṣṇene-daṁ sado hi naḥ | tasmai Bhīṣmābhyanujnātaḥ Sahadevaḥ pratōpavān | upajahre 'tha vidhivad Vārshneyāyūrghyam uttamam | pratijagrāha tat Kṛṣṇaḥ sāstra-dishtena karmanā | S'isūpalas tu tām pūjām Vāsudeve na chakshame* | “For he, by his energy, force and valour, appears shining in the midst of all these princes, like the sun among the luminaries. This assembly of ours is enlightened and gladdened by Kṛṣṇa, as a sunless place is by the sun, and a windless spot is by the wind. Commissioned by Bhīṣma, the majestic Sahadeva then presented in due form to Vārshneya (Kṛṣṇa) a most excellent offering, which the latter received with the act prescribed by the sāstra. But S'isūpāla could not endure that honour shown to Vāsudeva.”

S'isūpāla then proceeds to state at length a variety of objections to what had been done (vv. 1338 ff.). He urges that Kṛṣṇa was a “transgressor of the injunctions of law (*smṛiti*)”, a contemptible and ill-instructed person” (v. 1340: *Ayaṁ cha smṛity-atikrānto hy apageyo 'lpa-darśanaḥ*); that he was not a king, or a person venerable from age, his father Vasudeva being still alive (v. 1343: *Athavā manyase Kṛṣṇaṁ sthaviraṁ Kuru-pungava | Vasudeve sthite vṛiddhe katham arhati tat-sutaḥ* |); that in other respects he was inferior to other chiefs present, and that he had unjustly killed Jarāsandha (v. 1360, compare verses 1474 ff.); and taunts him with being greatly elated with the undeserved honour that had been paid him, like a dog devouring in a secret place the leavings of an oblation which he has discovered (v. 1364: *Ayuktām ātmanaḥ pūjām tvam punar bahu manyase | havishaḥ prāpya nisyandam prāsītā śveva nirjane* |).²⁰² Having

²⁰¹ This line had previously occurred as part of verse 1218 of the same Parvan.

²⁰² Similarly we read in S'isūpāla's speech on the same occasion as given in the Bhāgavata Purāṇa, x. 74, 34: *Gopālaḥ kula-pāṁsanaḥ | yathā kākāḥ puroḍāsaṁ saparyāṁ katham arhati* | “How does this cowherd, the vilest of his race, deserve homage, any more than a crow deserves to eat an oblation?” The commentator thus gives what he calls the “real sense” of these words: “*Gopālaḥ*”

thus vented his indignation, Siśupāla leaves the assembly, followed by Yudhishtīra, who endeavours to soothe him. Bhīshma then defends Kṛishṇa's claims to the honour which he had received (vv. 1377 ff.):

Na hi kevalam asmākam ayam archyatamo 'chyutaḥ | trayānām api lokānām archanīyo mahābhujah | Kṛishṇena hi jitāḥ yuddhe bahavaḥ kshatriyarshabhāḥ | jagat sarvaṁ cha Vārshṇeye nikhilena pratīsthitam | tasmāt satsv api vṛiddheshu Kṛishṇam archāmi netarān | 1382. Nū kevalaṁ vayaṁ kāmāch Chedi-rāja Janārdanam | na sambandham puraskṛitya kṛitārthaṁ vā kathanchana | archāmahe 'rchitaṁ sadbhīr bhuvi bhūta-sukhāvaham | Yaśaḥ śauryaḥ jayāṁ chāsya vijnāyārchāṁ prayujmahe | na cha kaśchid ihāsmābhīḥ subālo 'py aparīkshitaḥ | guṇair vṛiddhān atikramya Harir archyatamo mataḥ | jñāna-vṛiddho dvijātīnām kshatriyānām balādhikah | "1377: This unfalling being (Achyuta) is not only deserving of the utmost worship from us, but, large of arm, he is also to be worshipped by the three worlds. For many eminent Kshatriyas have been conquered by Kṛishṇa: and the whole world rests upon Vārshṇeya. Wherefore, even though there be aged men [present], I worship Kṛishṇa, and not the others. . . . 1382: It is not therefore from interested motives, king of the Chedis, nor in consequence of our connexion, nor for the sake of anything he has done for us, that we worship Janārdana, who is worshipped by the good on earth, and who promotes the happiness of creatures. But knowing his renown, heroism, and victories, we offer him our worship. Nor is there here any mere youth whom we have never tried. Hari, surpassing the aged in his virtues, is regarded by us as most worthy

iti veda-prithivy-ādi-pālakah ity arthah | kulsitaṁ veda-viparītaṁ lapanti iti kulapāḥ pākhaṇḍāḥ | tān aṁsate samāghātayati iti tathā saḥ | "akākah" kaṁ cha akaṁ cha kake (=kā+āke) sukha-duḥkhe te na vidyete yasya saḥ | "akākah" āptakāmaḥ, ity arthah | sa yathā āptakāmo deva-yogyam puroḍāsa-mātraṁ na arhati api tu sarvasam api tathā 'yaṁ śrī-kṛishṇo brahmarshi-yogyāṁ samarpaṇa-mātraṁ katham arhati | kintv ātma-samarpaṇam apy arhati ity arthah | "Gopāla" means the protector of the Veda, the earth, etc. 'Ku-lapāḥ' are those who speak what is evil, contrary to the Veda, heretics. 'Kulapāṁsana' (Ku+lapa+āṁsana) is thus one who destroys (aṁsate) such persons. 'Akākah' (the commentator chooses here to suppose that there is an elided *a* between *yathā* and *kākah*) is one to whom ('kake') pleasure and pain (*ka+a+ka*) do not attach; one who has gained all he desires. Just as such an one merits not merely an oblation suitable for a deity, but all wealth also, so Kṛishṇa does not deserve merely the offering suitable for a Brāhman-rishi, but also the offering up of one's self."

of worship. In knowledge he excels Brahmans, and in force

1386: *Pūjyātāyāncha Govinde hetu dvāv api saṁsthitau | veda-vedānga-
vijnānam balam chāpy adhikam tathā | nṛṇām loke hi ko 'nyo 'sti viśiṣh-
taḥ Keśavād rite | dānam dākshyaṁ śrutaṁ śauryaṁ hrīḥ kīrtir buddhir
uttamā | sannatiḥ śrīr dhṛtiḥ tuskṭiḥ puṣṭiḥ niyatā 'chryute | tam
imam loka-sampannam āchāryam pitarām gurum | arghyam architām
archārham sarve samskṣhantum arhatha | ritvig gurur vivāhyaś cha snātako
nṛpatiḥ priyaḥ | sarvaṁ etad Hṛishīkeśas tasmād abhyarchito 'chryutaḥ |
Kṛishṇaḥ eva hi lokānām utpattir api chāpyayaḥ | Kṛishṇasya hi kṛite
viśvam idam bhūtaṁ charāchāram | esha prakṛitir avyaktā kartū chaiva
sanātanaḥ | paraś cha sarva-bhūtebhyaś tasmād pūjyatamo 'chryutaḥ |
Buddhir mano mahad vāyus tejo 'mbhaḥ kham mahī cha yū | chatur-
vidham cha yad bhūtam sarvaṁ Kṛishṇe pratisṭhitam |*

1396: *Sa-devakeshu lokeshu bhagavān Keśavo mukham | ayaṁ tu
puruṣho bālaḥ S'isupālo na budhyate | sarvatra sarvadā Kṛishṇaṁ
tasmād evam prabhūshate | yo hi dharmam vichinuyād utkṛiṣṭam
matimān naraḥ | so vai paśyed yāthā dharmam na tathā Chedi-rūd ayam |
sa-vṛiddha-bāleshv'athavā pāṛthiveshu mahātmasu | ko nārham manyate
Kṛishṇam ko vā py enaṁ na pūjayet | athainām dushkṛitām pūjām S'isū-
pālo vyavasyati | dūṣkṛitāyām yathānyūyām tathā 'yam kartum arhati |*

"There are two reasons why Govinda is worthy of honour: his knowledge of the Vedas and Vedāngas, and his superior strength. For who in the world of men is distinguished except Keśava? Generosity, ability, sacred learning, heroism, modesty, eminent renown, intelligence, humility, splendour, endurance, cheerfulness and joyousness, exist continually in Achyuta. You ought all to tolerate this teacher arisen in the world (or successful in the world), this father, preceptor, venerable, honoured, deserving of honour. Priest, preceptor, marriageable man, householder, king, beloved,—Hṛishīkesa is all this, and therefore he has been honoured. It is Kṛishṇa who is the origin and the destruction of the worlds: all this universe, movable and immovable, has come into being through (or for the sake of) Kṛishṇa.²⁰³ He is un-

²⁰³ The grounds urged for honouring Kṛishṇa in this and the following verses are of a different character from those in the preceding lines, which do not ascribe to him any qualities of a superhuman character; whilst the succeeding ones do. It is quite possible that the whole of this description of his qualities may not be of one age, but may contain interpolations subsequently introduced.

distinguishable matter (prakṛiti), and he is the eternal maker, transcending all beings: hence Achyuta is most worthy of honour, Intellect, mind, the great one (mahat), air, fire, water, sky, and earth—whatever fourfold being exists—all depends upon Kṛishṇa. 1396. The divine Keśava is chief among the worlds including the gods. But this foolish man, Siśupāla, does not know that Kṛishṇa [is] everywhere and always—and hence he speaks thus. For this king of the Chedis does not regard righteousness in the same way as an intelligent man who can distinguish eminent righteousness. Who is there, whether among old or young, or among mighty kings, who will not regard Kṛishṇa as honourable, or who will not reverence him? Siśupāla treats this honour as unduly paid. But it having been unduly paid, he should act as is befitting.”

Siśupāla afterwards renews his vilifications of Kṛishṇa, in a long harangue, of which the following is a specimen (vv. 1433 ff.):

1433. *Siśupālaḥ uvācha | vibhīṣhikūbhīr bahvībhīr bhīṣhayan sarva-
pārthivān | na vyapatrapase kasmād vṛiddhaḥ saṁ kula-pāṁsanah | yuk-
tam etat tritīyāyām prakṛitau vartatā tvayā | vaktuṁ dharmād apētār-
thaṁ tvaṁ hi sarva-kurūttama[h] | nāvi naur iva sambaddhā yathā 'ndho
vā 'ndham anvīyāt | tathā bhūtāḥ hi Kauravyāḥ yeshūm Bhīṣhma tvam
agranīḥ | Pūtana-ghāta-pūrvāṇi karmāṇy asya viśeshataḥ | tvayā kīrta-
yatā 'smākam bhūyaḥ pravyathitam manah | avaliptasya mūrkhasya Keśa-
vaṁ stotuṁ ichhataḥ | katham Bhīṣhma na te jihvā śatadheyaṁ vidīry-
yate | yatra kutsā prayoktavyā Bhīṣhma bālatairair naraiḥ | tam imāṁ
jñāna-vṛiddhaḥ saṁ gopāni saṁstotum ichhasi | yady anena hatā bālye
śakunīḥ chitram atra kīm | tau vā 'śva-vṛishabhau Bhīṣhma yau na
yuddha-viśāradau | chetanā-rahitaṁ kāṣṭhaṁ yady anena nipātitam |
pādena śakaṭam Bhīṣhma tatra kīm kṛitāṁ adbhutam | valmīka-mātraḥ
saptaḥ yady anena dhṛito 'chalaḥ | tadā Govardhana Bhīṣhma na tach
chitram matam mama | bhuktam etena bahv anāṁ kṛīdatā naga-mūrdhani |
it te Bhīṣhma śṛīnvānāḥ paraṁ vismayam āgatāḥ | yasya chānena dhar-
mā-jna bhuktam annam bālīyasaḥ | sa chānena hataḥ Kāṁsaḥ ity etan na
śahādabhutam | na te śrutam idam Bhīṣhma nūnaṁ kathayatāṁ satām |
yad vakshye tvāṁ adharmā-jnaṁ vākyaṁ Kuru-kulādharma | strīṣhu goṣhu
na sastrāṇi pātayed brāhmaneshu cha | yasya chānnāni bhujita yasya
cha syāt pratīśrayaḥ | iti santo 'nuśāsanti sajjanāṁ dharmīnāḥ sadā |
Bhīṣhma loke hi tat sarvaṁ vitathāṁ tvayi dṛīṣyate | jñāna-vṛiddhaṁ cha*

*vridhhaṁ cha bhūgūṁsaṁ Keśavam mama | ajānataḥ ivākhyāsi saṁstuvan
Kauravādhamā | go-ghnaḥ strī-ghnaś cha san Bhīshma tvad-vākyaḍ yadi
pūjyate | evam-bhūtaś cha yo Bhīshma katham saṁstavam arhati | . . .*

1451. *Nūnam prakṛitir eṣhā te jaghanyā nātra saṁśayaḥ | ataḥ pāpīyāsī
chaishām Pāṇḍavānām apīshyate | yeshām archyatamaḥ Kṛishṇas tvam
cha yeshām pradarsakah | dharmavāṁs tvam adharma-jnaḥ satām mārḡgād
avaplutaḥ | ityādi |*

Sisupāla answers Bhīshma: "How is it that thou, disgracing thy race, art not ashamed, old man as thou art, to terrify all the kings with many alarms? It is very fitting [forsooth] that thou who art now existing in the third condition,²⁰⁴ shouldst utter things contrary to righteousness, seeing thou art the most eminent of all the Kurus! For as a boat is tied to a boat, or as one blind man follows another, so is it with the Kurus of whom thou, Bhīshma, art the leader. Our minds have frequently been vexed by thee when detailing his (Kṛishṇa's) slaughter of Pūtanā²⁰⁵ and other feats. How is it, Bhīshma, that thy tongue, thou proud fool, is not split into a hundred pieces, when thou seekest to magnify Keśava? Thou who art ripe in knowledge, art eager to eulogize the cowherd who ought to be vilified even by the silliest of men! If in his childhood he slew Śakuni,²⁰⁶ or the horse and bull, who had no skill in fighting, what is the wonder? If a waggon, an inanimate piece of wood, was upset by him with his foot,²⁰⁷ what wonderful thing did he do? If the mountain Govardhana, a mere ant-hill, was held up by him for seven days,²⁰⁸ I do not regard that as anything remarkable. Hearing that when playing on the hill-

²⁰⁴ The commentator explains this phrase as follows: *Dve prakṛitī pariṇāminyan māyā tasyaṁ chit-prativimbas 'cha | tṛitīyā prakṛitis tv etad-ubhayādhyāsādhish-ṭhānaṁ nirviśeṣhaṁ vastu | tatra vartatā vartamūnena*, etc. "Two conditions are changeable, viz. (1) illusion (*māyā*) and (2) the reflected image of thought (*chit-prativimba*) in it. The third condition is the basis of the erroneous ascription of the other two, substance without distinction," etc. I am indebted to Dr. R. Rost for an important suggestion regarding the combination of two of the words in this sentence. Dr. Rost informs me that in the text one MS. reads *kurūttamaḥ* and another *sarvaṁ kurūttama*.

²⁰⁵ A female demon slain by Kṛishṇa.—See Wilson's Vishṇu Purāṇa, p. 506 (vol. iv., p. 276, of Dr. Hall's ed.).

²⁰⁶ See the Udyoga-parvan 4409, where Pūtanā and Śakunī (there spelt with a long ī) are mentioned together as having been slain by Kṛishṇa in childhood.

²⁰⁷ See Vishṇu Purāṇa, p. 508 (vol. iv., p. 279, of Dr. Hall's ed.).

²⁰⁸ See Vishṇu Purāṇa, p. 526 (vol. iv., p. 315, of Dr. Hall's ed.).

top, he had eaten a great quantity of food, these people were very much astonished. And it is no great miracle, O Bhīshma, thou judge of duty, that he slew Kansa, the powerful king whose food he had eaten. Hast thou not heard virtuous men declaring this which I shall tell thee, who art ignorant of duty, Bhīshma, thou basest of the tribe of Kurus? 'Let no one smite with his weapons women,²⁰⁹ cattle, or Brahmans, or him whose food he eats, or on whom he is dependent.' Such is the instruction which good and virtuous men always give to a virtuous [pupil]. All this, Bhīshma, is seen by all to be falsified in thee. Thou, basest of the Kurus, eulogizing, speakest of Keśava as old in knowledge, and mature, and superior, as if I did not know him. If he, being a slayer of cattle, and of women, is, according to thy word, to be revered,—how, Bhīshma, can such a person merit encomium? . . . 1451. Certainly this nature of thine is base, of this there is no doubt; and hence [the nature] of these Pāṇḍavas also is shown to be most wicked,—[these Pāṇḍavas] to whom Kṛishṇa is an object of the highest honour, and of whom thou art the virtuous preceptor,—thou, who art ignorant of duty, and hast gone astray from the path of good men!"

This speech excites the wrath of Bhīmasena (v. 1482), who, however, is restrained by Bhīshma from assaulting Sīśupāla, though the latter is anxious to fight him. Bhīshma then goes on (1494 ff.) to give Bhīmasena an account of Sīśupāla's infancy and early history. He had, it seems, been born with three eyes and four arms; and his parents, alarmed at his portentous appearance, were disposed to cast him out, but were prevented by a voice from the sky, which declared to them that the time fated for his death had not yet arrived. In answer to his mother's inquiry, the voice informed her that her son was doomed to die by the hands of the person who should take him into his lap, and by so doing should occasion his two superfluous arms to drop off, and his third eye to disappear. A part of this prediction was fulfilled when Kṛishṇa came and took him into his lap, and the infant got rid of his superfluous members.²¹⁰ On seeing this, his

²⁰⁹ See above, pp. 152 f.

²¹⁰ On this story of Sīśupāla Lassen remarks (*Indian Antiquities*, i. p. 674 first ed.; p. 822 second ed.): "Sīśupāla in this case represents S'iva, and the conflict of the S'iva-worship with that of Viṣṇu: for he was born with three eyes and four arms, and the legend attributes the falling off of his two superfluous arms and the dis-

mother begged a boon from Kṛishṇa, viz. that he would forgive S'isupāla's offences. Kṛishṇa promises to pardon a hundred. Bhīshma then proceeds (v. 1518 ff.):

*Evam esha nṛipah pūpah S'isupālah sumanda-dhīḥ | tvāṁ samāhvayate
vīra Govinda-vara-darpiṭah | Naishā Chedi-pater buddhir yayā tvā 'hva-
yate 'chyutam | nūnam esha jagad-bhartuḥ Kṛishṇasyaiva vinīchayaḥ |
ko hi mām Bhīmasenādya kshitāv arhati pārthivaḥ | ksheptuṁ kālā-pari-
tātmā yathaisha kula-pāṁsanaḥ | esha hy asya mahābāhus tejo 'ṁśas cha
Harer dhruvam | tam eva punar ādātum ichhaty uta tathā vibhuḥ |
yenaisha Kuru-śārdūla śārdūlah iva Chedi-rāt | garjaty atīva durbuddhiḥ
sarvān asmān achintayan |*

“Thus this wicked king S'isupāla, slow of understanding, proud of the boon conferred by Govinda, challenges thee, O hero. This does not show wisdom in the lord of the Chedis, that he challenges thee who art Achyuta. For this is the fixed opinion of Kṛishṇa, the sustainer of the world, ‘What king on earth, O Bhīmasena, ought to-day to revile me, deprived by destiny of his reason, like this degrader of his race?’ For this large-armed (S'isupāla) is certainly [an emanation of] the strength, and a portion, of Hari, which the pervading [deity] wishes to draw back again [into himself]; in consequence of which, O chief of the Kurus, this foolish king of the Chedis growls loudly, like a tiger, disregarding us all.”

S'isupāla here breaks in angrily (v. 1524 ff.), and asks why Kṛishṇa should be so praised to the exclusion of all other warlike kings. Bhīshma replies (1551), that he values not a straw all the other chiefs who were present. On hearing this, some of them became greatly incensed; and some cried out that Bhīshma should be killed or burned. Bhīshma replied that they might slay or burn him if they pleased, but that Kṛishṇa, the object of his reverence, would survive, and that

appearance of his frontal eye to the look and embrace of Kṛishṇa. This story is of especial importance for the purpose of determining the periods to which the different parts of the Mahābhārata belong. Kṛishṇa's deification belongs to the period after Buddha. In the attack upon Jarāsandha he is still exhibited principally as a hero, acts upon human motives, and performs actions unworthy of a god: but there are evident beginnings of his deification.” The same author adds in a note on the same page (p. 823, second ed.): “S'isupāla is probably an earlier name of S'iva, who is called ‘Paśupati,’ or lord, protector, of beasts. ‘S'isu’ denotes the young of men and beasts, and ‘pāla’ protector. He had a second name ‘Sunitha’ (Sabhāp. v. 1410), which no doubt was the proper one.”

any one who was desirous to incur speedy destruction should challenge him to fight. S'isupāla hereupon challenges Kṛishṇa; and the narrative proceeds:

(Verses 1561 ff.): *Tataḥ śrutvaiva Bhīshmasya Chedi-rāḍ uru-vikramah | yuyutsur Vāsudevena Vāsudevam uvācha ha | āhvaye tvāṁ ranāṁ gachha mayā sārḍhaṁ Janārdana | yūvad adya nihanmi tvāṁ sahitaṁ sarvā-Pāṇḍavaiḥ | saha tvayā hi me badhyāḥ sarvathā Kṛishṇa Pāṇḍavāḥ | nṛipatīn samātikramya yair arājā tvam architah | ye tvāṁ dāsam arājānam bālyād archanti durmatim | anarham arha-vat Kṛishṇa badhyās te iti me matiḥ | ity uktvā rāja-śārdūla [s?] tasthau garjann amarshanah | evam ukte tataḥ Kṛishṇo mṛidu-pūrvam idṁ vachah | uvācha pārthivān sarvān sa samakshaṁ cha Pāṇḍavān | esha naḥ satrur atyantam pārthivāḥ Sātvatī-sutah | Sātvatānām nṛiśaṁsātmā na hito 'napakārinām | Prāgy-jyotiṣha-puram yātān asmān jñātvā nṛiśaṁsa-kṛit | adahad Dvārakām esha svasrīyah san narādhipāḥ | krīḍato Bhoja-rājasya esha Raivatake girau | hatvā baddhvā cha tān sarvān upāyāt sva-puram purā | aśvamedhe hayam medhyam utṛiṣṭaṁ rakṣhibhir vṛitam | pitur me yajna-vighnārtham aharat pāpa-niśchayaḥ | Sauvīrān pratiyātāncha Babhroṣa esha tapasvinah | bhāryām abhyaharad mohād akūmā [m?] tām ito gatām | esha māyā-praticchannah Kārūṣhārthe tapasvinīm | jahāra Bhadrām Vaiśālīm mātulasya nṛiśaṁsa-vat | pitri-svasuḥ kṛite duḥkhaṁ sumahad marshayāmy aham | diṣṭyā hīdāṁ sarva-rājñūṁ sannidhāv adya vartate | paśyanti hi bhavanto 'dya mayy ativa vyatikramam | kṛitāni tu parokṣham me yāni tāni nibodhata | imaṁ tv aśya na śakṣhyāmi kṣantum adya vyatikramam | avalepād badhārhasya samagre rāja-maṇḍale | Rukmiṇyām aśya mūḍhasya prārthanā 'sīd mumūrshataḥ | na cha tām prāptavān mūḍhaḥ śūdraḥ vedaśrutīm iva | evam-ūdi tataḥ sarve sahītās te narādhipāḥ | Vāsudeva-vachah śrutvā Chedi-rājaṁ vyagarhayan | tasya tad-vachanaṁ śrutvā S'isupālah pratūpavān | jahāsa svanavaddhāsaṁ vākyaṁ chedam uvācha ha | mat-pūrvām Rukmiṇīm Kṛishṇa saṁsatsu parikīrtayan | viśeshataḥ pārthiveshu vrīḍāṁ na kurushe katham | manyamāno hi kaḥ satsu puruṣhaḥ parikīrtayet | anya-pūrvām striyām jātu tvad-anyo Madhusūdana | kṣhama vā yadi te śraddhā mā vā Kṛishṇa mama kṣhama | kruddhād vā 'pi prasannād vā kiṁ me tvatto bhaviṣhyati | tathā bruvataḥ evāśya bhagavān Madhusūdanaḥ | manasā 'chintayach chakraṁ daitya-garvanisūdanam | etāsmīn eva kālō tu chakre hasta-gate sati | uvācha bhagavān uchchhair vākyaṁ vākya-viśāradaḥ | śṛiṇvantu me mahipālāḥ yenaitat*

*kshamitam mayā | uparādha-satām kshāmyam mātur asyaiva yāchane |
dattam mayā yāchitām cha tad vai pūrṇam hi pārthivāḥ | adhunā ba-
dhayishyāmi paśyatām vo mahīkshitam | evam uktvā Yadu-śreṣṭhaś
Chedirājasya tat-kṣanāt | vyapāharach chhiraḥ kruddhaś chakreṇāmītra-
karṣanaḥ | sa papāta mahābāhur vajrāhataḥ ivāchalaḥ |*

“The king of the Chedis, mighty in valour, desirous to fight with Vāsudeva, after he had heard Bhīshma, then addressed the former: ‘I challenge thee, approach to combat with me, Janārdana, till I slay thee with all the Pāṇḍavas. For together with thee, Kṛishṇa, I must utterly destroy the Pāṇḍavas, who, passing over kings, have honoured thee who art no king. They who, through folly, honour thee, a fool, who art a slave, and no king, and who art unworthy, as if thou wert worthy, [they, I say,] ought in my opinion to be slain.’ Having so spoken, the tiger of kings stood growling and indignant. Kṛishṇa then addressed these mild words to all the kings and the Pāṇḍavas, in their presence: ‘This son of Sātvatī, O princes, is the bitter enemy, truculent and ill-disposed, of us the Sātvatas, who have done him no wrong. This malignant man, a sister’s son, knowing that we had set out for the city of the Prāgjyotishas, burned Dvārakā. While the king of the Bhojas was formerly amusing himself on the Revata mountain, he slew and captured them all, and then returned home. Bent upon wickedness, to interrupt my father’s sacrifice, he carried off the horse intended as a victim, which had been let loose, attended by keepers. He in his infatuation carried off the wife of the devotee Babhru, who had set out to return to [the country of] the Sauvīras, who had gone hence, and who had no passion [for him]. Under a magical disguise, he, like a cruel wretch, carried off for the Kārusha the devout Bhadrā, daughter of Viśāla, [the daughter] of my maternal uncle. For the sake of my father’s sister (Sīsupāla’s mother), I submit to great vexation. Fortunately, this occurs to-day in presence of all the princes, for ye all behold the great transgression committed against me. As for the offences which have been done out of your sight, learn them from me. I shall not to-day be able to endure this transgression of this infatuated man, who, for his presumption, deserves to be slain in the full assembly of princes. He who is doomed to die, sought to gain Rukmiṇī, but the fool did not obtain her, as a Sūdra is excluded from the veda.’ Hearing these and such other words of Vāsudeva,

all the princes together then reviled the king of the Chedis. But the mighty S'isupāla, hearing these words, laughed a sonorous laugh, and thus spake: 'How is it, that thou art not ashamed, Kṛishṇa, thus in the assembly, and especially before the princes, to make mention of Rukmiṇī, who was betrothed to me?'²¹¹ For what man but thou, Madhusūdana, after reflection, would mention among respectable persons a woman who had been betrothed to another? Forgive me, Kṛishṇa, if thou hast generosity, or refuse to forgive me. What shall happen to me from thee whether thou art well-pleased or angry?' As he thus spake, the divine Madhusūdana in his mind thought upon the discus, the humbler of the pride of the Daityas. The discus having come into his hand at that very time, the divine being, skilled in words, uttered aloud this word: 'Let the kings listen to me by whom this forgiveness has been practised. At the request of his mother, a hundred offences were to be pardoned. That request was granted by me, and it has been fulfilled, O kings. I shall now slay him, while you kings look on.' Having thus spoken, the chief of the Yadus, the vexer of his foes, incensed, instantly struck off the head of the king of the Chedis with his discus. The great-armed (warrior) fell like a mountain smitten by a thunder-bolt."²¹²

²¹¹ Rukmiṇī had been betrothed to S'isupāla, as we are told in the Vishṇu Purāṇa, v. 26, 1 ff. (Wilson, p. 573, first ed.; p. 69, vol. v. of Dr. Hall's ed.): *Bhīṣmakah Kuṇḍine rājā Vidarbha-vishaye 'bhavat | Rukmī tasyābhavat putro Rukmiṇī cha varūṅgaṇā | Rukmiṇīm chakame Kṛishṇaḥ sū cha tām chāru-hāsinī | na dadau yūchate chainām Rukmī dvesheṇa chakrīṇe | dadau cha S'isupālāya Jarāsandha-prachoditah | Bhīṣmako Rukmiṇā sārddhaṁ Rukmiṇīm uru-vikramah |* "Bhīṣmaka was king in Kuṇḍina, in the country of the Vidarbhas. Rukmin was his son, and the beautiful Rukmiṇī (his daughter). Kṛishṇa loved Rukmiṇī, and the sweetly-smiling maid (loved) him, but Rukmin did not give her to the wielder of the discus, when he asked her; but urged by Jarāsandha, Bhīṣmaka, mighty in valour, together with Rukmin, gave her to S'isupāla." Kṛishṇa comes to witness the nuptials of his rival, and carries off the princess on the eve of the wedding. The story is told at greater length in the Harivaṁśa, sect. 117, vv. 6579 ff.; and in the Bhāgavata Purāṇa, x. sections 43 ff.

²¹² See the sequel, vv. 1585-1588. The Vishṇu Purāṇa (Wilson's translation, p. 437, first ed.; vol. iv. p. 104, of Dr. Hall's ed.) tells that S'isupāla had been in a former birth the Daitya Hiranyakaśipu, who was killed by Viṣṇu in his man-ṇon incarnation. He afterwards became Rāvaṇa, who was slain by Rāma. In his character as S'isupāla he evinced an intense hatred towards Viṣṇu, "a portion of the supreme being, who had descended to lighten the burthens of the earth," (V. P. iv. 14, 14: *S'isupāl-atvena bhagavato bhū-bhārāvātārāṇya avatīrṇāṁśasya Puṇḍarīkanayanākhyasya upari dveshāyubandham atitarām chakāra |*) and was in consequence slain by him;

Duryodhana, the son of Dhṛitarāshṭra, and the principal leader of the Kurus, is represented as manifesting a similar disbelief of Kṛishṇa's divine character, or at least as maintaining a proud and contumacious resistance to his claims. In the Udyoga-parvan (vv. 2527 ff.), Sanjaya unfolds the divine nature of Kṛishṇa, "who," he says, "being distinct in nature, and self-subdued, is able, by a thought, to subject to himself the earth, the air, and the heaven" (*pr̥ithivīnchāntarikshancha dyāṁ chaiva Purushottamaḥ | manasaiva visishṭātmā nayaty ātma-vaśam vaśī*) | He then goes on to say, vv. 2529 ff. :

*Ekato vā jagat kṛitsnam ekato vā Janārdanaḥ | sārato jagataḥ kṛitsnād
atirikto Janārdanaḥ | bhasma kuryād jagad idam manasaiva Janārdanaḥ |
na cha kṛitsnam jagach chhakṣm bhasmīkartuṁ Janārdanam | yataḥ
satyaṁ yato dharmo yato hr̥ir ārjamaṁ yataḥ | tato bhavati Govindo
yataḥ Kṛishṇas tato jayaḥ | pr̥ithivīm chāntarikshancha divancha Purush-
ottamaḥ | vicheshṭayati bhūtātmā kr̥ḍann iva Janārdanaḥ | sa kr̥itvā
Pāṇḍavān satraṁ lokaṁ sammohayann iva | adharma-niratān mūḍhān
dagdhum ichhāti te sutān | kāla-chakraṁ jagach-chakraṁ yuga-chakrancha
Keśavaḥ | ātma-yogena bhagavān parivartayate 'nīsam | kālasya cha
hi mṛityoścha jangama-sthāvarasya cha | īśate bhagavān ekaḥ satyam etad
bravīmi te | īśann api mahāyogī sarvasya jagato Hariḥ | karmāny āra-
bhate kartuṁ kīnāśaḥ iva vardhanaḥ | tena vanchayate lokūn māyāyogena
Keśavaḥ | ye tam eva prapadyante tena muhyanti mānavāḥ | Dhṛita-
rāshṭraḥ uvācha | katham tvaṁ Mādhavaṁ vettha sārva-loka-maheśvaram |
katham enaṁ na vedūhaṁ tad mamāchakshva Sanjaya | Sanjayaḥ uvācha |
śṛiṇu rājan na te vidyā mama vidyā na hīyate | vidyā-hīno tamo-dhvas-to
nābhijānāti Keśavam | vidyayā tāta jānāmi triyugam Madhusūdanam |
kartūram akṛitaṁ devam bhūtānām prabhavāpyayam | Dhṛitarāshṭraḥ*

but as his thoughts were "constantly engrossed by the supreme being," S'isupāla became united with him after death; for the lord gives "to those to whom he is favourable whatever they desire," and "bestows a heavenly and exalted station even upon those whom he slays in his displeasure." This is further explained in the next section, where we are told that Kṛishṇa as an object of hatred was ever present to S'isupāla's thoughts, and that he was constantly uttering his names, and though this was done disrespectfully and in malediction, yet he at last beheld the deity in his true character when he was being slain by him, and that then all his passion and hatred ceased, and his sins were consumed by his divine adversary, with whom he became united. The attempt of S'isupāla's brother, king of the S'ālvas (whose capital was Saubha), to revenge his death, his assault on Dvārakā, his desire to slay Kṛishṇa, and the destruction which he thereby drew upon himself, are narrated in the Vana-parvan, vv. 615-890.

*uvācha | Gāvalgaṇe 'tra kā bhaktir yā te nityaṁ Janārdana | yathā tvam
 abhijānāsi triyugam Madhusūdanam | Sanjayaḥ uvācha | māyāṁ na
 seve bhadraṁ te na vṛithā dharmam āchare | śuddha-bhāvaṁ gato bhaktyā
 śāstrād vedmi Janārdanam | Dhṛitarāshṭraḥ uvācha | Duryodhana Hṛishī-
 keśam prapadyasva Janārdanam | ūpto naḥ Sanjayaḥ tāta śaraṇaṁ gachha
 Keśavam | Duryodhanaḥ uvācha | Bhagavān Devakī-putro lokāṁś ched
 nihanishyati | pravadaṁ Arjuna sakhyaṁ nāhaṁ gachhe 'dya Keśavam |
 2529. "On the one side the whole world, on the other Janārdana,—in
 his essence Janārdana exceeds the whole world. He could by a thought
 reduce this world to ashes; but the whole world could not reduce him to
 ashes. Since he is truth, righteousness, modesty, rectitude,—therefore
 is he Govinda; since he is Kṛishṇa, he is therefore victory. The chief
 of males (or spirits), Janārdana, the soul of beings, imparts activity to
 the earth, air, and sky, as if in sport. He having made for the Pāṇḍavas
 a sacrifice, deluding, as it were, the world, wishes to burn up thy
 (Dhṛitarāshṭra's) infatuated and unrighteous sons. The divine Keśava
 by his own abstraction (*yoga*) makes the circles of time, of the world,
 and of the ages (*yugas*), continually to revolve. This divine being
 alone is lord of time, of death, and of things movable and im-
 movable,—this I tell thee as a truth. Hari, the great contemplator,
 though the lord of the whole world, undertakes to perform works, like
 a poor peasant seeking gain. He deceives the world by this display of
 delusion whereby the men who seek him are bewildered. Dhṛitarāshṭra
 said: How dost thou know Mādhava, the great lord of the whole
 world? and how is it that I do not know him?—tell me that, Sanjaya.
 Sanjaya answered: Hear, O king, thou hast not knowledge; but to me
 knowledge is not wanting. He who is devoid of knowledge, and sunk
 in darkness, does not recognize Keśava. By knowledge I recognize
 Madhusūdana, who exists in the three ages (*yugas*), the maker, the
 unmade, the god, the source of beings, and the cause of their de-
 struction. Dhṛitarāshṭra asks: O Gāvalgaṇi (Sanjaya), what is this
 devotion of thine to Janārdana, whereby thou recognizest him to exist
 in the three Yugas? Sanjaya answers: I do not pursue a delusion,
 bless thee, nor do I vainly practise righteousness. Having by devotion
 attained to purity, I know Janārdana from the scripture (*śāstra*).
 Dhṛitarāshṭra said: Duryodhana, do thou seek Hṛishīkeśa, Janārdana:
 Sanjaya is to us an authoritative teacher: resort to Keśava as thy*

refuge. Duryodhana said: If the divine son of Devakī should destroy the worlds, I should not, declaring friendship for Arjuna, resort to-day to Keśava."

Duryodhana is hereupon reproved by his father and mother for his pride, self-will, and ambition, and is told by the latter that "when he has received his death-blow from Bhīmasena, he will remember the words of his father (*nihatō Bhīmasenenā smartāsi vachanam pituḥ*)."

After some further conversation, Dhṛitarāshṭra asks to be further instructed about Kṛishṇa, when Sanjaya proceeds as follows (vv. 2560 ff.):

*Sanjayaḥ uvācha | śrutam me Vāsudevasya nāma-nirvachanaṁ śubham |
yāvat tatrābhijāne 'ham aprameyo hi Keśavaḥ | vasanūt sarva-bhūtānāṁ
vasutvād deva-yonitāḥ | Vāsudevas tato vedyo vṛihatvād Viṣṇur uchyate |
maunād dhyānāch cha yogūchcha viddhi Bhārata Mādhavam | sarva-tattva-
mayatvāch cha Madhuhā Madhusūdanaḥ | kṛishir bhū-vāchakaḥ śabda
nāścha nirvṛiti-vāchakaḥ | Viṣṇus tad-bhāva-yogūchcha Kṛishṇo bhavati
Sātvataḥ | puṇḍarikam paraṁ dhāma nityam akshayam avyayam | tad-
bhāvāt Puṇḍarikākṣho dasyu-trāsāj Janārdanaḥ | yataḥ sattvād na
chyavate yach cha sattvād na hīyate | sattvataḥ Sāttvatas tasmād ūrsha-
bhād Vṛishabhekṣanaḥ | na jāyate janitrā 'yam Ajas tasmād anīkajit |
devānāṁ sva-prakāśatvād damād Dāmodaro vibhuḥ | harṣhāt sukhāt su-
khaishvaryaād Hṛishīkeśatvam āsnute | bāhubhyām rodasī bibhṛad mahā-
bāhur iti smṛitāḥ | adho na kṣhīyate jātu yasmāt tasmād adhokṣhajaḥ |
narāṇāṁ ayanāch chāpi tato Nārāyaṇaḥ smṛitāḥ | pūranūt sadanāch
chāpi tato 'sau Purushottamaḥ | asataś cha sataś chaiva sarvasya prabha-
vāpyayāt | sarvasya cha sadā jñānūt Sarvam etam prachakṣhate | satye
pratishṭhitāḥ Kṛishṇaḥ satyam atra pratishṭhitam | satyāt satyancha
Govindas tasmāt Satyo 'pi nāmataḥ | Viṣṇur vikramaṇād devo jayanāj
Viṣṇur uchyate | śūśvatatvād Anantaścha Govindo vedanād gavām | atatt-
vaṁ kurute tattvaṁ tena mohayate prajāḥ | evaṁvidho dharma-nityo bhaga-
vān Madhusūdanaḥ | āgantū hi mahābāhur āṇṛiśaṁsyārtham achyutaḥ |*

"Sanjaya says: Thou hast heard from me the auspicious explanation of Vāsudeva's names, as far as I understand the subject; for Keśava is immeasurable. He is to be known as Vāsudeva from his dwelling (*vasanāt*) in all beings, from his issuing as a Vasu from a divine womb. From his greatness (*vṛihatvāt*) he is called Viṣṇu. From his silence, (*maunāt*) contemplation, and abstraction, do thou know him to be Mādhava. From his possessing the nature of all principles, he is

Madhuhan, and Madhusūdana. The word *kṛishi* denotes 'earth,' and *na* denotes 'cessation'; Vishṇu, from containing the nature of these things, is Kṛishṇa, the Sāttvata. Puṇḍarīka means the highest abode, eternal, unchangeable, undecaying: from his having that character he is Puṇḍarīkāksha. From terrifying the Dāsyaus he is Janārdana. Inasmuch as he does not fall from, or fail in, existence (*sattva*), therefore, from his existence, he is Sāttvata, and from his excellence (*ārshabhat*) he is Vṛishabhekshaṇa. As he is not generated by a father, he is Aja (the unborn), the victorious in battle. From the self-illumination of the gods, and from self-restraint (*dama*), the mighty being is Dāmodara. He obtains his character as Hṛishīkeśa from joy (*harsha*), pleasure, and the ease with which he rules. Sustaining the two worlds with his arms, he is called Mahābāhu (*great-armed*). Since he never sinks downwards (*adho na kshīyate*) he is Adhokshaja. From movement among men (*narāṇām*²¹³ *ayanat*) he is called Nārāyaṇa. From filling (*pūranāt*) and from abiding (*sadanāt*) he is Purushottama. Since he is the source and the destruction of everything (*sarvasya*) both non-existent and existent, and since he always knows all, they call him Sarva. Kṛishṇa is based on truth (*satye*), and truth is based on him, and Govinda is truer than truth, therefore he is also called Satya. The god is called Vishṇu from striding (*vikramanāt*), Jishṇu from conquering (*jayanāt*), Ananta from his eternity, and Govinda from the possession of cattle²¹⁴ (*vedanūd gavām*). He makes the reality an unreality, and so deludes creatures. Of such a character, constant

²¹³ Perhaps the true reading is *nārāṇām*, "waters," as in the text of Manu, cited above, p. 31.

²¹⁴ Another explanation of this name is given in S'ānti-parvan, v. 13228 f. : *Nash-tām cha dharanīm pūrvam avindaṁ vai guhāgatām | Govindah iti tenāhaṁ devair vāgbhir abhisthūtaḥ |* "And since I discovered the earth which had formerly been destroyed, and had sunk into the abyss, I was therefore lauded by the gods with praises as Govinda." And in the following verse, occurring in the description of the ocean, in the Ādi-parvan, v. 1216, the word Govinda is thus interpreted: *Gūṁ vindatū bhagavatā Govindenāmitaujasā | varāha-rūpiṇā chāntar vikshobhita-jalāvilam |* "[That ocean] which was rendered turbid when its waters were agitated within by the divine Govinda of illimitable power, who in the form of a boar found the earth [beneath its surface]." I notice in the same passage another verse (1215), which seems to show that, at the period when it was written, the Hindūs were acquainted with the cause of the tides, or at least with the influence of the moon upon the ocean: *Chandra-vṛiddhi-kshaya-vasūd udvṛittormi-samākulam |* "[The ocean] tossed with waves which rise in obedience to the waxing and waning of the moon."

in righteousness, is the divine Madhusūdana. For the great-armed Achyuta (or unfalling deity) will come for the sake of innocence."

The following is another illustration of Duryodhana's enmity to Kṛishṇa, and of his scepticism in regard to the supernatural character of that personage, at the same time that it shows the writer's faith in the divine nature of his hero. It is related in the Udyoga-parvan that Kṛishṇa went to the Kurus, with the intention of mediating between them and the Pāṇḍus. While he was with them, Duryodhana plotted to confine him (v. 4368), but Vidura warns the plotter that his attempt would be vain, owing to the divine power of Kṛishṇa. On the conclusion of Vidura's speech, Kṛishṇa addresses himself to Duryodhana (4418 ff.):

Vidureṇaivam uktas tu Keśavaḥ śatru-pūga-hā | Duryodhanaṁ Dhṛitarāshṭram abhyabhāshata vīryavān | eko 'ham iti yad mohād manyase māṁ Suyodhana | paribhūya sudurbuddhe grahītum māṁ chikīrshasi | ihaiva Pāṇḍavāḥ sarve tathaivāndhaka-vṛishṇayaḥ | ihādityāścha Rudrāś cha Vasavaś cha saharshibhiḥ | evam uktvā jahāsochchahiḥ Keśavaḥ paravīra-hā | tasya saṁsmayataḥ S'aurer vidyud-rūpāḥ mahātmanah | angushṭha-mātrās tridaśāḥ mumuehuḥ pāvākārchishah | asya Brahmā lalāṭa-stho Rudro vakshasi chābhavat | loka-pālāḥ bhujeshv āsann Agnir āsyād ajāyata | Ādityāś chaiva Sādhyāś cha Vasavo 'thāśvināv api | Marutaś cha sahendrena Viśve devāś tathaiva cha | babhūvus chaika²¹⁵-rūpūṇi Yaksha-Gandharva-Rakshasām | prādurāstaṁ tathā dorbhyām Sankarshana-Dhananjayau | dakṣiṇe 'thūrjuno dhanvī halī Rāmaś cha savyataḥ | Bhīmo Yudhishtīraś chaiva Mādri-putrau cha prishṭhataḥ | Andhakāḥ Vṛishṇayaś chaiva Pradyumna-pramukhās tataḥ | agre babhūvuḥ Kṛishṇasya samudyata-mahāyudhāḥ | śankha-chakra-gadā-śakti-śūrṅga-lāngalanandakāḥ | adriśyantottīyatāny eva sarva-praharanāṇi cha | nānā-bāhushu Kṛishṇasya dīpyamānāni sarvaśah | ityādi.

"Being thus addressed, the heroic Keśava, slayer of hostile bands, thus addressed Duryodhana, son of Dhṛitarāshṭra: 'Since, Suyodhana, thou, in thy delusion, regardest me as if I were alone, and, O fool, seekest to overcome and confine me, [know that] here are all the Pāṇḍavas, the Andhakas, and the Vṛishṇis, as well as the Ādityas, Rudras, and Vasus, together with the rishis.' Having thus spoken, Keśava, slayer of hostile heroes, laughed aloud. As the mighty de-

²¹⁵ Quere, may not *chaiva* be the proper reading? .

scendant of Sūra [Kṛishṇa] smiled, the gods, wearing the appearance of lightning, of the size of a thumb, and luminous as fire, issued forth from him. Brahmā occupied his forehead, Rudra was produced on his chest, the guardians of the world appeared on his arms, and Agñi sprang from his mouth. The Ādityas, too, and the Sādhyas, Vasus, Āśvins, Maruts, and all the gods along with Indra were produced, and also the forms of the Yakshas, Gandharvas, and Rākshasas. Sankarshana and Dhananjaya also were manifested from his arms, Arjuna armed with a bow from his right, and Rāma holding a plough from his left, Yudhishtira and Bhīma, the sons of Mādri, from his back. Next Andhakas and Vṛishṇis, headed by Pradyumna, arose on his front, with their weapons ready. A shell, discus, club, spear, bow, plough, and sword, were seen prepared, and all weapons, gleaming in every form on the different arms of Kṛishṇa."

In the next passage, taken from the Karna-parvan also, Duryodhana, and other warriors on his side, put themselves on the same level as Kṛishṇa (except in one place, vv. 1625 ff.). It is there related (vv. 1265 ff.) that Karna promised to Duryodhana to encounter and slay Arjuna, or be slain by him. Karna says, however, that in some respects he is inferior to Arjuna; as, for instance, in not having such a charioteer as Arjuna had in Govinda (Kṛishṇa) (v. 1302: *Sārathis tasya Govindo mama tādriṇ na vidyate*); while in other respects he regards himself as having the advantage (v. 1304). As, then, Kṛishṇa, creator of the world, preserves the car of Arjuna (*Kṛishṇas cha srashtā jagato ratham tam abhirakshati*²¹⁶), if, in like manner, Salya, king of the Madras, the ornament of the battle-field, who is equal to Sauri (Kṛishṇa) and, as well as Dāsārha, (Kṛishṇa) who knows a horse's heart, is skilled in horses, will act as his charioteer, Karna thinks the victory of Duryodhana's side will be certain (v. 1308: *Ayaṁ tu sadriśaḥ S'aureḥ S'alyaḥ samiti-śobhanaḥ | sārathyaṁ yadi me kuryād dhruvas te vijayo bhavet | . . . 1311: Evam abhyadhikaḥ Pārthāt bhaviṣhyāmi gunair aham | S'alyo 'py abhyadhikaḥ Kṛishṇād Arjunād api chāpy aham | yathā 'śva-hṛidayaṁ veda Dāsārhaḥ para-*

²¹⁶ If the words *srashtā jagataḥ*, "creator of the world," are not an interpolation, it is not easy to perceive how Karna could have regarded Kṛishṇa as his equal, as he would never have thought of calling Salya, or any other of his brother warriors, the creator of the world.

vira-hā | tathā S'd'yo 'pi jānīte haya-jnūnām mahārathah |) Duryodhana then goes to Salya, and asks him to act as charioteer to Karna, saying that he (Salya) was equal to Kṛishṇa, that there was no other person who could drive Karna but himself; and that Brahmā had fulfilled the same office to Mahādeva (v. 1328 f.: *Sārathyaṁ rathinām śreshṭha pranayāt kartum arhasi | tvayi yantari Rādheyo vidvisho me vijeshyate | abhīshkūnām hi Karnasya grahitā 'nyo na vidyate | rite hi tvām mahābhāga Vāsudeva-samāṁ yudhi | sa pāhi sarvathā Karnam yathā Brahmā Mahēśvaram |*). Salya, however, is very much offended (v. 1354 f.) that a person of his dignity should be asked to undertake the office of charioteer, and boasts that he is superior to Karna, and could alone destroy their enemies. He points to his thick arms, which would smite like a thunderbolt, and asserts that he could by his own strength cleave asunder the earth, scatter the mountains, and dry up the seas (v. 1361: *Paśya pīnau mama bhujau vajra-saṁhananopamau | . . 1363: Dārayeyam mahīm kṛitsnām vikireyaṁ cha parvatān | S'oshayeyam samudrāṁś cha tejasā svena pārthiva |*). He will not brook to undertake the inferior office of driving a person who is his own inferior²¹⁷ (v. 1365: *Kasmād yunakṣhi sārathye nīchasyādhirathe raṇe | na mām adhuri rājendra niyoktuṁ tvam ihārhasi | na hi pāpīyasaḥ śreyān bhūtvā preshyatvam utsahe |*). He threatens, in consequence of the insult thus offered to him, to go home (v. 1375); and accordingly rises and goes, but is followed by Duryodhana, who endeavours to soothe him by saying that he did not regard Karna as superior to him (v. 1379: *Na Karno 'bhyadikas tvattah*), but considered Karna to be superior to Arjuna; while the world regarded him (Salya) as superior to Kṛishṇa, whom he excelled in strength, as well as in knowledge of horses and their dispositions, (v. 1384: *Manye chābhyadhikam S'alya gunaiḥ Karnam Dhananjayāt | bhavantaṁ Vāsudevāch cha loko 'yam iti manyate | Karno hy abhyadhikah Pārthād astrair eva nararshabha | bhavān abhyadhikah Kṛishṇād āśva-jnāne bale tathā | yathā 'śvahrīdayaṁ veda Vāsudevo mahāmanāḥ | dviguṇam tvam tathā vetsy Madrarājeśvarātmaja |*). Salya is flattered by his being reckoned superior to Kṛishṇa, and agrees to act as charioteer to Karna, vv. 1387 ff.: *Yad mām bravīshi Gāndhāre*

²¹⁷ He regarded Karna as what he was generally supposed to be, a Sūta, or charioteer, by caste (*sūta-putrusya*, v. 1374).

*madhye sainyasya Kaurava | viśiṣṭaṁ Devakīputrāt prītimān asmy ahaṁ
tvayi | esha sārathyam ātiṣṭhe Rādheyasya yaśasvinah | yudhyataḥ
Pāṇḍavāgryeṇa yathā tvaṁ vīra manyase | samayaś cha hi me vīra
kaśchid Vaikartanam prati | utsrijeyaṁ yathā-śraddham ahaṁ vācho 'sya
sannidhau | Sanjayaḥ uvācha | tatheti rājan putras te saha Karṇena
Bhārata | abravīd Mudra-rājasya matam Bharata-sattama | "I am
pleased with thee, Kaurava, since in the midst of the army thou
declarest me to be superior to the son of Devakī. I undertake to be
charioteer to the renowned Karṇa when he fights with the chief of the
Pāṇḍavas, as thou, hero, thinkest [I ought to do]. And now that I
have entered into a certain agreement with Karṇa, let me candidly
excuse to him the words I have used." Sanjaya proceeded: "Thy son
(i.e. Duryodhana) having assented, declared to Karṇa the resolution of
the king of the Madras (Salya)."*

Though he had thus gained his point, by persuading Salya to act as charioteer to Karṇa, Duryodhana is nevertheless represented as proceeding, in the next three sections, the 33rd-35th, vv. 1391 ff., (which, for reasons to be afterwards assigned, I regard as probably interpolated,) to repeat to Salya an ancient story, telling how Brahmā had formerly done duty as charioteer to Mahādeva in a war between the gods and Asuras. In this war the gods, it is related, were at first the victors (1394). The three sons of the Asura Tāraka thereupon performed severe austerities, which induced Brahmā to grant them a boon (1397). They asked that they might become indestructible by any being whatever, which, however, Brahmā declined to grant, as immortality, he said, was not an universal attribute (1399). They then asked that they should occupy three castles, and from thence move about the earth at will, and that after a thousand years these three castles should become united, and that they themselves should only be destructible by the deity who should be able to overthrow the castles with a single arrow (1402 ff.: *Vayam purāṇi trīṇy eva samāsthāya mahīm imām | vicharishyāmo loke 'smīn tato varsha-sahasre tu sameshyāmaḥ parasparam | ekībhāvaṁ gamishyanti purāṇy etāni chānagha | samāgatāni chaitāpi yo hanyād bhagavaṁs tadā | ekeshuṇḍ deva-varaḥ sa no mṛityur bhaviṣhyati* |). Brahmā granted this boon, and the Asura Maya built them three castles, one of gold, in heaven; a second of silver, in the air; and a third of black iron, on

earth²¹⁸ (1406 ff.), which the three Asura kings above mentioned severally occupied, and where innumerable hosts of formidable demons were collected. Maya, by his magical power, gave them everything that any of them wished (1415): and Hari, the son of Tārakāksha, obtained as a boon from Brahmā that there should be a pond within their castle, into which, when any Asuras slain in battle were thrown, they should be resuscitated and become stronger than ever (1418 ff.). Armed with all these powers, the Asuras harassed the worlds, putting to flight the celestial hosts, and destroying the gardens of the gods, and the hermitages of the rishis (1421 ff.). Indra attacked the castles of the Asuras with his thunderbolts, but without effect (1427). He then went with the other gods to consult Brahmā about the means of overthrowing the titans (1429 ff.). Brahmā replied that the castles could only be destroyed by a single arrow, and that this could only be effected by Mahādeva (1434), to whom they should apply. The deities, then, headed by Brahmā himself, went to supplicate Mahādeva, who gives security amid alarms, the soul of all things, by whom the universe is pervaded, who, through particular austerities, knows the “yoga” and the “sāṅkhya” of himself, (or of spirit,) and whose spirit is always in subjection,—(they went to supplicate him) practising rites of austerity, repeating the eternal Veda, and uttering awful or fierce hymns, (1437 ff.: *Tapo-niyamam āsthāya gr̥ṇanto brahma śāśvatam | . . . tushṭuvur vāgbhir ugrābhir bhayeshv abhaya-duṁ nṛipa | sarvātmanāṁ mahātmanāṁ yenāptaṁ sarvam ātmanā | tapo-viśeshair vividhair yogaṁ yo veda chātmanah | yah sāṅkhyam ātmano veti yasya chātmā vāśe sadā |*). They beheld Mahādeva, to whom a variety of other honorific epithets are applied, such as “the essence of all beings, the unborn, the lord of the world” (1442: *sarva-bhūtamayam dṛishṭvā tam ajaṁ jagataḥ patim*). Mahādeva received them smiling, and invites them to state their wishes (1444). They then recite a number of his epithets (1445 ff.), and Brahmā replies on their behalf (1455 ff.) that he himself, who had obtained from Mahādeva his rank of Prajāpati, had bestowed a boon on the Dānavas, that they had in consequence transgressed all bounds, and that now there was no one but Mahādeva who could destroy them,—which he was therefore implored to do. Mahādeva answers (1459) that, he himself alone could not

²¹⁸ See above p. 203; and the 2nd vol. of this work, pp. 378 ff.

destroy them, as they were strong, but that, with the aid of half his strength, they themselves would be able to conquer their enemies. They answered that they could not sustain half of his strength (*vibh-artuṁ tava tejo 'rdhaṁ na śakshyāmaḥ*), but proposed that he should undertake the work, aided by half of their strength. To this Mahādeva consented, and became stronger than all the gods, and was thenceforward called Mahādeva, or "the great god," (*ardham ādāya sarveshāṁ tejasā 'bhyadhiko 'bhavat | sa tu devo balenāsīt sarvebhyo balavattaraḥ | Mahādevaḥ iti khyātas tataḥ prabhṛiti S'ankaraḥ*). Mahādeva then (1468) desired the gods to provide him with a bow and arrows, and a chariot. The gods promised to provide a chariot which should be composed of all the forms of the universe (1469: *mūrtiḥ sarvāḥ samādhāya trailokyasya tatas tataḥ | rathaṁ te kalpayishyāmaḥ*). The composition of the car, formed by Viśvakarman and the gods, is then described at great length (vv. 1471-1492). Viṣṇu, Soma, and Agni became different parts of Mahādeva's bow and arrow; the earth became his chariot, the mountain Mandara its axle; and the great river, the regions, the constellations, the Kṛita age, the serpent Vāsuki, the Himālaya and Vindhya mountains, plants, the sun and moon, day and night, various goddesses, duty, truth, the vashaṭkāra, the gāyatrī, etc., formed portions of the car, or of its appurtenances. Mahādeva's weapons and equipments are then specified (1495 ff.). At verse 1503 it is repeated that "Viṣṇu, Agni, and Soma formed his arrow; for all the world," it is added, "is formed of Agni and Soma, and is said to be composed of Viṣṇu, and Viṣṇu is the soul of Mahādeva of boundless power."²¹⁹ Hence they could not abide the bow, or the contact of the bowstring of Hara. In that arrow the terrible god, dark-blue, and dusky in hue, clad in an antelope's skin, hurled forth the fire of wrath, of fierce fury, intolerable, and sprung from the rage of Bhṛigu and Angiras. . . . 1507. He is the constant preserver of virtuous, and destroyer of wicked, men. The divine Sthānu (Mahādeva) shines forth distinguished by these inherent qualities, which are destructive, fearful in power, fearful in form, and rapid as thought. This whole universe, movable and immovable, existing contained in his members, shone forth, wonderful to behold." (*Iśhuś chāpy akhavad Viṣṇur Jvalanaḥ Somaḥ eva cha | Agnī-Somaṁ jagat kṛitsnaṁ Vaiṣṇavaṁ choḥyate jagat | Viṣṇuś chātmā bhagavato*

²¹⁹ Can these words be a Vaishṇava addition to the passage?

*Bhavaśyāmita-tejaśaḥ | tasmād dhanur jyā-saṁsparśaṁ na viśhehur
 Harasya te | tasmin śare tigma-manyum mumochāsahyam Īśvaraḥ |
 Bhṛigv-Angiro-manyu-bhavaṁ krodhāgnim ati-dussaham | sa nīla-lohito
 dhūmraḥ kṛittivāsāḥ bhayankaraḥ | 1507: Nityaṁ trātā cha
 hantū cha dharmādharmāśritān narān | pramāthibhir bhīma-balair bhīma-
 rūpair manojavaiḥ | vibhāti bhagavān Sthānūṣ tair evātma-guṇair vṛitaiḥ |
 tasyāṅgūni samāśritya sthitaṁ viśvam idaṁ jagat | jangamājangamaṁ
 rūjan śuśubhe 'dbhuta-darśanam |)*

Taking the arrow produced from Soma, Viṣṇu, and Agni, Mahādeva mounted the car which had been made for him (1510 ff.). He then smilingly asked (1515) who was to be his charioteer. The gods answered that any one whom he should appoint would undertake that office. He then said that the god who was greater than he (*mattaḥ śreṣṭhataro hi yaḥ*) should be made his charioteer. The gods next went to Brahmā, and asked him to appoint one (1520), expressing an opinion that he himself was the only person who was fit for the office (1526). Brahmā consented (1530 ff.). Mahādeva is again represented as mounting the car, with the arrow produced from Viṣṇu, Soma, and Agni in his hand (1535). He then sets out,²²⁰ and arrives at the triple castle of the Asuras (1551), when some of the Asuras are destroyed by the roaring of his bull (1553), and others come forth to battle. Mahādeva becomes insensate with rage. The three worlds tremble. The chariot begins to sink from the agitation of Soma, Agni, and Viṣṇu in the arrow, when it is being fitted on the string, and from the movement of Brahmā and Mahādeva. Viṣṇu then issues from a portion of the arrow (1556), takes the form of a bull, and raises up the chariot. Mahādeva again fits his arrow on the string (1562), and discharges it against the triple castle (1567), which falls to the ground, while the Asuras are burnt up and thrown by Mahādeva into the western ocean. The gods praise Mahādeva and depart (1572). Duryodhana now (1575 ff.) makes his application of this legend by exhorting Salya to follow Brahmā's example, and act as charioteer to

²²⁰ In vv. 1545 ff. it is said that the rishis praised Mahādeva, and increased his strength (*riṣayas tatra ślevesaṁ stuvanto bahubhiḥ stavaiḥ | tejaś chāśmai vardhayananto rūjann āsan punaḥ punaḥ*). This is a pure Vedic touch, the same power of imparting strength to the gods by their praises being occasionally asserted of the bards in the Rīg-veda. See the fifth volume of this work, p. 91. In most of the texts there cited, however, it is perhaps only meant that the gods were gratified by the praises addressed to them.

Karṇa. Śalya, he adds, is superior to Kṛishṇa, Karṇa, and Arjuna, and as Karṇa resembled Mahādeva in fighting, so Śalya resembled Brahmā in guiding [a chariot], etc. To supply additional motives for compliance, he then (1581 ff.) goes on to tell Śalya another story about Paraśurāma performing austerity to propitiate Mahādeva and obtain celestial arms. Mahādeva appears to him, and tells him he shall obtain arms when he has qualified himself by purification to receive them. Paraśurāma renews his austerities and religious ceremonies (1591), and is at length appointed by Mahādeva to slay the Daityas who had been harassing the gods (1599). He successfully accomplishes this task (1806), and receives celestial arms from Mahādeva. Paraśurāma had, as Duryodhana goes on to say, taught the divine science of archery to Karṇa (1613), which proves that Karṇa is free from sin; and Karṇa is not, as Duryodhana believes, a Sūta or charioteer by birth, but a son of one of the gods, born in a Kshatriya family. For how could a doe give birth to a tiger resembling the sun (*katham āditya-sadṛiṣam mṛgi-vyūghraṁ janishyati* | 1617)? Duryodhana then recurs to the legend of Brahmā becoming Mahādeva's charioteer, and renews his exhortation to Śalya to perform the same office to Karṇa. Śalya appears now to waver in his determination, formerly expressed, to comply with Duryodhana's request, as he replies (1625) that he himself had often heard this story before; and that Kṛishṇa also had no doubt heard of it, as he knows the future and the past, and that he had for that reason consented to be the charioteer of Arjuna. And, Śalya adds, if Karṇa should slay Arjuna, Kṛishṇa would himself fight, and armed with the shell, discus, and club, burn up the whole of Duryodhana's army, and no prince would be able to stand before him among his opponents when he was incensed, (v. 1629 ff.: *Yadi hanyūch cha Kaunteyaṁ Sūta-putraḥ kathanchana | drishtvā Pārthaṁ hi nihatāṁ svayaṁ yotsyati Keśavaḥ | śankha-chakra-gadā-pānir dhakshyate tava vāhinīm | na chāpi tasya kruddhasya Vārshneyasya mahātmanah | sthāsyate pratyanīkeshu kaśchid atra nṛipas tava*). Duryodhana in reply expatiates on the eminent prowess of Karṇa, and of Śalya himself: (1643) *Tvaṁ śalya-bhūtaḥ śatrūṇāṁ avishahyaḥ parākrame | tatas tvam uchyase rājan Śalyaḥ ity ari-sūdana | tava bāhu-balam prāpya na śekuh sarva-Sātvatāḥ | tava bāhu-balād rājan kintu Kṛishṇo balādhikah | yathā hi Kṛishṇena balaṁ dhāryaṁ vai Phālgune hate | tathā Karṇā-*

tyayībhāve tvayā āhāryam mahad balam | kimarthaṁ samare sainyaṁ Vāsudevo nyavārayet (sic) | *kimarthaṁ cha bhavān sainyaṁ na hanishyati Mārisha* | “Thou art a spear (*śalya*) to [pierce] thine enemies, irresistible in valour: hence, O king, destroyer of thy foes, thou art called Salya.²²¹ Feeling the power of thy arm, all the Śātvatas could not [resist]. But [it is said that] Kṛishṇa is superior in force to the strength of thy arm. Just as great strength is to be exhibited by Kṛishṇa, if Arjuna were killed; so is great strength to be put forth by thee, if Karṇa were slain. Why should Kṛishṇa withstand [our] army? and why shouldst not thou slay the [enemy's] host?” Salya then answers (1648 ff.) in nearly the same words²²² which had formerly been assigned to him in vv. 1387-9: “I am pleased with thee, bestower of honour, since before the army thou declarest me to be superior to the son of Devakī. I undertake to be charioteer to the renowned Karṇa,” etc. This repetition of the same speech of Salya at the close of the episode regarding Mahādeva's conquest of the Asuras with Brahmā for his charioteer, and Paraśurāma's acquisition of celestial weapons, renders it probable, as I have already said, that this episode has been subsequently interpolated. As Salya had already consented, in vv. 1387 ff., to do duty as Karṇa's charioteer, it was quite unnecessary to detail at great length the legend of Brahmā and Mahādeva, which had been already briefly alluded to in verse 1330, and which is merely followed by a renewed expression of Salya's willingness to comply with the request of Karṇa and Duryodhana.

IV. In various parts of the Mahābhārata Kṛishṇa and Arjuna are singularly represented as having formerly existed in the persons of two rishis, Nārāyaṇa and Nara,²²³ who always lived and acted together. A

²²¹ In verse 1381 the same thing had been said in nearly the same words: *S'alya-bhūtas tu śatrūṇāṁ yasmāt tvam yudhi mānada | tasmāt S'alyo hi te nāma kathyate prithivi-tale* | The repetition of this idea is an additional argument in proof of the probable interpolation of the passage between v. 1389 and v. 1648.

²²² The only difference of reading in the two passages is, that in the first line of the later passage the words *agre sainyasya mānada*, “before the army, conferrer of honour,” are substituted for *madhye sainyasya Kaurava*, “in the midst of the army, O Kaurava.”

²²³ In the Vāmana-purāṇa, sect. 6, quoted in Prof. Aufrecht's Catalogue, p. 45b, it is stated that Dharma with a divine body was the heart-born son of Brahmā, that his (Dharma's) wife was Ahimsā, and that she bore to him Hari and Kṛishṇa, and Nara and Nārāyaṇa, of whom the two former were devoted to the practice of the Yoga

similar close union exists between the two heroes in the various transactions narrated in the great epic. Their earlier connexion will appear from the following passages,²²⁴ in which, however, these two rishis are always represented as possessed of supernatural or divine powers.

It is related in the Vana-parvan (vv. 461 ff.) that Kṛishṇa, having gone with other friends of the Pāṇḍus to visit them after they had retired into the forest, expressed great indignation at the way in which they had been treated by Duryodhana and his party. Arjuna (one of the Pāṇḍus), with the view of pacifying Kṛishṇa, recounts (vv. 471 ff.) his marvellous deeds in former births, his austerities, his slaughter of the Daityas and Dānavas (478), his various forms (480), his three strides as the son of Aditi (484),²²⁵ and his destruction of various enemies (487 ff.); and then proceeds thus (vv. 496 ff.):

*Yugānte sarva-bhūtāni sankshipya Madhusūdana | ātmanaivātmasūt
kritvā jagad āsīḥ parantapa | yugādau tava Vārshṇeya nūbhi-padmaḍ
ajāyata | Brahmā charāchara-gurur yasyedaṁ sakalāṁ jagat | taṁ han-
tum udyatau ghorau Dānavau Madhu-kaitabhau | taylor vyatikramaṁ
drishṭvā kruddhasya bhavato Hareḥ | lalāṭāj jātavān Sambhuḥ śūla-
pāṇis trilochanaḥ | itthaṁ tāv api deveṣau tvach-chharīra-samudbhavau |
tvan-niyoga-karāv etāv iti me Nārado 'bravīt | tathā Nārāyaṇa purā
kratubhir bhūri-dakṣiṇaiḥ | ishṭavāṁs tvam mahāsatraṁ Kṛishṇa Chait-
rarathe vane | naivam pūrve nāpare vā karishyanti kṛitāni vā | yāni
karmāni deva tvam bālāḥ eva mahābalaḥ | kṛitavān Puṇḍarikāksha Bala-
deva-sahāyavān | Kailāsa-bhavane chāpi brāhmaṇair nyavasah saha | Vaiśam-
pāyanaḥ uvācha | evam uktvā mahātmānam ātmā Kṛishṇasya Pāṇḍavaḥ |
tūshṇīm āsīt tataḥ Pārtham ity uvācha Janārdanaḥ | mamaiva tvam
tavaivāhaṁ ye madīyās tavaiva me | yas tvāṁ dveshṭi sa mām dveshṭi yas
'wām anu sa mām anu | Naras tvam asi durdharsha Harir Nārāyaṇo hy
aham | kāle lokam imam prāptau Nara-Nārāyaṇāv rishī | ananyaḥ
Pārtha mattas tvam tvattaś chāhaṁ tathaiva cha | nāvayor antaram śak-
yaṁ veditum Bharatarshabha |*

“ ‘ At the end of the mundane period (*yuga*), thou, O Madhusūdana,

(*Hṛidbhavo Brahmano yo 'sau Dharmo divyavapuḥ sadā | tasya bhāryā tv Ahimsā tu
tasyām ajanayat sutaḥ | Hariṁ Kṛishṇaṁ cha devarshe Nara-Nārāyaṇau tathā |
yogābhyāsa-ratau nityaṁ Hari-Kṛishṇau babhūvatuḥ*).

²²⁴ See also the extract from the Droṇa-parvan, translated above, p. 185.

²²⁵ See above, p. 136.

vexer of thy foes, having caused all created things to collapse, and by thyself made them subject to thyself, wast the world. At the commencement of the yuga, O Vārshṇeya (Kṛishṇa), Brahmā, the chief of things movable and immovable, whose [is] all this world, sprang from the lotus issuing from thy navel. Two horrible Dānavas, Madhu and Kaiṭabha, were ready to slay him. From the forehead of Hari, who became incensed when he saw their transgression, was produced Sambhu (Mahādeva), wielding the trident, and three-eyed. Thus even those two lords of the gods (Brahmā and Mahādeva) are sprung from thy (Kṛishṇa's) body, and they execute thy commands,—this Nārada declared to me. So, too, O Kṛishṇa, Nārāyaṇa, thou didst formerly celebrate a great sacrifice in the Chaitraratha forest, with oblations and many gifts. The ancients [have] not [done], nor shall those who are to come do, the deeds which thou didst, Puṇḍarikāksha, even when a child, mighty in power, accompanied by Baladeva. And thou didst dwell with the Brāhmans in the abode of Kailāsa.' Having thus addressed that great being, the Pāṇḍava (Arjuna, who was) the soul of Kṛishṇa, became silent. Then Janārdana (Kṛishṇa) thus addressed the son of Prithā: 'Thou art mine, and I am thine;²²⁶ those who are mine are thine also. He who hates thee hates me; he who loves (*lit.* follows, or favours) thee loves me. Thou, invincible hero, art Nara, and I am Hari Nārāyaṇa: in due time we came into this world, the rishis Nara and Nārāyaṇa. Thou, son of Prithā, are not different from me, nor, in like manner, I from thee; no distinction can be conceived between us.'"

Again, it is related in the Vana-parvan that, with the view of obtaining celestial weapons, Arjuna, at the suggestion of Indra (vv. 1513 ff.), went northward, to the top of the Himālaya, to see Mahādeva (vv. 1526 ff.) Arrived there, he performs austerity. The rishis, not knowing his object, are alarmed, and go to tell Mahādeva (vv. 1543 ff.), who assures them that there is no cause for apprehension, as Arjuna cherishes no ambitious designs. Mahādeva then takes his bow and arrows, and assuming the form of a Kirāta (barbarous mountaineer), approaches Arjuna (vv. 1551 ff.). At that moment a

²²⁶ The mutual attachment of Nara and Nārāyaṇa, or Arjuna and Kṛishṇa, may therefore be quoted as an Indian parallel to the renowned friendships which are already proverbial in the western world, viz. those of David and Jonathan, Pylades and Orestes, Damon and Pythias.

Dānava, in the form of a boar, is meditating an attack upon Arjuna, who prepares to shoot him with his arrows. The Kirāta desires Arjuna to allow him to shoot the Dānava, as he had been the first to take aim; but Arjuna will not consent; and they both shoot together, and kill the boar. Arjuna addresses the Kirāta, and complains that he had acted in an unsportsmanlike manner (*na hy esho mṛigayā-dharmo yas tvayā 'dya kṛito mayi*), and that he should therefore kill him. The Kirāta replies that he had aimed first, and had killed the Dānava, and would kill Arjuna also. Mahādeva, in the form of the Kirāta, and Arjuna then fight together (vv. 1582 ff.) with a succession of weapons, arrows, swords, trees, stones, etc., till at length Arjuna is squeezed by his opponent, and falls exhausted (v. 1613). He, however, revives, and worships his enemy, falling at his feet. Mahādeva expresses admiration of Arjuna's prowess, and promises to give him an irresistible weapon which he is fit to wield. The narrative then proceeds (vv. 1622 ff.): *Tato devam Mahādevam Gīrīśam śūlapāninam | dadarśa Phālgunas tatra saha devyā mahādyutim | sa jānubhyām mahīm gatvū śirasā pranipatya cha | prasādayāmāsa Haraṁ Pārthaḥ para-puran-jayaḥ | Arjunaḥ uvācha | "Kapardin sarvadeveśa Bhaga-netra-nipūtana | deva-deva Mahādeva nīla-grīva jaṭā-dhara | kāraṇānāṇcha paramaṁ jāne tvām Tryambakam vibhum | devānāṇcha gatiṁ deva tvat-prasūtam idaṁ jagat | ajeyas tvam tribhir lokaiḥ sa-devāsura-mānushaiḥ | Sīvāya Viṣṇu-rūpāya Viṣṇave Sīva-rūpine | Dakṣhayajna-vināsāya Hari-Rudrāya vai namaḥ | lalāṭākṣhāya Sarvāya mūlhushe śulā-pāṇaye | pināka-goptre sūryāya mārjālīyāya vedhase | prasādaye tvām bhagavan sarva-bhūta-maheśvara | gaṇeśam jagataḥ sambhūm loka-kāraṇa-kāraṇam | pradhāna-purushātītam param śūkṣmataram Haraṁ |*

"Then Phālguna (Arjuna) beheld the god Mahādeva, Gīrīśa, bearer of the trident, resplendent, together with his goddess. Falling on the ground on his knees, and bowing his head, the son of Pṛithā, conqueror of hostile cities, propitiated Hara (Mahādeva) in these words: 'God with the spirally-braided hair, lord of all the gods, extinguisher of Bhaga's eyes, god of gods, Mahādeva (the great god), blue-necked, wearer of matted hair, I know thee to be of causes the supreme, Tryambaka, the mighty, the refuge of the gods. From thee this world has been produced. Thou art invincible by the three worlds, including the gods, Asuras, and men. Adoration be to Sīva in the

form of Viṣṇu, to Viṣṇu in the form of Śiva, to the destroyer of Dakṣha's sacrifice, to Hari-Rudra, to him with the frontal eye, to Śarva, the beneficent, the wielder of the trident, the bearer of the bow, the sun, the Mārjaliya,²²⁷ the disposer. I propitiate thee, divine lord of all creatures, lord of troops, benefactor of the world, cause of the causes of the world (i.e. ultimate creator of the immediate creators), who transcendest Pradhāna and Puruṣa (matter and spirit), the supreme, most subtle, Hara.'"

Mahādeva then embraces Arjuna, and says to him :

1637 ff.—*Devadevaḥ uvācha | Naras tvam pūrva-dehe vai Nārāyaṇa-sahāyavān | Badaryām taptavān ugraṁ tapo varshāyutān bahūn | tvayi vā pāramam tejo Viṣṇau vā puruṣhottame | yuvābhyām puruṣhāgryābhyām tejasā dhāryate jagat | Śakrābhisheke sumahad dhanur jalada-niḥsvanam | pragrihya dānavāḥ śāstās tvayā Kṛṣṇena cha prabho ityādi |* "Thou wast Nara in a former body, and with Nārāyaṇa for thy companion, didst perform dreadful austerity at Badari for many myriads of years. Either in thee is the highest power, or in Viṣṇu the supreme Puruṣa. By you twain, the chief of men (or Puruṣas), through your power, the world is upheld. At the inauguration of Śakra (Indra), the Dānavas were chastized by thee and Kṛṣṇa, when thou hadst grasped a great bow resounding like the clouds."

Mahādeva then offers Arjuna the choice of a boon. Arjuna asks the Pāsupata weapon (v. 1643), which Mahādeva gives him (v. 1650), though he cautions him against discharging it rashly, as it might destroy the whole world. Arjuna accordingly receives the weapon (v. 1656).

Again, in the Udyoga-parvan (vv. 1917 ff.) it is related that Bhīṣma informed Duryodhana that on one occasion the gods of different classes came to Brahmā, and the narrative then proceeds (vv. 1920 ff.):

Namaskṛityopajagmus te loka-vṛiddham Pitāmaham | parivārya cha viśveśam paryāsata divaukaśaḥ | teshām manaś cha tejaśchāpy ādadānāv ivaujaś | pūrva-devau vyatīkrāntau Nara-Nārāyaṇāv ṛṣīḥ | Vṛihaspatis

²²⁷ This word is explained in Böhtlingk and Roth's Lexicon as a spot to the right of the altar, where the sacrificial vessels are cleansed. It is mentioned in Sāyana's commentary on R. V. i. 1, 4: and (as Prof. Aufrecht has pointed out to me) it occurs in the Vāj. Sanh. v. 32, where the commentator defines it as the place where the (sacrificial) vessels are washed (*mārjulyaḥ | tatra hi pātrāṇi prakṣhāyānte*).

tu paprachha Brahmūnaṁ kāv imāv iti | bhavantaṁ nopatishṭhete tau naḥ
 sāṁsa Pitāmaha | Brahmā uvācha | yāv etau pṛithivīm dyāṁcha bhāsa-
 yantau tapasvinau | jvalantau rochamanau cha vyāpyāsītau (-nau?) mahā-
 balau | Nara-Nārāyaṇāv etau lokāl lokaṁ samāsthītau | ūjītau eva
 tapasā mahāsattva-parākramau | etau hi karmanā lokaṁ nandayāmāsatur
 dhruvam | dvidhā-bhūtau mahā-prajṇau viddhi brahman parantapau |
 asurāṇāṁ vināśāya deva-gandharva-pūjītau | Vaisampāyanaḥ uvācha |
 jagāma Śakras tach chhṛutvā yatra tau tepatas tapaḥ | sūrdhaṁ deva-
 ganaiḥ sarvair Vṛihaspati-purogamaiḥ | tadā devāsire yuddhe bhaye jāte
 divaukasām | ayāchata mahātmānau Nara-Nārāyaṇau varam | tāv abru-
 tāṁ vṛiṇīshveti tadā Bharata-sattama | athaitāv abravīch chhakraḥ
 sahyāṁ naḥ kriyatām iti | tatas tau Śakram abrūtāṁ karishyāvo yad
 ichhasi | tābhyāṁcha śchītaḥ Śakro vijigye daitya-dānavān | Naraḥ Indrasya
 sangrāme hatvā śatrūn parantapaḥ | Paulomān Kūlakanjāṁścha sahasrāṇi
 śatāni cha | esha bhrānte rathe tiśṭhan bhallenāpāharach chhiraḥ |
 Jambhasya grasamāṇasya tadā hy Arjunam āhave | esha pāre samudrasya
 Hiranyapuram ārujat | jītvā śhasṭīm sahasrāṇi Nivṛtakavachān rane |
 esha devān sahendrena jītvā para-puranjayaḥ | atarpayad mahābāhur
 Arjuno Jātavedasam | Nārāyaṇas tathaivātra bhūyaśo 'nyān jaghāna ha |
 evam etau mahā-vīryau tau paśyata samāgatau | Vāsudevārjunau vīrau
 samavetau mahārathau | Nara-Nārāyaṇau devau pūrva-devāv iti śrutiḥ |
 ajeyau mānushhe loke sendrair api surāsuraḥ | esha Nārāyaṇaḥ Kṛishṇaḥ
 Phālgunaś cha Naraḥ smṛitaḥ | Nārāyaṇo Naraś chaiva sattvam ekaṁ
 dvidhā-kṛitam | etau hi karmanā lokān āśnuvāte 'kshayān dhruvān | tatra
 tatraiva jāyete yuddha-kāle punaḥ punaḥ | tasmāt karmaiva kartavyam
 iti hovācha Nāradaḥ | etad hi sarvam āchashṭa Vṛishṇi-chakrasya veda-
 vit | śankha-chakra-gadā-hastam yadā drakshyasi Keśavam | paryāda-
 dānaṁ chāstrāṇi bhīma-dhanvānam Arjunam | sanātanaus mahātmānau
 kṛishṇāv eka-rathe sthītau | Duryodhana tadā tāta smartāsi vachanam
 mama |

“Doing obeisance, the gods approached the Progenitor, the chief (or ancient) of the worlds; and encompassing, they sat around the lord of all. The two ancient and surpassing gods, the rishis Nara and Nārāyaṇa, deprived them, as it were, of thought and of strength by their splendour. Vṛihaspati inquired of Brahmā, ‘Tell us, O Progenitor, who these two are who do not approach thee.’ Brahmā said: ‘These devotees of mighty strength, burning and shining, who sit pervading

and illuminating the earth and the sky, these are Nara and Nārāyaṇa, who have travelled from world to world, strong by their own austerity, of great dignity and valour. These two have perpetually gladdened the world by their deeds. Know, O Priest, that these, destroyers of their foes, of great intelligence, adored of gods and Gandharvas, have become twain for the destruction of the Asuras.' Having heard this, Indra, accompanied by all the hosts of gods, headed by Vṛihaspati, went to the place where these two devotees were performing austerity. Alarm having been at that time excited among the celestials by a war between the gods and Asuras, he (Indra) begged of the great Nara and Nārāyaṇa a boon. They replied, 'Choose.' Then Indra said, 'Let us be delivered.' They answered Indra, 'We will do what thou desirest.' And with their assistance Indra conquered the Daityas and Dānavas. Nara, the vexer of foes, having slain in battle the enemies of Indra, thousands and hundreds of Paulomas and Kālakanjas,—he, standing in a whirling chariot, cut off the head of Jambha,²²⁸ who was swallowing up Arjuna in battle. He demolished Hiranyapura (or the city of gold), on the other side of the ocean, having slain in battle sixty thousand Nivātakavachas. The large-armed Arjuna, conqueror of hostile cities, having, along with Indra, overcome the gods, satiated Jātavedas (Agni,) [with his oblations]. In like manner Nārāyaṇa slew many others. Thus behold those twain arrived—those twain who are of so great strength, Vāsudeva and Arjuna, united together, riders on great cars, Nara and Nārāyaṇa, the deities, the ancient deities, as it is reported, invincible in the world of mortals even by Indra and the other gods and Asuras. This Nārāyaṇa is Kṛishṇa, and Nara is called Phālguna (Arjuna). Nārāyaṇa and Nara are one being, divided into twain. These two through their works pervade the undecaying and perpetual worlds. They are born at different places at the time of battle again and again. Wherefore Nārada said that works are to be performed. All this he (Nārada) who knew the Veda said to the army of the Vṛishṇis. When thou shalt see Keśava (Kṛishṇa) with his shell, discus and club, and Arjuna with the dreadful bow, assuming his arms, these two eternal and glorious beings, of dark complexion, mounted on one car,—then, dear Duryodhana, thou shalt remember my words." (Compare the same warning given in p. 218.)

²²⁸ The name of a demon. It will occur again below.

It is narrated in another part of the same Udyoga-parvan (vv. 3459-3488) that, in order to persuade the Kurus to adopt moderate counsels by showing the great power of Arjuna and Kṛishṇa, Paraśu-rāma told them another story about the two rishis Nara and Nārāyaṇa. There was formerly, he says, an universal sovereign named Dambhodbhava, who had an overweening conceit of his own prowess. Being told by his independent Brāhmans that there were two ascetics whom he could not match, viz. Nara and Nārāyaṇa, he proceeded with his army to the mountain Gandhamādana, where he found the emaciated saints, and challenged them to fight. They tried to put him off by saying that they were divested of all earthly passions, and lived in an atmosphere of peace. Dambhodbhava, however, insisted on fighting, when Nara took a handful of straws, and defied him. With these arms he neutralized all the arrows of Dambhodbhava's host, and as the straws whitened all the air, and penetrated into the eyes, ears, and noses of the assailants, Dambhodbhava was soon forced to fall at Nara's feet, and sue for peace. Being admonished by his conqueror to be more humble in future, he departed homeward, and ever after led a righteous life.

The next passage on the same subject is from the Drona-parvan, vv. 419 ff. :

Arjunaḥ Keśavasyātmā Kṛishṇo 'py ātmā Kirīṭinaḥ | Arjune vijayo nityaṁ Kṛishṇe kīrtiścha śāśvatī | sarvesho api cha lokeshu Bībhatsur aparājitaḥ | prādhānyenaiva bhūyishṭham ameyāḥ Keśave guṇāḥ | mohād Duryodhano Kṛishṇaṁ yo na vettīha Keśavam | mohito daiva-yogena mṛityu-pāśa-puraskṛitaḥ | na veda Kṛishṇaṁ Dāsārham Arjunaṁ chaiva Pāṇḍavam | pūrva-devau mahātmānau Nara-Nārāyaṇāv ubhau | ekātmānau dvidhā-bhūtau dṛīsyete mānushair bhuvī | manasā 'pi hi durddharshau senām etāṁ yaśasvinau | nāśayetām ihechhantau mānushatvāch cha nechhataḥ |

“Arjuna is the soul of Keśava (Kṛishṇa), and Kṛishṇa too is the soul of Kirīṭin (Arjuna). Victory abides perpetually with Arjuna, and eternal renown with Kṛishṇa. And even in all worlds Arjuna is unconquered. Through his pre-eminence there are infinite virtues in abundance in Keśava. [The reason why] Duryodhana, through infatuation, does not know Kṛishṇa, is that, deluded by destiny, and involved in the bonds of death, he does not recognize Kṛishṇa the

Dāsārha, and Arjuna the Pāṇḍava. The former gods, the two mighty ones, Nara and Nārāyaṇa, though, in reality, one in nature, are by men on earth seen separated into two. These illustrious [beings], who are invincible even in imagination, could, if they desired, destroy this army, but from their humanity they do not desire it."

Again, in the Bhīshma-parvan, vv. 2932 ff., Bhīshma exhorts Duryodhana to come to terms with the Pāṇḍavas, who, he says, are invincible, in consequence of Kṛishṇa's protection. To illustrate Kṛishṇa's divine greatness, Bhīshma goes on to tell a story of his being celebrated by Brahmā in a hymn (2944 ff.), and entreated to become incarnate in the tribe of the Yadus, for the establishment of righteousness, the destruction of the Daityas, and the preservation of the world (2964 f.). Viṣṇu assents to Brahmā's request, and disappears. Being then asked by the attendant gods and rishis who it was that he had just worshipped, Brahmā replies as follows (2978 ff.):

*Yat tat param bhavishyancha bhavitā yachha yat param | bhūtātma
yah prabhuṣ chaiva Brahma yach cha param padam | tenāsmi kṛita-saṁ-
vādaḥ prasannena surarshabhāḥ | jagato 'nugrahārthāya yāchito me
jagat-patiḥ | "mānushaṁ lokam ātishṭha Vāsudevaḥ iti śrūtaḥ | asurāṇām
badhārthāya sambhavasva mahītale | sangrāme nihatāḥ ye te daitya-dūnava-
rākshasāḥ | te ime nṛishu sambhūtāḥ ghora-rūpāḥ mahābalāḥ | teshām
badhārtham bhagavān Nareṇa sahito balī | mānushīm yonim āsthāya cha-
rishyasi mahi-tale" | Nara-Nārāyaṇau tau tu purāṇāv ṛishi-sattamau |
ajeyau hi raṇe yau tau sametair amarair api | sahitaṁ mānushe loka
sambhūtāv amita-dyutī | mūḍhās te tau na jñānti Nara-Nārāyaṇāv
ṛishī | yasyāham ātmajo Brahmā sarvasya jagataḥ patiḥ | Vāsudevo
'nuneyo vaḥ sarva-loka-maheśvaraḥ | tathā manushyo 'yam iti kadāchit
sura-sattamāḥ | nāvajneyo mahāvīryaḥ śankha-chakra-gadā-dharaḥ | etat
paramakam guhyam etat paramakam padam | etat paramakam Brahma
etāt paramakam yaśaḥ | etad aksharam avyaktam etach chhāśvatam eva
cha | etat Puruṣa-sañjño vai gīyate jñāyate na cha | etat paramakam
tejaḥ etat paramakam sukham | etat paramakam satyaṁ kīrtitaṁ Viśva-
karmanā | tasmāt surāsuraiḥ sarvaiḥ sendraiś chāmita-vikramaḥ | navaj-
neyo Vāsudevo mānuṣko 'yam iti prabho | yaś cha mānusha-mātro 'yam
iti brūyāt sa manda-dhīḥ | Hṛishīkeśam avajñānāt tam āhuḥ puruṣādha-
mam | taṁ yoginam mahātmānam pravṛiṣṭam mānushīm tanum | yo
'vamanyed Vāsudevaṁ tam āhuḥ tūmasaṁ jānāḥ | devaṁ charācharātmā-*

*nañ śrīvatsāṅkañ suvarocāsam | padma-nābhañ na jñāti tam āhus
tāmasañ janāḥ | kirīṭa-kaustubha-dharam mitrāṇām abhayankaram |
avajānan mahātmānañ ghore tamasi majjati | . . . 3002: Vārīto 'si
purā tāta munibhir bhāvitātmabhiḥ | mā gachha saṁyugañ tena Vāsū-
devena dhanvinā | Pāṇḍavaiḥ sārddham iti yat tat tvam mohād na budh-
yase | manye tvāñ Rākshasañ krūrañ tathā chāsi tamo-vritaḥ | tasmād
dvishasi Govindam Pāṇḍavancha Dhananjayam | Nara-Nārāyaṇav devau
ko 'nyo dvishyād hi mānavaḥ |*

“That being who is supreme, who is to be, who shall continue to be supreme, who is the soul of beings, and the lord, and who is Brahma, the supreme existence,—it is with him, propitious, that I have been conversing, O eminent deities. The lord of the world was entreated by me [in these words] to show favour to the world: ‘Do thou, celebrated as Vāsudeva, appear in the world of men: be born on earth for the slaughter of the Asuras. The Daityas, Dānavas, and Rākshasas who have been slain by thee in battle, they are these who have been born among men, horrible in form and great in might. To slay them, thou, the divine and mighty being, accompanied by Nara, having entered a human womb, wilt act upon earth.’ Those ancient and most excellent of rishis, Nara and Nārāyaṇa, who are invincible in battle even by the united immortals, and who are of boundless splendour, have been born together in the world of men. Those fools do not know these rishis, Nara and Nārāyaṇa. He of whom I, Brahmā, the master of the whole world, am the son, that Vāsudeva, the lord of all the worlds, is to be propitiated by you. Never, O most excellent deities, is the potent bearer of the shell, the discus, and the club, to be slighted as a mere man. This Being is the highest mystery, this the highest existence, this the highest Brahma, this the highest renown. This Being is the undecaying, the undiscernible, the eternal. This Being which is called Purusha is hymned and is not known. This Being is celebrated by Viśvakarman as the highest power, as the highest joy, and as the highest truth. Wherefore Vāsudeva of boundless might is not to be contemned by the deities, including Indra, or by the Asuras, as a [mere] man. Whoever says that he is a mere man is dull of comprehension: from his contempt of Hṛishīkeśa they call such a person the lowest of men. Whoever despises Vāsudeva, that great contemplator, who has entered a human body,—men call that person

one full of darkness. Whoever is ignorant of the glorious god whose self is the world, whose mark is the śrīvatsa, from whose navel sprang the lotus,—men call that person a man full of darkness. Despising that great being who wears the diadem and jewel (*kaustubha*), who relieves his friends from fear, a man is plunged in horrible darkness.”²²⁹

Bhīshma then says to Duryodhana (v. 3302): “Thou wast formerly, my son, prohibited by the contemplative munis [who said]: ‘Engage not in battle with that archer Vāsudeva and the Pāṇḍavas.’ Since thou, through infatuation, regardest not this [prohibition], I look upon thee as a cruel Rākshasa, and thou art enveloped in darkness. It is for this reason that thou hatest Govinda (Kṛishṇa) and the Pāṇḍava Dhananjaya (Arjuna). For what other man could hate the gods Nara and Nārāyaṇa?”

The next passage is from the Sānti-parvan, where Kṛishṇa, after describing many of his own other forms and functions, is introduced as saying (vv. 13265 ff.):

*Purā 'ham ātmajaḥ Pārtha prathitaḥ karanāntare | Dharmasya Kuru-
śārdūla tato 'haṁ Dharmajaḥ smṛitaḥ | Nara-Nārāyaṇau pūrvaṁ tapas
tepatuḥ arjayaṁ | dharma-yūnaṁ samārūḍhau parvate Gandhamādane |
tat-kāla-samaye chaiva Dakṣa-yajño babhūva ha | na chaivākalpayad
bhāgaṁ Dakṣo Rudrasya Bhārata | tato Dadhīchi-vachanād Dakṣa-
yajnam apāharat | sasarja śulāṁ kopena prajvalantam muhur muhuḥ |
tath chhūlam bhasmasūt kṛitvā Dakṣa-yajnaṁ sa-vistaram | ūvayoḥ
sahasā 'gachhad Vadary-āśramam antikūt | vegena mahatū Pārtha patad
Nārāyaṇorasi | tatas tat-tejasā 'viṣṭāḥ keśāḥ Nārāyaṇasya ha | ba-
bhūvur munjavarnās tu tato 'ham munja-keśavān | tathcha śulāṁ vinirddh-
ūtaṁ huṁkāreṇa mahātmanā | jagāma Śankara-karaṁ Nārāyaṇa-
samāhatam | atha Rūdraḥ upādḥavat tāv ṛishī tapasā 'nvitau | tataḥ
enaṁ samudhbūtaṁ kaṇṭhe jagrāha pāninā | Nārāyaṇaḥ sa viśvātmā
tenāsyā śiti-kaṇṭhatā | atha Rudra-vighātārtham ishikāṁ Naraḥ uddh-
arat | mantraiś cha saṁyuyojāsu so 'bhavat paraśur mahān | kshiptaś cha
sahasā tena khaṇḍanam prāptavāṁs tadā | tato 'haṁ ['yam?] Khaṇḍa-
paraśuḥ smṛitaḥ paraśukhaṇḍanāt | . . . 13278. tayoh saṁlagnayor
yuddhe Rudra-Nārāyaṇātmanoh | udvignāḥ sahasā kṛitsnāḥ sarva-lokāś
tadā 'bhavan | nāgrīṇāt Pāvakaḥ śubhram makhesu svhutaṁ haviḥ |*

²²⁹ This passage seems to have a polemical aspect, as if aimed at some contemporaries of the author, who did not assign so high a dignity to Kṛishṇa.

*vedāḥ na pratibhānti sma ṛishīṇām bhāvitātmanām | devān rajas tamas
 chaiva samāvivīṣitus tadā | vasudhā sanchakampe cha nabhas cha vipa-
 phūla ha | nishprabhāni cha tejāmsi Brahmā chaivāsana-chyutaḥ | agūch
 chhoshuṁ samudras cha Himavāms cha vyaśīryata | tasminn eva samut-
 panne nimitte Pāṇḍunandana | Brahmā vrito deva-ganair ṛishibhiḥ cha
 mahātmabhiḥ | ājagāmāsūbhaṁ deśaṁ yatra yuddham avartata | so
 'nyāli-pragraho bhūtvā chatur-vaktro nirukta-gaḥ | uvācha vachanaṁ
 Rudraṁ “lokānām astu vai śivam | nyasyāyudhāni viśveśa jagato hita-
 kāmyayū | yad aksharam athāvyaktam īśaṁ lokasya bhāvanam | kūṭa-
 sthaṁ karṭri nirdvandvam akarteti cha yaṁ viduḥ | vyakti-bhāva-gata-
 syūsyā ekā mūrtir iyaṁ śubhā | Naro Nārāyaṇas chaiva jātau Dharma-
 kulodvahu | tapasā mahatā yuktāu deva-śreṣṭhau mahā-vratau | aham
 prasāda-jas tasya kutaśchit kūrāṇāntare | tvaṁ chaiva krodha-jas tūta
 pūrva-sarge sanātanaḥ | mayā cha sūrdhaṁ varadaṁ vibudhaiś cha
 maharshibhiḥ | prasādayāsu lokānām śāntir bhavatu mā chiram” |
 Brahmanū tv evam uktas tu Rudraḥ krodhāgnim utsṛijan | prasādayā-
 mūsa tato devaṁ Nārāyaṇam prabhum | śaranyāṁ cha jagāmādyāṁ
 varenyāṁ varadam prabhum | tato 'tha varado devo jita-krodho jitendri-
 yaḥ | prītimān abhavat tatra Rudrena saha sangataḥ | ṛishibhir Brah-
 manū chaiva vibudhaiś cha supūjitaḥ | uvācha devam Īśānam īśaḥ sa
 jagato Hariḥ | “yas tvāṁ vetti sa mām vetti yas tvām anu sa mām anu |
 nūvayor antaram kinchid mā te bhūd buddhir anyathā | adya-prabhṛiti
 śrīvatsaḥ śulāṅko me bhavatu ayam | mama pāṇy-ankitas chāpi śrīkanṭhas
 tvam bhavishyasi” | evaṁ lakṣaṇam utpādya paraspara-kṛitāṁ tadā |
 sakhyāṁ chaivātulaṁ kṛitvā Rudrena sahitāv ṛishī | tapas tepatur avya-
 grau visṛijya tridivaukasah | esha te kathitaḥ Pārtha Nārāyaṇa-jayo
 mṛidhe | nāmāni chaiva guhyāni niruktāni cha Bhārata | ṛishibhiḥ kathi-
 tāniha yāni sankīrtitāni te | evam bahu-vidhāiḥ rūpaiś charāmīha
 vasundharām | Brahma-lokancha Kaunteya golokancha sanātanam | mayā
 tvaṁ rakshito yuddhe mahāntam prāptavān jayam | yas tu te so 'grato
 yāti yuddhe sampraty upasthite | taṁ viddhi Rudraṁ Kaunteya deva-
 devam kapardinam | kālāḥ sa eva kathitaḥ krodhajeti mayā tava |
 nihatās tena vai pūrvaṁ hataṁ asi yān ripūn | aprameya-prabhūvaṁ
 taṁ deva-devam Umā-patim | namasva devam prayato viśveśam Haraṁ
 akshayam | ityādi |*

13265. “Formerly, son of Prithā, most excellent of the Kurus, I was celebrated on another occasion as the son of Dharma : and hence I was

called Dharmaja. In former times Nara and Nārāyaṇa, mounted on the chariot of righteousness, performed an undecaying penance, on the mountain Gandhamādana. At that conjuncture of time, the sacrifice of Dakṣha took place. Dakṣha did not then divide any share for Rudra, who in consequence, at the suggestion of Dadhīchi, swept away the sacrifice of Dakṣha, and in his anger launched the trident blazing forth repeatedly. That trident, after reducing to ashes the sacrifice of Dakṣha with all its appurtenances, suddenly approached our hermitage at Badari, and fell with great impetus on the breast of Nārāyaṇa. The hair of Nārāyaṇa, penetrated by its glow, became of the colour of grass (*munja*): from which I am called Munjakeśavat. The trident being repelled by the great being with a yell went back into the hand of Śankara, when struck by Nārāyaṇa. Rudra then ran up to those austere rishis, when Nārāyaṇa, the soul of all things, with his hand seized him by the throat, when he had thus sprung up: hence his (Śiva's) name of Śitikaṇṭha. Nara next raised a straw for the slaughter of Rudra, and applied to it sacred texts, whereby it speedily became a huge axe. Hastily hurled by him, the axe (*paraśu*) became shattered into fragments (*khaṇḍana*), from which shattering of the axe, he is called Khaṇḍaparaśu." Arjuna here interposes to ask who was victorious in this conflict;²³⁰ when Kṛishṇa proceeds: 13278. "When Rudra and Nārāyaṇa had become engaged in battle, all the worlds were instantly distressed; the fire did not receive the shining butter offered in the sacrifice; the vedas were not revealed to the contemplative rishis; [the qualities of] passion and darkness invaded the gods: the earth trembled, the sky became split; the luminaries lost their light; Brahmā fell from his seat; the ocean became dried up, and the Himavat wasted. When this prodigy had arisen, Brahmā, surrounded by the host of gods, and the magnanimous rishis, came to that disastrous place where the battle was raging. The four-faced god (Brahmā), the penetrator of mysteries, with joined hands, addressed these words to Rudra: 'Let the welfare of the worlds be [consulted]; put down thy weapons, lord of all, from goodwill to the universe. This is one auspicious form of him, now in the state of manifestation,—of him whom [sages] know as the undecaying, undiscernible [essence], the lord, the creator of the world, the supreme, the doer, unaffected by pleasure or pain, and not the doer,—[this I say is

²³⁰ See above, pp. 176 f.

one form of him, viz.], Nara and Nārāyaṇa, born in the race of Dharma, distinguished by intense austerity, eminent gods, great devotees. I was once on another occasion born as the offspring of his good pleasure, and in a former creation thou didst spring from his anger,²³¹ an everlasting [being]. Together with me and the gods and rishis, do thou speedily propitiate this bestower of boons; let the worlds have tranquillity without delay.' Being thus addressed by Brahmā, Rudra, abandoning the fire of anger, then propitiated the god Nārāyaṇa, the lord; and the god sought as his refuge the primeval, most excellent, boon-bestowing lord. Then the boon-bestowing god, who had conquered anger and overcome his senses, meeting Rudra, became gratified. Being worshipped by the rishis, by Brahmā, and by the gods, Hari, the lord of the world, addressed the god Īśāna (Mahādeva): 'He who knows thee knows me; he who loves (*lit.* favours) thee loves me.'²³² There is no distinction between us: do not thou entertain any other idea. From this day forward let this śrīvatsa of mine be the mark of the trident: and thou shalt be the śrīkaṇṭha marked upon my hand.' Having thus created a mark devised by each for the other, and having joined an incomparable friendship with Rudra, the two rishis practised austerity undisturbed, after dismissing the gods. This, son of Prithā, which I have told thee, was the victory of Nārāyaṇa in battle: and [my] mysterious and unexplained names, too,—those which are celebrated by the rishis, have been declared to thee. In this manner do I frequent this earth and the world of Brahmā, and the everlasting Goloka, in manifold forms. By me thou hast been preserved in battle, and hast gained a great victory. But know, son of Kuntī, that he who goes before thee in the conflict which has now arrived, is Rudra, the god of gods, with spirally-braided hair. He, Time, has been declared by me to thee to be the offspring of my anger. The enemies whom thou formerly slewest were slain by him. Devoutly reverence him the god of gods, the lord of Umā, of boundless power, Hara, the undecaying lord of all."

Again, in the S'ānti-parvan, Vaiśampāyana tells Janamejaya how Nārada, after returning from Sveta Dvīpa, saw the two saints, Nara and Nārāyaṇa (v. 13337):

²³¹ See verses 13140 and 13145 of the S'ānti-parvan, quoted below.

²³² A similar expression has already occurred above, p. 230.

Nipapāta cha khāt tūrṇaṁ viśālāṁ Vadarīm anu | tataḥ sa dadṛśe devau purāṇāv ṛishi-sattamau | tapaś charantau sumahad ātma-nishṭhau mahā-vratau | tejasā 'bhyadhikau sūryāt sarva-loka-virochanāt | śrīvatsa-lakṣhaṇau pūjyau jaṭā-maṇḍala-dhārīṇau | jāla-pāda-bhujau tau tu pādayos chakra-lakṣhaṇau | vyūḍhoraskau dīrgha-bhujau tathā mushka-chatushkinau | śhaṣṭi-dantāv aṣṭa-dāṁśhṭrau meghaugha-sadṛśa-svanau | svāsyau prithulalāṭau cha subhrū su-hanu-nāsikau | ātapatreṇa sadṛśe śīrasī devayos tayoh | evaṁ-lakṣhaṇa-sampannau mahā-purusha-sanjnitau | tau drisṭvā Nārado hrishṭas tābhyaṁ cha pratipūjitaḥ | svāgatenābhībhāshyātha prishṭas chānāmayaṁ tathā | babhūvāntargata-matir nirīkshya purushottamau |

“He descended rapidly from the sky to the spacious Badari. There he saw the ancient gods, the two most excellent rishis, performing severe penance, self-sustained, great devotees, in splendour surpassing the sun which illuminates all the worlds, bearing the śrīvatsa mark, adorable, wearing a circle of matted hair, web-footed and web-armed, with the mark of the discus on their feet, broad-chested, long-armed, with four testicles, sixty teeth and eight grinders, with voices sonorous as a host of clouds, with beautiful countenances, broad foreheads, handsome eyebrows, chins, and noses. The heads of those two gods resembled umbrellas. Beholding them, distinguished by such marks, and named the two great males, Nārada rejoicing, and saluted by them in return, welcomed, and questioned in regard to his health, became absorbed in reflection, beholding those highest of persons.” He then recollected to have previously seen them in the Sveta Dvīpa. Nara and Nārāyaṇa next ask him if he had seen in the Sveta Dvīpa the supreme Spirit, their own highest substance (*āvayoh prakṛtiḥ parā*). He replies that he had; and that now when he beheld them he beheld Him, as they were distinguished by all the same marks, in a manifested form, as Hari possessed in an invisible manner; and that he had on that occasion beheld them at the side of the deity (vv. 13351 ff.: *Adyūpi chainam paśyāmi yuvām paśyan sanātanaṁ | yair lakṣhaṇair upetaḥ sa Harir avyakta-rūpa-dhṛik | tair lakṣhaṇair upetau hi vyakta-rūpa-dharau yuvām | drisṭvau yuvām mayā tatra tasya devasya pārśvataḥ*). Some further conversation ensues; and it is then related (v. 13397 f.) that Nārada remained a thousand years of the gods in their hermitage, worshipping the deity, and Nara and Nārāyaṇa.

V. In the following passage (which is commented upon by Lassen in his *Indian Antiquities*, 1st ed., i. 621 f., and note, p. 622; 2nd ed., pp. 768 ff.²³³) Kṛishṇa is represented as possessed of extraordinary prowess and superhuman powers; but he is not, unless it be in one or two places, represented as the supreme deity.

To show how little prospect the Kurus had of vanquishing the Pāṇḍus, aided as the latter were by Kṛishṇa, Dhṛitarashṭra gives an account of the exploits of the Yādava chief:

²³³ His remarks are as follows:—"The history of Kṛishṇa in the Mahābhārata does not describe his juvenile life with the cowherds, and his numerous adventures with their wives, which at a later period were especially noticed and celebrated. On the other hand, victories over many kings and tribes are attributed to him, which possess no historical value, and are only important in so far as they represent him as a hero, and indicate that the Yādavas waged frequent wars with the tribes of ancient India. In a short enumeration of his feats (the passage quoted in the text) he is named Govinda, or the proprietor of cows, and it said of him that he grew up among the herds. None of the stories regarding him and the cowherds' wives are here mentioned; but another is introduced which describes him as a protector of the herds, inasmuch as he strangled with his arms a Dānava which in the form of a bull slaughtered the cattle. His proper and oldest name as the son of Nanda was probably Govinda. There must also have been stories about him in which he was represented as a leader of cowherds, for according to the Mahābhārata he supplied to Duryodhana (by whom he had been solicited to assist him in the great battle) thousands of cowherds, who are called the gopas of Nārāyaṇa. These take no share in the battle, and are very seldom mentioned.—See Udyoga-parvan, v. 130 ff.; and Drona-parvan, vv. 3255 ff., where the Nārāyaṇas, the cowherds, are spoken of along with the Kāmbojas, etc., as having been conquered by Karna, etc. (*Nārāyaṇas' cha gopālāḥ Kāmbojānūncha ye gaṇāḥ | Karna vijitāḥ |*)

The Nārāyaṇas are also mentioned in the Dronap. 752 and 759 (see Böhrling and Roth, s. v.).

Kṛishṇa, when applied to by Duryodhana, as well as by Arjuna, for aid in the impending conflict, promises succour to them both, but allows Arjuna the first choice:

Udyoga-parvan, vv. 147 ff.—*Mat-saṁhanana-tulyānām* gopānām arbudam mahat | Nārāyaṇāḥ iti khyūtāḥ sarve saṅgrāma-yodhināḥ | te vā yudhi durādharshūḥ bhavanti ekasya sainikāḥ | ayudhyamānāḥ saṅgrāme nyastāśastro'ham ekataḥ | ābhyām anyataram Pārtha yat te hṛidyataram matam | tad vṛṇītām bhavān agre pravūryas tvam hi dharmataḥ |* "Let one of you either take those invincible soldiers, the great hundred millions of herdsmen called Nārāyaṇas, whose bodies are equal to my own, and who are all fighting men; or let him take, on the other hand, myself who do not engage in battle, and have laid aside my weapons. Do thou, son of Prithā, first choose the one of these two things which is most acceptable to thee; for thou art justly entitled to the preference."

Arjuna selects Kṛishṇa himself, "the unborn Nārāyaṇa, destroyer of his foes, who had been at his will born among men" (*Nārāyaṇam amitraghnaṁ kāmāj jātam ajām nrishu*), though he was not to fight. Duryodhana chose the army of warriors.

* The word *saṁhanana* occurs also in the Drona-parvan, v. 147.

Droṇa-parvan, 382.—*Dhṛitarāshṭraḥ uvācha | śṛiṇu divyāni karmāni
 Vāsudevasya Sanjaya | kṛitavān yāni Govindo yathā nānyaḥ pumān
 kvachit | saṁvardhatā gopa-kule bālenaiva mahātmanā | vikhyāpitam
 balam bāhvos trishu lokeshu Sanjaya | Uchchhaiḥśravas-tulya-balaṁ vāyu-
 vega-samaṁ jave | jaghāna Haya-rājūnaṁ Yamunā-vana-vāsinam | Dāna-
 vaṁ ghora-karmāṇaṁ gavāṁ mṛityum ivotthitam | vṛisha-rūpa-dharam
 bālye bhujābhyāṁ nijaghāna ha | Pralambhaṁ Narakaṁ Jambham
 Piṭhaṁ vā 'pi mahāsuraṁ | Muraṁ chāmara-sankūśam abadhīt pushka-
 rekshaṇaḥ | tathā Kaṁso mahātejāḥ Jarāsandhena pālitaḥ | vikramenaiva
 Kṛishṇena saganāḥ pātito rane | Sunāmā rana-vikrāntaḥ samagrākshau-
 hinī-patiḥ | Bhoja-rājasya madhya-stho bhrātā Kaṁsasya vīryavān |
 Baladeva-dvitiyena Kṛishṇenāmītra-ghātinā | tarasvī samare daghdaḥ sa-
 sainyaḥ S'ūrusena-rāṭ | Durvāsāḥ nāma viprarshis tathā parama-
 kopanaḥ | ārādhitāḥ sadūreṇa sa chāsmāi pradadau varūn | tathā Gāndhāra-
 rājasya sutāṁ vīraḥ svayāṁvare | nirjitya pṛithivī-pālān āvāhat pushka-
 rekshaṇaḥ | amṛishyamānūḥ rājāno yasya jātyūḥ hayūḥ iva | rathe vai-
 vāhike yuktāḥ pratodena kṛita-vraṇāḥ | Jarāsandham mahābāhum upā-
 yena Janārdanaḥ | pareṇa ghātayāmāsa samagrākshauhinī-patim | Chedi-
 rajāncha vikrāntaṁ rāja-senā-patim balī | arghe vivadanūnancha jaghāna
 paśu-vat tadā | Saubhaṁ daitya-puraṁ svasthaṁ S'ūlva-guptaṁ durā-
 sadam | samudra-kukshau vikramya pātayāmāsa Mūdhavaḥ |
 v. 400 : Praviśya makarāvāsaṁ yādobhir abhisaṁvṛitam | jigāya Varu-
 naṁ sankhye salilāntargatam purā | yudhi Panchajanyaṁ hatvā pātāla-
 tala-vāsinam | pāñchajanyaṁ Hṛishīkeśo divyāṁ śankham avāptavān |
 Khūṇḍave Pārtha-sahitas toshayitvā Hūtūśanam | āgneyam astraṁ dur-
 dharshaṁ chakraṁ lebhe mahābalaḥ | Vainateyaṁ samāruhya trāsayitvā
 'marāvātīm | Makeṇḍra-bhavanūd vīraḥ pūrijātam upānayāt | tachcha
 marshitavān S'akro jānaṁs tasya parākramam | rājnāṁ chāpy ajitāṁ
 kanchit Kṛishṇeneha na śūsruma | yachcha tad mahad āścharyaṁ sabhāyām
 mama Sanjaya | kṛitavān Puṇḍarīkākshaḥ kas tad-anya ihārhati | labdha-
 bhaktyā prasanno 'ham adrākshaṁ Kṛishṇam īśvaram | tad me suviditaṁ
 sarvaṁ pratyaksham iva chāgamam | nānta vikrama-yuktasya buddhyā
 yuktasya vā punaḥ | karmanā śakyate gantuṁ Hṛishīkeśasya Sanjaya |
 tathā Gadaś cha S'ambascha Pradyumno 'tha Vidūrathaḥ |
 410 : Ete 'nye balavantaś cha Vṛishṇi-vīrāḥ prahāriṇaḥ | kathanchit
 Pāṇḍavānīkaṁ śrayeyuḥ samare sthitāḥ | āhūtāḥ Vṛishṇi-vīreṇa Keśavena
 mahātmanā | tataḥ saṁśayitāṁ sarvaṁ bhaved iti matir mama | nāgāyuta-*

*balo vīraḥ Kailāsa-sikharopamaḥ | vana-mālī haṭi Rāmas tatra yatra
Janārdanaḥ | yam ākuḥ sarva-pitaraṁ Vāsudevaṁ dvijātayaḥ | api vā hy
esha Pāṇḍūnāṁ yotsyate 'rthāya Sanjaya | sa yadā tāta sannahyet Pāṇḍa-
vārthāya Sanjaya | na tadā pratisaṁyoddhā bhavitā tasya kaśchana | yadī
sma Kuravaḥ sarve jayeyur nāma Pāṇḍavān | Vārshneyo 'rthāya teshāṁ
vai grihñyāt śāstram uttamam | tataḥ sarvān naravyāghro hatvā nara-
patīn rane | Kauravāṁś cha mahābāhuḥ Kuntyai dadyāt sa medinīm |
yasya yantā Hṛishīkeśo yoddhā yasya Dhananjayaḥ | rathasya tasya kaḥ
sankhye pratyānīko bhaved rathaḥ | na kenachid upāyena Kurūnāṁ dṛśyate
jayaḥ | tasmād me sarvam āchakshva yathā yuddham avartata |*²³⁴

“Dhṛitarāshṭra says: Hear, Sanjaya, the divine acts of Kṛishṇa, which Govinda performed, such as no other person [ever did]. While he was growing up as a high-souled boy in the tribe of cowherds, the force of his arms was rendered famous by him in the three worlds. He slew the king of the Hayas [horses], dwelling in the woods of the Yamunā, equal to Uchhaiṣravas (the horse of Indra) in strength, and to the wind in speed. In his childhood he destroyed with his arms the Dānava, a doer of direful deeds, who arose, as it were, the Death of cattle, bearing the form of a bull. The lotus-eyed [hero] slew Pralambha, Naraka, Jambha and Piṭha, the great Asura, and Mura, resembling the immortals. So, too, Kansa, of great force, supported by Jarāsandha, was, with his hosts, overthrown in battle by Kṛishṇa, through his valour. Sunāman, valiant in fight, the lord of a complete army, the brother of Kansa, who interposed for the king of the Bhojas, the bold and heroic prince of the Sūrasenas, was, with his army, burnt up in battle by Kṛishṇa, destroyer of his enemies, seconded by Balarāma. And a Brāhman rishi called Durvāsas, extremely irascible, was worshipped by him (Kṛishṇa), together with his wife, and bestowed on him boons.²³⁵ So, too, the lotus-eyed hero, having conquered the princes, carried off the daughter of the king of the Gāndhāras at the Swa-yamvara:²³⁶ and the princes, being unable to endure him, were

²³⁴ Towards the close of Dhṛitarāshṭra's speech the following verse of a proverbial character occurs:—v. 429: *Pakvānāṁ hi badhe Sūta vajrāyante triṇūny api* | “When men are ripe for destruction, even straws smite like thunderbolts.”

²³⁵ See the Anuśāsana-parvan, vv. 7402 ff., referred to above, p. 196.

²³⁶ Lassen, Ind. Alt. i., 622, first edition (p. 769, second edition), note, thinks this story has probably some foundation, in fact, and adds that Nagnajit, king of the Gāndhāras, is mentioned in the Ait. Br., vii. 34. See Colebrooke's Essays, i. 46, and the second volume of this work, p. 353.

yoked like highbred horses to the bridal car, and wounded with the goad. Janārdana, by a clever device, caused Jarāsandha, the large-armed, lord of a complete army, to be slain.²³⁷ This hero also slaughtered like a beast the king of the Chedis (see above, p. 215), the valiant lord of a royal army, who quarrelled regarding the offering [made to Kṛishṇa]. Assailing Śaubha, the self-supporting (*i.e.* flying) city of the Daityas, on the shore of the ocean, protected by the Śālva (king), and difficult to destroy, Mādhava overthrew it." [Then follows a list of numerous tribes, Angas, Bangas, etc., etc., conquered by Kṛishṇa.] v. 400: "Entering of old the ocean, filled with marine monsters, he overcame in battle Varuṇa, who had sunk within the waters. Having slain in battle Panchajana dwelling in Pātāla, Hṛishikeśa obtained the divine shell Pāṇchajanya. Having, along with Pārtha (the son of Prithā, Arjuna), propitiated Agni in Khāṇḍava, this mighty being acquired the irresistible fiery weapon, the discus.²³⁸ Mounted on Garuḍa, and terrifying Amarāvātī (the city of Indra), this hero brought back the pārijāta from the abode of the elder Indra.²³⁹ And to this Śakra submitted, knowing his prowess. And we have not heard of any of the kings who has not been conquered by Kṛishṇa. Then who but Puṇḍarikāksha could have performed that very wonderful act which he did in my assembly? Through the faith which I had attained, I beheld Kṛishṇa, the lord, with delight; of all that I was well assured, and I obtained as it were a distinct vision. No one can by act attain to the limit of Hṛishikeśa who is distinguished by valour as well as by wisdom. And Gada also, and Sāmba, and Pradyumna, and Vidūratha, [here follows a list of other warriors] these, and other powerful martial heroes of the Vṛishṇi tribe, summoned by the great Vṛishṇi hero, Keśava, will join in some way the host of the Pāṇḍavas, and stand up in the battle. Hence, in my opinion, everything will be doubtful. Wherever Janārdana is, there is also the hero Rāma, in strength equal to ten thousand elephants, resembling the summit of Kailāsa, wearing a garland of wild flowers, and carrying a plough. Or Vāsudeva, he whom the Brahmans call the universal father, will fight for

²³⁷ See the story as told in the Sabhā-parvan, vv. 848 ff.

²³⁸ Compare note 189, p. 191; and see Ādi-parvan, v. 8196, where the story is told.

²³⁹ See Wilson's Vishṇu Purāṇa, pp. 585 ff. (vol. v., pp. 97 ff., of Dr. Hall's ed.).

the Pāṇḍavas. When he shall arm [for battle] on their behalf, no one shall then stand up to encounter him. Even if all the Kurus were to overcome the Pāṇḍavas, Vārshṇeya (Kṛishṇa) would on behalf of the latter seize his pre-eminent weapon; and having then slain all the princes and the Kauravas in battle, this great-armed and tiger-like man (*lit.* man-tiger) would bestow the earth on Kuntī. What chariot can stand in the conflict against that chariot of which Hṛishīkeśa is the driver, and on which Dhananjaya (Arjuna) fights? By no contrivance does the victory of the Kurus appear [to be possible]. Give me therefore a full account of the way in which the battle proceeded."

Then follow the verses which have been already quoted above in p. 235, *Arjunah Keśavasyātmā*, "Arjuna is the soul of Keśava," etc.

Another account of Kṛishṇa's exploits is given in the Udyoga-parvan. It is there related that Sanjaya had been sent on an embassy to the Pāṇḍus, and that on his return he reported to the chiefs of the Kurus the defiant answer which Arjuna had given. The latter chief prophesied that Duryodhana would certainly repent having engaged in conflict with himself and Kṛishṇa (vv. 1863 ff.) He then enlarges as follows on the prowess of Kṛishṇa (vv. 1875 ff.):

Pūrvāhne mām kṛita-japyam kadāchid viprah provāchodakānte manojnam | kartavyam te dushkaram karma Pārtha yodhavyam te śatrubhiḥ Savyasāchin | Indro vā te harimān vajra-hastaḥ purastād yātu samare 'rīn vinighnan | Sugrīva-yuktena rathena vā te paśchāt Kṛishṇo rakshatu Vāsudevaḥ | ravre chāhaṁ vajra-hastād Mahendrād asmin yuddhe Vāsudevaṁ sahāyam | sa me labdho dasyu-badhūya Kṛishṇo manye chaitud vihitam daivatair me | sa bāhubhyām sāgaram uttīrshed mahodadhiṁ sakilasyāprameyam | tejasvinam Kṛishṇam atyantā-sūram yuddhena yo Vāsudevaṁ jigīshet | giriṁ sa icchet tu talena bhettum śilochayam śvetam atipramānam | tasyaiva pūñiḥ sa-nakho viśīryed na chūpi kinchit sa gires tu kuryāt | agniṁ samiddham śamayed bhujābhyām chandrancha sūryancha nivārayeta | harḥ devānām amṛitam prasahya yuddhena yo Vāsudevaṁ jigīshet | yo Rukmiṇīm eka-rathena Bhojān utsādyā rājnah samare prasahya | uvāha bhāryām yaśasū jvalantīm yasyām jajne Rauhineyo mahātmā | ayaṁ Gāndhārūṁś tarasā sampramathya jivā putrān Nagnajitaḥ samagrūn | baddham mumocha vinadantam prasahya Sudarśanam vai devatānām lalāmam | ayaṁ kapāṭena jaghāna Pāṇḍyam tathā

*Kalingān Dantakūre mamarda | anena dagdhā varsha-pūgān anāthā
 Vārāṇasī nagarī sambabhūva | ayaṁ sma yuddhe manyate 'nyair ajeyaṁ
 tam Ekalavyaṁ nūma Nishāda-rājam | vegeneva śailam abhihatya Jambhah
 śete sa Kṛishṇena hataḥ parāsuḥ | tathograsenasya sutaṁ suduṣṭam
 Vṛishṇy-Andhakūnām madhya-gaṇaṁ sabhā-stham | apātayaḥ Baladeva-
 dvitīyo hatvā dadau chograsenāya rājyam | ayaṁ Saubhaṁ yodhayāmāsa
 'svastham vibhīṣaṇam māyayā S'ālva-rājam | Saubha-dvāri pratya-
 grihṇāt śataghnīm dorbhyaṁ kaḥ enaṁ visaheta martyaḥ | Prāgyjyotiṣhaṁ
 nāma babhūva durgam puraṁ ghoram Asurūnām asahyam | mahābalo
 Narakas tatra Bhaumo jahārādityāḥ maṇi-kundale śubhe | na taṁ devāḥ
 saha S'akrena śekuḥ samāgatāḥ yudhi mṛityor abhītāḥ | drishṭvā cha taṁ
 vikramaṁ Keśavasya balaṁ tathaiṣāstram avāranīyam | jūnanto 'sya
 prakṛitiṁ Keśavasya nyayojayan dasyu-badhūya Kṛishṇam | sa tat karma
 pratiśuśrāva dushkaram aiśvaryavān siddhishu Vāsudevaḥ | nirmochane
 śaṭ sahasrūṇi hatvā sanchhidya pūśān sahasā kshurāntān | Muraṁ
 hatvā vinihatyaugha-rakṣo nirmochanaṁ chāpi jagāma vīraḥ | tatraiva
 tenāsyā babhūva yuddham mahābalenātibalasya Viṣṇoḥ | śete sa Kṛishṇena
 hataḥ parāsur vāteneva mathitaḥ karṇikāraḥ | āhṛitya Kṛishṇo maṇi-
 kundale te hatvā cha Bhaumaṁ Narakam Murancha | śrīyū vṛito yaśasā
 chaiva vidvān pratyājagāmāpratima-prabhāvaḥ | asmai varān adadaṁs
 tatra devāḥ drishṭvā bhīmaṁ karma kṛitaṁ rane tat | "śramaś cha te
 yudhyamānasya na syād ākāśe chāpsu cha te kramaḥ syūt | śastrāṇi
 gātṛe na cha te kramerann" ity eva Kṛishṇaś cha tataḥ kṛitārthaḥ |
 evaṁ-rūpe Vāsudeve 'prameye mahābale guṇa-sampat sadaiva | tam asa-
 hyaṁ Viṣṇum ananta-vīryam āśaṁśate Dhūrtarāṣṭro vijetum |*

"Once, in the forenoon, when I had muttered my prayers, and concluded my ablutions, a Brahman addressed to me these pleasant words: 'Son of Prithā, thou hast a difficult work to do; thou hast to fight with thine enemies, O Savyasāchin (a name of Arjuna). Shall Indra with his steeds, and wielding the thunderbolt, go before thee in battle, smiting thy foes, or shall Kṛishṇa, the son of Vasudeva, with his car, to which Sugrīva (one of Kṛishṇa's horses) is yoked, protect thee from behind?' I elected to have in the combat Vāsudeva for an ally, rather than Mahendra, wielding the thunderbolt. Kṛishṇa was obtained by me as a helper in slaying the Dasyus, and I think that this was effected for me by the gods. That man will try to stretch over the ocean, the immeasurable receptacle of waters, with his arms, who thinks to conquer

in battle the glorious and eminently heroic Kṛishṇa. If any one should attempt to split with his hand the white mountain (viz. Kailāsa), a vast pile of rocks, his hand and nails would be worn away, and he could produce no effect upon the mountain. That man would extinguish blazing fire with his arms, would stop the moon and sun, would daringly plunder the ambrosia of the gods, who should think to conquer Vāsudeva in battle,—[Vāsudeva] who having boldly destroyed in battle the Bhoja kings, carried off on the same car with himself Rukmiṇī his bride, shining in renown, of whom the great Rāukmineya was born. He (Kṛishṇa) having by his prowess destroyed the Gāndhāras, having conquered all the sons of Nagnajit, forcibly released [king] Sudarśana, renowned even among the gods, who had been bound [by the sons of Nagnajit], and was making an outcry.²⁴⁰ He slew Pāṇḍya with the fragment of a door, and crushed the Kalingas in Dantakūra. Through him the city of Benares, which had been burnt, and remained for many years defenceless, sprang into existence. He regarded Ekalavya the king of the Nishādas as invincible by others in battle, [but slew him], having smitten him furiously with a rock. Jambha sleeps, bereft of life by Kṛishṇa.²⁴¹ Seconded by Baladeva, he also prostrated [Sunāman] the wicked son of Ugrasena standing in the midst of the assembly of the Vṛishṇis and Andhakas, and having slain him, gave the kingdom to Ugrasena. He conquered the self-supporting (i.e. flying) [city of] Saubha, and the king of the Sālvas, terrible from his magical powers, and arrested with his arms at the gate of Saubha the weapon Śataghñī :²⁴² what mortal can assail him? There was an im-

²⁴⁰ One of the commentators says that Sudarśana was a certain king, and explains *devatānām lalāmam* by *devatānām madhye praśastam*, "approved among the gods." Another commentator says *lalāmam* = *śiromanīm*, "a head-jewel or ornament." The Bhāgavata Purāṇa, x. 34, 8 ff., tells a story of a Vidyādhara also named Sudarśana, who in consequence of a curse had been changed into a serpent, but who renewed his former shape on being touched by Kṛishṇa's foot.

²⁴¹ The construction and sense of this verse are not very clear.

²⁴² A weapon generally supposed to be a species of firearms, or a rocket, but also described as a stone set round with iron spikes.—Wilson's Dictionary. See also Williams's Sanskrit English Dictionary, s.v., and the end of note 189, page 191, above. A double account is given of the destruction of the flying (*kāmaga*) city of Saubha and of its king in the Vana-parvan. The story is first of all briefly given in vv. 615–635; and afterwards very diffusely in vv. 636–889. Kṛishṇa splits the city with his discus Sudarśana (v. 883), and kills the king of the Sālvas himself (v. 885).—See Lassen's Indian Antiquities, p. 615, first ed., p. 761, second ed.

pregnable, formidable, and unassailable castle of the Asuras, called Prāgjyotiṣa. Thither the powerful Naraka son of the Earth had carried off the beautiful jewelled earrings of Aditi.²⁴³ The assembled gods aided by Indra, fearless of death, could not [overcome] him in battle. But perceiving the valour, the strength, and the irresistible weapons of Keśava, and knowing his nature, they appointed him (Kṛishṇa) to slay the Dasyu. Vāsudeva, possessing divine power in his magical endowments (*aiśvaryaṇ siddhishu*), undertook that difficult task. Having in the city Nirmochana slain six thousand [Asuras], and having violently cut asunder the nooses sharp as razors,²⁴⁴ having slain Mura and the Rākshasa Ogha, he proceeded to Nirmochana.²⁴⁵ There Viṣṇu of surpassing strength had a fight with the powerful foe; who, smitten by Kṛishṇa, sleeps lifeless, like a karnikāra²⁴⁶ tree overthrown by the wind. Having captured the jewelled earrings and slain Naraka, son of the Earth, and Mura, the wise Kṛishṇa of incomparable power, returned surrounded by splendour and renown. Then the gods having seen that terrible work which he had achieved in battle, conferred upon him these boons: 'Let no fatigue oppress thee when thou art fighting; let thy step traverse the sky and the waters; and let no weapons make any impression on thy body.' With these boons Kṛishṇa was satisfied. In Vāsudeva, who is of such a character, immeasurable, and of mighty strength, there is always an abundance of virtues. It is this irresistible Viṣṇu, of infinite power, whom the son of Dhṛitarāshṭra hopes to overcome."

²⁴³ The story of this demon is told in the Viṣṇu Purāṇa.—See Wilson's translation, pp. 581 ff., or vol. v., pp. 87 ff. of Dr. Hall's ed.

²⁴⁴ These nooses are also mentioned in the Viṣṇu Purāṇa (see Wilson's translation, as in the last note) and in the Harivamśa, v. 6833. See Langlois's note to his French translation, p. 521, in which he refers to the Asiatic Researches, vol. xiii., p. 278 ff. In that article an account is given of the Phānsigars or Thugs, who murder their victims by throwing a noose. The writer refers in illustration to the Rāmāyaṇa, i. 29, 9 (Schlegel's edition), where three kinds of nooses are mentioned, the *dharma-pāśa*, the *kāla-pāśa*, and the *Vāruṇa-pāśa*. In the Vana-parvan, 879, the epithet *kshurānta*, sharp as a razor, is applied to Kṛishṇa's discus.

²⁴⁵ See verse 4407 of this same parvan; *Nirmochane śaṭsahasrāḥ pāśair baddhāḥ mahāsurāḥ* | This line evidently contains an allusion to the same story as is referred to in the text; and from a comparison of both passages I infer that Nirmochana is the name of a place. Böhtlingk and Roth *s v.* do not recognize this signification.

²⁴⁶ *Pterospermum acerifolium*.

It will be noticed that Krishna is here represented as receiving various boons from the gods. It would appear, therefore, as if the author of this passage could not consistently have regarded him as one with the supreme deity.

The following passage from the Vana-parvan describes Krishna as a great devotee, as a performer of sacrifices, as a destroyer of hostile men and demons (referring to some of the legends already alluded to); and also in some places identifies him with the supreme spirit. Krishna, we are told, had gone with some of his clansmen to visit the Pāṇḍavas in the forest; and as he showed himself greatly incensed at the conduct of the Kurus, Arjuna, to appease him, related (needlessly, one would think, if he was regarded as the Supreme Deity) his exploits in former births (vv. 471 ff.): *Arjunaḥ uvācha | Daśa-varsha-sahasrāṇi yatra Sāyangriho muniḥ | vyacharas tvam purā Kṛishṇa parvate Gandhamādane | daśa-varsha-sahasrāṇi daśa-varsha-śatāni cha | pushkareṣu avasaḥ Kṛishṇa tvam apo bhakshayan purā | ūrdhva-bāhur viśālāyām Vadaryam Madhusūdana | atishṭhaḥ eka-pādena vāyu-bhakshaḥ śatam samāḥ | avakṛishṭottarāsangaḥ kṛiṣo dhamani-santataḥ | āsiḥ Kṛishṇa Sarasvatyām satre dvādaśa-vārshike | Prabhāsam apy athāsādyā tīrtham puṇya-janochitam | tathā Kṛishṇa mahātejāḥ divyaṁ varsha-sahasrikam (sic) | atishṭhas tvam yathaikena pādena niyama-sthitaḥ | loka-pravṛitti-hetos tvam iti Vyāso mamābravīt | kshetra-jñaḥ sarva-bhūtānām ādir antaś cha Keśava | nidhānam tapasām Kṛishṇa yajnas tvam cha sanātanaḥ | nihatya Narakam Bhaumam āhṛitya maṇi-kuṇḍale | prathamotpāditaṁ Kṛishṇa medhyam āsvam avūśrijah | kṛitvā tat karma lokūnām ṛishabhaḥ sarva-loka-jit | abadhīs tvām raṇe sarvān sametān daitya-dānavān | tataḥ sarveśvaratvaṁ cha sampradāya Śachī-pateḥ | mānusheshu mahābāho prādurbhūto'si Keśava | sa' tvām Nūrāyaṇo bhūtvā Harir āsiḥ parantapa | Brahmā Somaś cha Sūryaś cha Dharmo Dhātā Yamo 'nalaḥ | Vāyur Vaiśravaṇo Budraḥ kālāḥ kham pṛithivī diśuḥ | ajaś charūchara-guruḥ sraśtū tvam purushottama | parāyaṇaṁ devam ūrdhvaṁ kratubhir Madhusūdana | ayajo bhūri-tejāḥ vai Kṛishṇa Chaitrarathe vane | śataṁ śata-sahasrāṇi suvarṇasya Janūrdana | ekaikasmimś tadā yajṇe paripūrnāni bhāgasah | . . . Sāditaḥ Mauravāḥ pāsāḥ Nisunda-Narakau hatau | kṛitaḥ kshemaḥ puṇaḥ paṇthāḥ puram Prāgy-jyotisham prati | Jārūthyām Āhṛitih Krāthaḥ S'isupālo janaiḥ saha | Jarāsandhaś cha S'aivyaś cha S'atadhanvā cha nirjitaḥ | tathā Parjanya-*

*ghoshena rathenāditya-varchasā | avāpsīr mahishim bhojyām rane nirjitya
Rukminam | Indrayumno hataḥ kopād Yavanaś cha Kaserumān | hataḥ
Saubha-patiḥ Sālvas tvayā Saubhaṁ cha pātitaṁ | Irāvatyām hato
Bhojaḥ Kārtavīrya-samo yudhi | Gopatiḥ Tālaketuś cha tvayā vinihatāv
ubhau | tāṁ cha Bhogavatim punyām Rishikāṁ tāṁ Janārdana | Dvā-
rakām ātmasāt kṛtvā samudraṁ gamayishyasi | na krodho na cha
mātsaryaṁ nānṛitaṁ Madhusūdana | tvayi tishṭhati Dāsārha na nṛiṣāṁ-
syaṁ kuto 'nṛijuh | āsīnaṁ chaitya-madhye tvāṁ dīpyamānaṁ sva-tejasū |
āgamyā rishayaḥ sarve 'yūchantābhayaṁ Achyuta |*

Vana-parvan, 471. "Formerly, Kṛishṇa, thou didst roam for ten thousand years on the mountain Gandhamādan, where the muni Sāyangriha was. Formerly thou didst dwell ten thousand and ten hundred years in ponds, subsisting upon water. Thou didst stand on the spacious Badari a hundred years with thy arms aloft, on one foot, subsisting on air, with thy outer garment thrown off, emaciated, with thy veins swollen. Going also to Prabhāsa, a sacred spot fit for holy men, thou stoodest glorious, Kṛishṇa, for a thousand years of the gods, on one foot, practising self-restraint, for the benefit of the world,—this Vyāsa declared to me. Thou, Keśava, art the spirit residing in men's bodies, the beginning and the end of all existences, the receptacle of austerities, and the eternal sacrifice. Having slain Naraka, the son of the Earth, and having carried off the jewelled earrings, thou didst let loose the first-produced sacrificial horse. Having performed that rite, chief of the worlds, and conqueror of all worlds, thou didst slay in battle all the assembled Daityas and Dānavas. And then, having conferred the lordship of the universe on Indra, thou, O great-armed, didst become manifested among mankind. Thou, being Nārāyaṇa, wert Hari, O vexer of thy foes. Thou, O Puruṣhottama (or chief of Spirits, or Males), art Brahmā, Soma, Sūrya, Dharma, Dhātṛi, Yama, Anala (Fire), Vāyu, Kuvera, Rudra, Time, Sky, Earth, the Regions, the unborn, the lord of the world, the creator. Thou, Madhusūdana, Kṛishṇa, of great glory, didst with sacrifices worship the supreme, high, god in the forest of Chaitraratha. A hundred times a hundred thousands of gold were then severally told out in full tale at each sacrifice." [Here follow the verses quoted above, p. 136, beginning *Aditer api puṣtratvam*, and ending *nihatāḥ śataśo 'surāḥ*]. The nooses of Muru were destroyed; Nisunda and

Naraka were slain; the way to the city Prāgjyotiṣha was again rendered safe. On the Jāruthī Āhvṛiti, Krātha, Śiśupāla with his men, Jarāsandha, Śaivya and Satadhanvan²⁴⁷ were conquered. So, too, having vanquished Rukmin in battle with thy car, resounding like Parjanya, and gleaming like the sun, thou didst obtain thy queen to be the object of thy love. (See above, p. 215.) Indradyumna was slain by thee in thy wrath, and the Yavana Kaserumat, and Sālva, the lord of Saubha; and Saubha was thrown down. Bhoja, equal to Kārtavīrya²⁴⁸ in battle, was slain by thee on the Irāvātī, as well as both Gopati and Tālaketu. And having subdued to thyself Dvārakā, thou wilt cause the holy Bhogavatī and the Rīshikā to flow to the ocean. Neither anger, nor envy, nor falsehood, nor cruelty, abides in thee, Dāsārha (Kṛishṇa): how then canst thou be deceitful? The rishis came to thee, [Achyuta,] whilst thou wast sitting in the midst of the Chaitya (sacrificial ground), resplendent with thy own brightness, and begged of thee security. [Then follow some lines which have been quoted above; p. 229, beginning *Yugānte sarva-bhūtāni sankshipya*, etc.]

VI. Although, as we have already seen from various passages of the Mahābhārata and Purāṇas, Kṛishṇa is generally identified with Viṣṇu, and Viṣṇu with Brahma, or the supreme deity, yet in a text quoted above (p. 49) from the Bhāgavata Purāṇa, x. 33, 27, Kṛishṇa is spoken of as only a partial incarnation of the godhead. The same is the case in another passage in the first section of the same tenth book of the Bhāgavata. The king there says to Śuka that he has heard from him the history of the kings of the solar and lunar races, and among them of Yadu. He then asks the sage to relate the achievements of Viṣṇu, the creator and soul of all things, who became partially incarnate (*tatrāmśenāvatīrnasya Viṣṇor vīryāni śaṁsa naḥ | avatīrya Yador vaṁśe bhagavān bhūta-bhāvanah | kṛitavān yāni viśvātmā tāni no vada vistarāt*). Śuka in reply goes on to relate that the earth being afflicted by Daityas in the shape of proud princes, had, in the form of a cow, preferred her complaint to Brahmā, who had consequently gone with the other gods to supplicate the help of Viṣṇu. Brahmā hears a voice in the sky:

²⁴⁷ See Wilson's Viṣṇu Purāṇa, pp. 428 ff. (vol. iv. pp. 80 ff. of Dr. Hall's ed.)

²⁴⁸ See the first volume of this work, pp. 450 ff.

Bhāgavata Purāṇa, x. i. 21 ff.—*Giraṁ samādhanu gagane samīritāṁ
 niśamya Vedhās tridaśān uvācha ha | gāṁ pauruṣhīm me śṛiṇutāmarāḥ
 punar vidhīyatām āsu tathaiva māchiram | puraiva puṁsā (Īśvareṇa,
 Cōmm.) 'vadhṛito dharā-jvaro bhavadbhir aṁsair Yaduśhūpajanyatām |
 sa yāvad urvyāḥ bharam īśvareśvaraḥ sva-kāla-śaktyā kṣhapaayaṁś chared
 bhuvī | Vasudeva-grihe sākshād bhagavān Puruṣhaḥ paraḥ | janishyate
 tat-priyārthaṁ sambhavantu sura-striyaḥ | Vāsudeva-kalā 'nantah sa-
 hasra-vadanah svarāṭ | agrato bhavitū devo Hareḥ priya-chikīrshayā |
 Viṣṇor māyā bhagavatī yayā sammohitaṁ jagat | ādishtā prabhuṇā
 'mśena kāryārthe sambhavishyati |*

“Having, while in a state of contemplation, heard a voice uttered in the sky, Vedhas (Brahmā) said to the gods: ‘Hear from me, immortals, the voice of Purusha, and then speedily act so [as it enjoins]. The distress of the earth was already understood by Purusha. Do you, in portions of yourselves, be born among the Yadus, whilst he, the god of gods, walks upon the earth, removing her burthen by his destructive power. The supreme divine Purusha shall be born in his own person (sākshāt) in the house of Vasudeva. To please him, let the wives of the gods be born. The infinite, thousand-faced, self-resplendent deity shall first become a portion of Vāsudeva, in order to gratify Hari. The divine Delusion of Viṣṇu, by which the world is deceived, being commanded by the lord, shall be born in a portion of herself to effect the desired objects.”

In the Viṣṇu Purāṇa, also, the incarnation of Viṣṇu is spoken of as that of a part, or even a part of a part. At the commencement of the fifth book of that work the following lines occur :

*Nṛipānām kathitah sarvo bhavatā vaṁśa-vistarah | Vaṁśānucharitaṁ
 chaiva yathāvad anuvarṇitam | Aṁśāvatāro brahmarshe yo 'yaṁ Yadu-
 kulodbhavaḥ | Viṣṇos taṁ vistareṇāhaṁ śrotum ichchhāmy aśeshataḥ |
 Chakāra yāni karmāni bhagavān Puruṣhottamaḥ | Aṁśāṁśenāvatīryor-
 vyāṁ tatra tāni mune vada | Parāśaraḥ uvācha | Maitreya śrūyatām
 etad yat priṣṭho 'ham iha tvayā | Viṣṇor aṁśāṁśa-sambhūti-charitaṁ
 jagato hitam |*

“You have related to me the complete genealogy of the kings, and also the entire history of the races. I now wish, divine sage, to hear in full detail the particulars of the incarnation of a portion of Viṣṇu which took place in the tribe of the Yadus. Tell me, Muni, what acts

the divine Purushottama performed when he descended to the earth in a portion of a portion [of himself]. Parāsara replies: ‘Hear, Maitreya, that which you have asked me, the history, beneficial to the world, of the birth of a portion of a portion of Vishṇu.’”

The sage proceeds to relate (see Wilson’s Vishṇu Purāṇa, pp. 493–497; pp. 249 ff. of the 4th vol. of Dr. Hall’s ed.) how the earth had complained to Brahmā and the other gods that the Asura Kālanemi had revived in Kansa, and other demons also had been born as princes; so that she had to bear upon her surface many hosts of strong and haughty Daitya chiefs wearing celestial forms; and that she could not support the load. (V.P. v. 1. 12. *Etasminn eva kāle tu bhūri-bhārā-vapīditā | jagūma dharanī Merau samāje tridivaukasām |* 25 | *akshauhīṇyo hi bahulāḥ divya-mūrti-dhritāṁ surāḥ | mahābalānāṁ driptānāṁ daityendrāṇām mamopari | tad-bhūri-bhāra-pīdārtā na śakṇomy amareśvarāḥ | vibhartum ātmanā ’tmānam iti vijñāpayāmi vaḥ | kriyatāṁ tat mahābhāgāḥ mama bhūrāvātāraṇam | yathā rasātalaṁ nūhaṁ gachheyam ativihvalā*).²⁴⁹ Brahmā proposed that they should

²⁴⁹ The Greek writers, too, speak of the earth being burthened, but from a different cause, viz. with the load of men, and that Jupiter brought about the Trojan war for her relief. In the Helena of Euripides, vv. 38 ff., it is said: Πόλεμον γὰρ εἰσήνεγκεν Ἑλλήνων χθονὶ Καὶ Φρυγί δυστήνοισιν, ὡς ὅχλου βροτῶν Πλήθους τε κουφίσειε μητέρα χθόνα, Γνωτὸν τε θεῖη τὸν κράτιστον Ἑλλάδος. “For he brought on a war between the land of the Greeks and the unhappy Phrygians, that he might relieve mother Earth of the crowd and multitude of mortals, and make known the bravest man in Greece.”

Similarly in the Orestes of the same author, vv. 1639 ff., it is said: Ἐπεὶ θεοὶ τῷ τῆσδε καλλιστεύματι Ἑλλήνας εἰς ἔν καὶ Φρύγας συνήγαγον, θανάτους τ’ ἔθηκαν, ὡς ἀπαντλοῖεν χθονὸς Ὑβρισμα θνητῶν ἀφθόνου πληρώματος. “Since the gods by means of her beauty brought the Greeks and Phrygians into conflict, and occasioned deaths, in order that they might remove from the Earth the grievance of being superabundantly replenished with mortals.”

And in the Scholia Minora on the Iliad, i. 5 (quoted in Heyne’s Homer, Oxford, 1821), we read: Ἄλλοι δὲ ἀπὸ ἱστορίας τινὸς ἔπουν εἰρηκέναι τὸν Ὅμηρον φασὶ γὰρ τὴν γῆν βαρουμένην ὑπὸ ἀνθρώπων πολυπληθείας, μηδεμιᾶς ἀνθρώπων ὕψους εὐσεβείας, αἰτῆσαι τὸν Δία κουφισθῆναι τοῦ ἔχθους. Τὸν δὲ Δία, πρῶτον μὲν ἐνθὺς ποιῆσαι τὸν Θηβαϊκὸν πόλεμον, δι’ οὗ πολλοὺς πάνυ ἀπώλεσεν. ὕστερον δὲ πάλιν συμβούλῃ τῷ Μῶμῳ ἐχρήσατο, ἣν Διὸς βουλὴν Ὅμηρός φησιν. ἐπειδὴ οἶός τε ἦν κεραυνοῖς ἢ κατακλυσμοῖς πάντα διαφθεῖραι, τοῦτο τοῦ Μῶμου κωλύσαντος, ὑποθεμένου δὲ αὐτῷ γνῶμας δύο, τὴν Θέτιδος θνητογαμίαν, καὶ ὕψιατρός καλὴν γένναν, ἐξ ὧν ἀμφοτέρων πόλεμος Ἑλλησὶ τε καὶ βαρβάροις ἐγένετο, οὕτω συμβῆναι κουφισθῆναι τὴν γῆν, πολλῶν ἀναιρεθέντων. ἡ δὲ ἱστορία παρὰ Στασίῳ τῷ τὰ Κύπρια πεποιηκότε, εἰπόντι οὕτως. Ἦν ὅτε μυρία φύλα κατὰ χθόνα πλαζόμενα Βαθυστέρνῳ

resort to Vishṇu, "who is the spirit of all, and of whom the universe consists," and "who constantly, for the sake of earth, descends in a very small portion of his essence, to establish righteousness below" (v. 32. *sarvadaiva jagaty-arthe sa sarvātmā jaganmayah | svalpāṁśenāvatīryorvyām dharmasya kurute sthitim*). The gods accordingly went to the milky sea, and lauded Vishṇu in a long hymn. Vishṇu was gratified by their praises, desired them to state their wishes, and assured them that these should be accomplished. Brahmā renewed his praises; and we are then told what happened when they were concluded:

58. *Evaṁ saṁstūyamūnas tu bhagavān paramēśvarah | Ujjahūrātmanah keśau śita-kṛishṇau mahāmune | Uvācha cha surān etau mat-keśau vasudhā-tale | Avatīrya bhuvo bhāra-kleśa-hāniṁ karishyatah | Surāścha sakalāḥ svāṁsair avatīrya mahītale*²⁵⁰ | *Kurvantu yuddham unmattaiḥ pūrvoṭpannair mahāsuraiḥ | Tataḥ kshayam aśeshās te Daiteyāḥ dharanī-tale | Prayāsyanti na sandeho mad-dṛik-pāta-vichūrṇitāḥ | Vasudevasya yā patnī Devakī devatopamā | Tasyāyam aśtamo garbho*²⁵¹ *mat-keśo bhavitā surāḥ | Avatīrya cha tatrāyam*²⁵² *Kaṁsam ghātayitū bhuvi |*

πλάτος αἴης. Ζεὺς δὲ ἰδὼν ἐλέησε, καὶ ἐν πυκιναῖς πραπίδεσσι Σύνθετο κουφίσαι ἀνθρώπων παμβότορα γαῖαν, ῥηπίσας πολέμου μεγάλην ἔριν Ἰλιάκοιο. Ὅφρα κενώσκειν θανάτῳ βάρος· οἱ δ' ἐνὶ Τροίῃ Ἥρωες κτείνοντο. Διὸς δὲ τελέετο βουλή.

"Others have declared that Homer used the expression (Διὸς δὲ τελέετο βουλή) 'And the counsel of Zeus was fulfilled' in consequence of a certain history. For they relate that the Earth, being weighed down by the multitude of men, among whom there was no piety, prayed to Zeus to be relieved of the burthen; and that he had first caused the Theban war, whereby he destroyed very many. Afterwards he employed Momus as his counsellor, (an act) which Homer calls 'Zeus's consultation.' When he could have destroyed the whole of mankind by his thunderbolts or by deluges, but was dissuaded from doing so by Momus, who suggested two plans, the marriage of Thetis to a mortal, and the generation of a beautiful daughter, in consequence of which two events a war was occasioned between the Greeks and Barbarians,—it thus came to pass that the Earth was lightened, many being slain. The history is found in Stasinus, who composed the Cypria, and who speaks as follows: 'There was a time when myriads of races wandered over the Earth, on the breadth of the deep-bosomed land. But Zeus, beholding, pitied her, and in his wise mind resolved to relieve the all-nurturing Earth of [the load of] men, by exciting the great strife of the Ilian war, in order that by slaughter he might clear away the burthen: and the heroes were slain in the Troad. And the counsel of Zeus was fulfilled.'" See also above, p. 215, note 212; and Dronap., 2051 f.

²⁵⁰ Another MS. reads *mahīṭalam*.

²⁵¹ Another MS. reads *esha garbho 'śhṭamas tasyāḥ*.

²⁵² Another MS. reads *tatrāham*.

*Kālanemiṁ samuddbhūtam ityuktva 'ntardadhe Hariḥ | Adṛiśyāya tatas
tasmai pranipatya mahāmūne | Meru-prishṭham surāḥ jagmur avateruḥ
cha bhūtale |*

“Being thus lauded, the divine Parameśvara plucked out two of his own hairs, a white and a black, and said to the deities, ‘These two hairs of mine, descending to the earth, shall remove her burthen and sufferings. And let all the deities, descending in portions of themselves to the earth, fight against those mad Asuras who were formerly born. Then all these sons of Diti (the Asuras) shall no doubt perish, being annihilated by the glances of my eyes. This my hair, gods, shall become the eighth child of Devakī, the wife of Vasudeva who (Devakī) resembles the goddesses. And this [hair] descending there, shall destroy Kausa, the Kālanemi who has been born.’ Having thus spoken, Hari disappeared. Having then bowed down to him the unseen, the gods went to the top of Meru, and descended on the earth.”

The following are the remarks which Ratnagarbha, one of the commentators on the Vishṇu Purāṇa, makes on the first of the preceding passages (p. 254), and which have reference to the sequel also :

“*Chakāra*” *iti | tatra Kṛishṇāvatāre ati-parichhinna-manushyākāra-
līlā-vigraheṇāvīrbhāvād aṁśāṁsena ity uktam upachārāt | na tu śakti-
hrāseṇa Kṛishṇādy-avatāreṣu api viśva-rūpa-darśana-sarvaiśvarya-
ukteḥ | Nanu aṁśino 'ṁśoddhāreṇa śakty-ādi-hrāsaḥ tathā 'ṁśasyāpi tad-
apekshya alpa-śaktitvādikaṁ dhānya-rāśy-ādi-vibhāgaḥ iva prasajyeta iti
ched na | prakāśa-svarūpe tad-abhāvāt | pradīpasya hi tan-mūlaka-dīpānta-
rasya vā upādhi-bhede 'pi śakty-ādi-sāmya-darśanāt “pūrṇam adaḥ
pūrṇam idam pūrṇāt pūrṇam udachyate | pūrṇasya pūrṇam ādya
pūrṇam evāvaśishyate” iti śruteḥ | “param Brahma narākṛiti gūḍham
param Brahma manushya-lingaṁ Kṛishṇas tu bhagavān svayam” ity ādi
vākyaebhyaḥ cha | yas tu “mat-keśau vasudhā-tale” ity ādāv “ayaṁ
Kāṁsaṁ ghātayitā” ity atra keśa-vyapadeśaḥ sa Brahmanāḥ paripūr-
ṇasya bhū-bhāra-haraṇa-rūpaṁ kāryam aty-alpa-yantra-sādhyam iti
khyāpayitum na tu keśayoḥ Rāma-Kṛishṇatvaṁ vaktum | jadayoḥ keśayoḥ
tad-dehakshetrajnatvābhāvena tat-kāryaṁ kartum aśaktatvāt | keśātma-
kāyayodbhava-Rāma-Kṛishṇa-dehāv ādiśya [āviśya?] bhagavān eva tat
tat karishyati iti ched om iti brūmaḥ phalato 'viśeshāt “kṛishṇāśṭamyām
aham niśi” iti svayam evoktatvāch cha ity alaṁ vistareṇa |*

“Purushottama is here figuratively said to have become incarnate with a portion of a portion of himself, because in the Kṛishṇa incarnation he was manifested in a merely sportive body in the very circumscribed form of a man, and not because of any diminution of his power, since even in the Kṛishṇa and other incarnations he is said to have shown himself in every possible form, and to have possessed all divine power, and so forth. But is it not the case that if a portion is taken from a whole composed of parts, there is a decrease of power, etc. [in that whole], and that thus an inferiority of power will attach to the portion relatively to the whole, just as when a heap of grain, or any other such whole, is divided? I answer, No; since such a diminution does not occur in him whose nature is light; for though there is a seeming difference in the individuality of one lamp, and of another lamp derived from it, yet an equality of power is perceived in each; agreeably to the text from the Veda (the Śatapatha Brāhmaṇa, xiv. 8, 1, p. 1094= Bṛih. Āraṇyaka Upan. beginning of adhyāya 7, p. 948 of ed. in Bibliotheca Ind.), ‘That is full, and this is full; a full arises out of a full: if a full be taken from a full, a full remains;’²⁵³ and also agreeably to such texts as this, ‘The supreme Brahma with the form, and with the characteristics, of a man, is a great mystery; but Kṛishṇa is the lord himself.’ And the employment of the term ‘hairs’ in the words, ‘My hairs shall descend to the earth,’ and ‘This hair shall slay Kansa,’ etc., is intended to signify that the task of removing the earth’s burthen was such as Brahma in all his plenitude could effect by a very slight instrumentality, and not to assert that the two hairs were identical with [Bala]rāma and Kṛishṇa: for two insensible hairs, not being conscious spirits animating the bodies of those two persons, could not fulfil their task. If it be said that the lord occupying the bodies of Balarāma and Kṛishṇa, which were produced by the magical operation of the hairs, will do so and so, we reply, ‘Yes, for there is no difference in the result, and because he himself said, ‘I [shall be born] on the

²⁵³ See Dr. Roer’s translation of this verse, with his explanatory note at p. 247 of the Bibliotheca Indica, vol. ii., part iii. The Commentary on the verse in the Śatapatha Brāhmaṇa, p. 1157 of Weber’s edition, may also be consulted. The Atharva-veda has the following verse, x. 8, 29: *Pūrṇat pūrṇam udachati pūrṇam pūrṇena sichyate | uto tad adya vidyāma yataḥ tat parishichyate* | “He takes a full from a full: the full is sprinkled with the full: and may we to-day know that from which that is sprinkled.”

eighth night of the dark fortnight of the moon.' But there is no occasion for further prolixity." ²⁵⁴

The passage which follows is from another commentary on the same text : ²⁵⁵

Ujjahāra | utpāṭitavān | ayam bhāvah | mama dushkaram ched yush-mābhiḥ sūhāyām kāryam syāt | na tv etad asti bhū-bhārūpakarānādaṁ mahaty api kārye mat-keśa-mātrasyaiva samarthatvād iti | na tu keśa-mātrāvatūrah iti mantavyam | "mad-dṛik-pāta-vichūrṇitaḥ" "kṛish-nāshṭamyām aham utpatsyāmi" ityādishu sūkshāt svūvatāratvokteḥ | sita-kṛishṇa-keśoddhārāṇaṁ cha śobhārtham eva | "Ujjahāra means that he 'plucked out' the hairs. The sense is as follows : 'It would be a difficult matter if aid had to be rendered to me by you : but the same is not the case in regard to the task, though a great one, of removing the load of the earth, etc., since my hairs alone are equal to it.' But it is not to be supposed that there was nothing beyond an incarnation of the mere hairs ; for his own incarnation is distinctly asserted in the words 'annihilated by the glance of my eye,' 'I shall be born on the eighth night of the dark fortnight of the moon,' etc., etc. The mention of his plucking out white and black hairs is for the purpose of ornament." ²⁵⁶

The same story about the production of Balarāma and Kṛishṇa from two hairs is also told in the Mahābhārata, Ādi-parvan, 7306 ff. :

Tair eva sūrdham tu tataḥ sa devo jagāma Nārāyaṇam aprameyam | anantam avyaktam ajam purāṇam sanātanaṁ viśvam ananta-rūpam | sa chāpi tad vyadadhāt sarvam eva tataḥ sarve sambabhūvur dharanyām | sa chāpi keśau Harir udvavarha śuklam ekam aparaṁ chāpi kṛishṇam | tau chāpi keśau nivīṣetām Yadūnām kule striyau Devakīm Rohiṇīm cha | tayoṛ eko Baladevo babhūva yo 'sau svetas tasya devasya keśah | Kṛishṇo dvitīyah Keśavaḥ sambabhūva keśo yo 'sau varṇataḥ kṛishṇaḥ uktah |

"Along with them (viz. four preceding Indras and a fifth deity sprung from Indra) the god (Indra) went to Nārāyaṇa, immeasurable, infinite, undiscernible, unborn, primeval, everlasting, universal, endless

²⁵⁴ The preceding copy of the text, and commentary on the text, from the Vishṇu Purāṇa, have been kindly copied, and carefully collated, for me by Professor Monier Williams.

²⁵⁵ I am indebted to Professor Goldstücker for copying this passage for me.

²⁵⁶ See Professor Wilson's notes on these passages of the Vishṇu Purāṇa, viz. in p. 492, and in p. 497 (pp. 247 and 258, vol. v., of Dr. Hall's ed.).

in his forms; and he fulfilled all [that they desired]. Then they were all born on earth. Hari also plucked out two hairs, one white and the other black. These two hairs entered into two women of the tribe of the Yadus, Devakī and Rohiṇī. One of them, the white hair of the god, became Baladeva; while the second hair (*keśa*), which was called black (*krishṇa*) in colour, became Kṛishṇa, Keśava.”

The following remarks are made on this passage by Nīlakaṇṭha, one of the commentators on the Mahābhārata:

Atra keśāv eva reto-rūpau Pāṇḍavānām iva Rāma-Kṛishṇayor api prakaraṇasāṅgaty-arthaṁ sākshād deva-retasaḥ utpatter avaktavyatvāt ²⁵⁷ | *ataḥ eva Devakyāṁ Rohiṇyāṅcha sākshāt keśa-praveśaḥ uchyate na tu Vasudeve | tathā sati tu “devānām reto varshaṁ varshasya retaḥ oshadhayaḥ” ityādi-śrauta-granādyā ’smad-ādi-vat tayor. api vyavahānena deva-prabhavatvaṁ syāt | tathā cha “etan nūnā-’vatūrānām nidhānaṁ vījam avyayam” iti bhagavataḥ sākshād matsyādy-avatāra-vījatvam uchyamānaṁ virudhyeta | apicha keśa-retasor deha-jatve samāne ’pi retaḥ-prabhavatve ’rvāksrotastvena manushyatvam putratvaṁ cha syāt | tathā cha “Kṛishṇas tu bhagavān svayam” iti śrīmad-bhāgavatoktiḥ sangachhate | na cha keśoddhūraṇāt Kṛishṇasyāpy aṁśatvam pratīyate iti vāchyam | keśasya dehāvayavatvābhāvāt | tasmād Namuchi-badhe kartavye yathā apām phene vajrasya praveśaḥ evaṁ Devakī-Rohiṇyor jāthare praveśe kartavye keśadvayena dvūra-bhūtena bhagavataḥ kārtsnyena eva āvirbhūvaḥ eśṭavyaḥ iti yuktam |*

“Here the two hairs are of the nature of seed productive of Balarāma and Kṛishṇa, just as in the case of the Pāṇḍavas, [and this expression is employed] for the sake of conformity to what had preceded, since it is manifest that one cannot speak of production from the seed of a god. For this reason it is distinctly said that the hairs entered into Devakī and Rohiṇī [the mothers], and not into Vasudeva [the father]. But such being the case, according to the process of derivation described in the Veda, that ‘rain is the seed of the gods, and plants are the seed of rain,’ etc., these two persons also (Balarāma and Kṛishṇa) will be mediately the offspring of the deity, just as is the case with ourselves and other beings. And thus—since ‘this substance of the different incarnations is an “undecaying seed,” ²⁵⁸—it would be opposed to that

²⁵⁷ The MS. in the E. I. Office Library reads *avaśya-vaktavyatvāt* |

²⁵⁸ I put these words between inverted commas, as they appear to be a metrical quotation, though I am not aware whence it is derived.

declaration to predicate of the deity that he is literally the seed of the fish, and other incarnations. Further, although hairs and seed spring equally from the body, yet in the case of production from seed, humanity and sonship will arise after the manner of the inferior animals. And thus the saying of the Bhāgavata, that 'Kṛishṇa is the Lord himself,' is not contradicted. And it must not be said that from a hair being plucked out, Kṛishṇa also is shown to be only a portion [of the deity]; for a hair is not a part of the body. Wherefore, just as, when [the demon] Namuchi was to be slain, the thunderbolt [of Indra] entered into the foam of the waters,²⁵⁹ so when an entrance

²⁵⁹ I am indebted to Dr. Aufrecht for pointing out to me the legend to which reference is here made, viz. that mentioned in R.V. viii. 14, 13: *Apām phenena Namucheh śiraḥ Indrodavartayaḥ | viśvāḥ yad ajayaḥ spridhaḥ* | "Thou, Indra, didst strike off the head of Namuchi with the foam of the waters, when thou didst vanquish all opponents." On this Sūyana tells the following story: *Purā kila Indro 'surān jīvā Namuchim asuraṁ grahituṁ na śaśāka | sa cha yudhyamānas tenāsurena jagrihe | su cha grīhītam Indram evam avochat "tvām viśrjāmi rātrāv ahni cha śushkenārdreṇa chāyudhena yadi mām na hīmsīr"* iti | *sa Indras tena viśrīṣṭaḥ sann ahorātrayoḥ sandhau śushkārḍra-vilakṣhaṇena phenena tasya śiras chichheda | ayam artho 'syām pratipādyate* | *He Indra apām phenena vajrībhūtena Namucher Asurasya śiraḥ udavartayaḥ* | "Formerly Indra having conquered the Asuras, was unable to seize the Asura Namuchi; and fighting, was seized by the Asura. The latter said to Indra, whom he had seized: 'I release thee if thou wilt not smite me by night, or by day, with a dry or a wet weapon.' Indra, being released by him, cut off his head at the junction of day and night with foam, which is different both from dry and wet. This purport is set forth in this verse." See also S'atapatha Brāhmaṇa, xii. 7, 3, 1 ff., quoted in the fifth volume of this work, p. 94; and also Taittiriya Brāhmaṇa, i. 7, 1, 6 f.: *Indro Vṛitraṁ hatvā asurān parābhūya Namuchim asuraṁ na alabhata | taṁ S'achyā 'grīhṇāt | tau samalabhetām* | *so 'smād abhiśunataro 'bhavat | so 'bravīt "sandhām sandadhāvahai | atha tvā vaḥ (ava?) śrakshyāmi | na mā śushkena na ārdreṇa hanaḥ na divā na naktam"* iti | *sa etam apām phenam asinchat | na vai eṣha śushko na ārdraḥ | vyushṭā āsīd amuditaḥ sūryaḥ | na vai etad divā na naktam | tasya etasmin loke apām phenena śiraḥ udavartayat* | "Indra, after having slain Vṛitra and defeated the Asuras, could not catch Namuchi, who was one of that race. He (Namuchi) captured him (Indra) with S'achi [or by force]. These two laid hold of each other. The one (Namuchi) was stronger than the other (Indra). He (Namuchi) said: 'Let us make an agreement; then I shall let thee go. Promise that thou wilt smite me neither with dry nor wet, neither by day nor by night.' He (Indra) anointed (the thunderbolt) with this foam of the waters, which was neither dry nor wet. It was twilight,—the sun not risen; neither day nor night. He smote off his head with the foam of the waters." The story is also told in the Indra-vijaya (published by Holtzmann), vv. 185 ff.; Mahābhārata, Udyoga-parvan, vv. 320 ff.

This story of Indra destroying Namuchi with foam is again told in the Mahābhārata, S'ālya-parvan (vv. 2434 ff.): *Namuchīr Vāsavād bhūtaḥ sūrya-raśmiṁ samāviśat | tenendraḥ sakhyam akarot samayanchedam abravīt | "na chārdreṇa na śushkena na*

was to be made into the wombs of Devakī and Rohiṇī, the manifestation of the deity in all his plenitude is to be understood as effected through the medium of the two hairs."

I add an interesting passage from the Vishṇu Purāṇa, i. 22, 36 ff., where Vishṇu is first of all placed on a level with Brahmā and Śiva; but afterwards declared to be the highest form of Brahma :

36. *Dve rūpe Brahmanas tasya mūrtaṁ chāmūrtaṁ eva cha | ksharū-kshara-svarūpe te sarva-bhūtesho avasthite |* 37. *aksharam paramam Brahma ksharam sarvam idaṁ jagat |* 38. *eka-deśa-sthitas yāgner jyotsnā vistārinī yathā | parasya Brahmanah śaktis tathedam akhilaṁ jagat |* 39. *tatrāthāsanna-dūratvād bahutva-śvalpatāmayaḥ | jyotsnā-bhedo 'sti tachchhaktes tadvad Maitreya vidyate |* 40. *Brahma-Vishṇu-S'ivāḥ brahman pradhānāḥ Brahma-śaktayaḥ | tataś cha devāḥ Maitreya nyūnāḥ Yakshūdayas tataḥ |* 41. *Tato manushyāḥ paśavo mṛiga-pakshi-sarīripāḥ | nyūnāḥ nyūnatarāś chaiva vṛiksha-gulmādayas tataḥ | tad etad akshayaṁ nityaṁ jagad muni-varākhilam | āvirbhāva-tirobhāva-janma-nāśa-vikalpavat |* 42. *Sarva-śaktimayo Vishṇuḥ svarūpam Brahmanah param | mūrtaṁ yad yogibhiḥ pūrvam yogūrambheshu chintyate |* 43. *sālabano mahāyogaḥ savijo yatra saṁsthitāḥ | manasy avyūhate samyag yunjatām jāyate mune |* 44. *sa paraḥ sarva-śaktinām Brahmanah samanantaraḥ | mūrta-brahma mahābhāga sarva-brahmamayo Hariḥ |* 45. *tatra sarvam idaṁ protam otaṁ chaivākhilaṁ jagat | tato jagat jagat tasmin sa jagach chākhilam mune |* 46. *ksharāksharamayo Vishṇur bibharty akhilaṁ īśvaraḥ | puruṣavyākṛitamayam bhūṣaṇāstra-svarūpavat |*

rātrau nāpi chāhani | badhishyāmy asura-śreshṭha sakhe satyena te śape'' | evaṁ sa kritvā samayam dṛishṭvā nīhāram īśvaraḥ | chichhedāsyā śiro rājann apām phenena Vāsavaḥ | tach chhiro Namuchēś chhinnaṁ prishṭhataḥ S'akram anvīyāt | bho mitra-hana pāpeti bruvāṇaṁ S'akram antikāt | evaṁ sa śirasā tena chodyamānaḥ punaḥ punaḥ | Pitāmahāya santaptaḥ etam arthaṁ nyavedayāt | tam abravīt loka-gurur aruṇāyām yathāvidhi | isṭvopasprīṣa devendra tīrthe pāpa-bhayaṇahe | "Namuchi being afraid of Indra, entered into a ray of the sun. Indra formed a friendship with him, and uttered this agreement: 'I shall neither slay thee with wet nor with dry, neither in the night nor in the day; I swear in truth to thee, my friend, thou most eminent of Asuras.' Having made this agreement, the lord Vāsava (Indra), beholding a fog, [when it was neither night nor day], cut off his head with the foam of the waters [which was neither wet nor dry]. That head of Namuchi, after being cut off, followed close after Indra, calling out, 'O wicked slayer of thy friend.' Being thus again and again pressed by the head, and being distressed, he [Indra] represented the matter to Pitāmaha (Brahmā). The lord (or teacher) of the world (Brahmā) said to him: 'Having sacrificed, touch [the waters] in the Aruṇā, that sacred spot, which removes sin and fear,' etc."

“Of that Brahma there are two conditions, one possessed of form, the other formless. These decaying and undecaying states exist in all creatures. The undecaying is the highest Brahma; the decaying is this entire universe. Just as light is diffused from a fire which is confined to one spot, so is this whole universe the [diffused] energy of the supreme Brahma. And as light shows a difference, greater or less, according to its nearness or distance from the fire, so is there a variation in the energy of Brahma. Brahmā, Viṣṇu and Śiva are his chief energies. The deities are inferior to them; the Yakshas, etc., to the deities; men, cattle, wild animals, birds and reptiles to the Yakshas, etc.; and trees and plants are the lowest of all [these energies]. This entire universe, which, O most excellent Muni, is subject to appearance and disappearance, to production, to destruction, and to change, is yet undecaying and eternal. Viṣṇu, containing all the energies, is the highest form of Brahma, which, at the commencement of their abstraction, is contemplated by Yogins as invested with shape. Directed to him, the great union (*mahāyoga*) with its basis, and its germs, is produced in the undistracted minds of the devotees. Hari (Viṣṇu) is the highest and most immediate of all the energies of Brahma, the embodied Brahma, formed of the whole of Brahma. On him this entire universe is woven and interwoven: from him is the world, and the world is in him; and he is the whole universe. Viṣṇu, the lord, consisting of what is perishable as well as what is imperishable, sustains everything, both Puruṣa and Prakṛiti, in the form of his ornaments and weapons.” [The writer goes on to explain what is meant by the last clause. Viṣṇu bears or wears Puruṣa as the Kaustubha gem, Prakṛiti as the Śrīvatsa, etc. See Wilson’s translation, vol. ii. p. 94 of Dr. Hall’s ed.]

In the earlier part of the same section (Wilson, vol. ii., pp. 86 f.) it is said that all kings, whether of men, gods, Daityas, Dānavas, or Rākshasas, are portions of Viṣṇu.

VII. In several of the passages which have been already cited in the preceding pages, Viṣṇu has been identified with the supreme spirit (see above, pp. 38, 50, 181). I shall now proceed to adduce some others of the same kind from the Mahābhārata. In the Śānti-parvan, vv. 1500 ff. Yudhiṣṭhira says to Kṛiṣṇa :-

*Tava Kṛiṣṇa prasādena nayena cha balena cha | buddhyā cha Yadu-
śārdūla tathā vikramaṇena cha | punaḥ prāptam idaṁ rājyam pītri-*

*paitāmahaṃ mayā | namas te Puṇḍarikākṣha punaḥ punar arindama |
tvām ekaṃ āhuḥ Puruṣaṃ tvām āhuḥ Sāttvatāṃ gatim | nāmabhis tvām
bahuvīdhaiḥ stuvanti prayatāḥ devījāḥ | viśvakarman namas te 'stu viśvāt-
man viśva-sambhava | Viṣṇo jishṇo Hare Kṛṣṇa Vaikunṭha Puru-
ṣhottama | Adityāḥ saptaadhā tvām tu purāṇe garbhatāṃ gataḥ | Pṛṣṇi-
garbhas tvām evaikaṃ triyugaṃ tvām vadanty api | Suchisravāḥ Hṛṣī-
keśo ghṛitāchir haṃsaḥ uchyaṣe | trichakṣuḥ Sambhur ekaṃ tvām vibhur
Dāmodaro 'pi cha | Varāho 'gnir vṛihadbhānur vṛishabhas Tārkshya-
lakṣhaṇaḥ | 1514. Yonī tvam asya pralayaścha Kṛṣṇa tvam
vedaṃ sṛjasi viśvam agre | viśvanchedaṃ tvad-vaśe viśvayoṇe namo 'stu
te śārṅga-chakrāsi-pāṇe |*

“By thy favour, Kṛṣṇa, chief of the Yadus, and policy, and power, and understanding, and valour, I have recovered this kingdom of my father and grandfathers. Adoration be to thee, lotus-eyed, subduer of thy foes, again and again. Thee alone men call Puruṣa: thee alone they call the refuge of the Sātvats. Devout twice-born men laud thee by names of various kinds. Glory be to thee, thou maker of all, thou soul of all, thou source of all, Viṣṇu, conqueror, Hari, Kṛṣṇa, Vaikunṭha, chief of spirits (or males)! Of old thou didst become the sevenfold offspring of Aditi.²⁶⁰ Thou alone art Pṛṣṇi-garbha: they also call thee [him who exists in] the three ages (*yugas*). Thou art called Suchisravas, Hṛṣīkeśa, Ghṛitāchi, and Hansa. Thou alone art the three-eyed Sambhu (Mahādeva) and Dāmodara, the pervading, the Boar, Agni, Vṛihadbhānu,²⁶¹ the Bull, he whose sign is Tārkshya (Garuḍa).” A long list of other titles then follows, concluding with these words: “Thou art the source and the destruction of this universe, Kṛṣṇa: it is thou who createst it in the beginning, and it is all in thy power, thou source of all things: glory be to thee who wielded the bow, the discus, and the sword.”

A little further on, at vv. 1604 ff., a long hymn of Bhīṣma to Kṛṣṇa is given, in which the following lines occur:

1609 | *Yasmin viśvāni bhūtāni tiṣṭhanti cha viśanti cha | guṇa-
bhūtāni bhūteṣu sūtre maṇi-gaṇāḥ iva | yasmin nitye tate tantau drīḍha
śrag iva tiṣṭhati | sad-asad grathitāṃ viśvāṃ viśvāṅge viśva-karmani |*

²⁶⁰ This, I suppose, refers to the Adityas being in the Veda spoken of as only seven in number. See above, pp. 114 ff.

²⁶¹ A name of Agni.

Harim sahasra-śīrasaṁ sahasra-charanekshaṇam | sahasra-bāhu-mukutaṁ sahasra-vadanojjvalam | prākur Nārāyaṇaṁ devaṁ yaṁ vīśvasya parāyaṇam | anīyasām anīyāṁsaṁ sthaviśṭhaṁ cha sthavīyasām | garīyasām garishṭham cha śreshṭhaṁ cha śreyasām api | yaṁ vākeshe anuvākeshu nishatsūpanishatsu cha | grīnanti satya-karmāṇaṁ satyaṁ satyeshu sāmasu | ityādi | 1616. Sarvātmā sarva-vit sarvaḥ sarvajñaḥ sarva-bhāvanāḥ | yaṁ devaṁ Devakī devī Vasudevād ajījanat | Bhaumasya Brahmano guptyai dīptam Agnim ivāraṇiḥ | 1622. Yasmin lokāḥ sphurantīme jale śakunayo yathā |

“In whom, the lord of beings, all beings, existing as his qualities, abide and enter, like gems [strung] upon a thread: upon whom, the universal-membered artificer of all things, extended as a strong and eternal thread, the universe, existent and non-existent, abides, arranged, like a chaplet; Hari, the thousand-headed, thousand-footed, thousand-eyed, with a thousand arms and diadems, resplendent with a thousand faces, whom they call Nārāyaṇa, the god who transcends all, the minutest of the minute, the vastest of the vast, the greatest of the great, the most eminent of the eminent, whom, true, and true in act, they celebrate in ‘vākas,’ ‘anuvākas,’ in ‘nishads,’²⁶² and in ‘upanishads,’ and in true ‘sāma’-hymns, . . . 1616. the soul of all, the omniscient, the all, the all-knowing, the producer of all, the god whom the goddess Devakī bore to Vasudeva, for the preservation of the terrestrial deity (*i.e.* the Vedas, Brāhmanas and sacrifices, Comm.) as Araṇi (the wood used for kindling fire),²⁶³ produced the flaming Agni. . . . 1622. In whom these worlds flutter, like birds in water,” etc.

²⁶² This is the only place in which I have ever met with this word. I am unable to say whether Indian literature contains any such writings as ‘nishads,’ or whether the term is a purely fictitious one, invented by the author of this passage to denote a principal and original set of writings to which the Upanishads may have formed, in his idea, a secondary and supplemental class, as the Upapurānas do to the Purānas. Nīlakaṇṭha, one of the commentators (whether conjecturally, or on good grounds, I cannot say), explains nishatsu as meaning karmūṅgādy-avabaddha-devatādi-jñānavākyeshu, “works treating of the knowledge of the deities, etc., connected with the ceremonial part of the Veda,” etc. The Upanishads “reveal the knowledge of soul alone” (kevalātma-jñāpaka-vākyeshu). Vākas, according to the same authority, “make known ceremonies generally” (sāmānyataḥ karma-prakāśakeshu); while anuvākas are “texts of the Brāhmaṇas, explanatory of the sense of the mantras, or Vedic hymns” (mantrārtha-vivaraṇa-bhūteshu brahmaṇa-vākyeshu).

²⁶³ See the 5th vol. of this work, pp. 208 ff.

In the following passage, also from the S'ānti-parvan, Kṛishṇa identifies himself with the supreme Spirit, and represents Brahmā and Mahādeva as having proceeded from him. In it the writer likewise endeavours to explain away the effect of certain texts in other parts of the poem (see above, pp. 185–204), in which Kṛishṇa is related to have worshipped Mahādeva, and which were no doubt felt to be inconsistent with the supreme deity of the former. The difficulty is attempted to be overcome by the explanation that in worshipping Rudra, he was only worshipping himself. In the verses 13133 ff. Arjuna asks Kṛishṇa to interpret the different appellations which had been applied to him, in the Vedas and Purāṇas; and this Kṛishṇa accordingly proceeds to do, remarking by the way that Arjuna had been of old declared to be his own half²⁶⁴ (*tvaṁ hi me 'rḍhaṁ smṛitaḥ purā*). Nārāyaṇa (i.e. Viṣṇu), he says, was the source of all things, and from him Brahmā and Śiva were produced; the one from his good pleasure, the other from his anger (13140. *Yasya prasādajo Brahmā Rudraścha krodha-sambhavaḥ*). He then goes on (13144): *Brāhme rātri-kshaye prāpte tasya hy amita-tejasah | prasādūt prādurabhavat padmam padma-nibhekshana | tato Brahmā samabhavat sa tasyaiva prasādajah | ahnaḥ kshaye lalūtāchecha suto devasya vai tathā | krodhāviskṛtasya sanjajne Rudrah saṁhāra-kārakah | etau dvau vibudha-śreshṭhau prasāda-krodha-jāv ubhau | tad-ādesita-panthānau sṛishṭi-saṁhāra-kārakau | nimitta-mātram tāv atra sarva-prāṇi-vara-pradau | kapardī jaṭilo mundaḥ śmaśāna-grīha-sevakah | ugra-vrata-dhara Rudro yogī parama-dūrunah | Daksha-kratu-haraśchaiva Bhaga-netra-haras tathā | Nārāyaṇātmaḥ jneyah Pāṇḍaveya yuge yuge | tasmīn hi pūjyamāne vai deva-deve Maheśvare | sampūjito bhavet Pārtha devo Nārāyaṇaḥ prabhuh | aham ātmā hi lokānām viśveśhām Pāṇḍu-nandana | 13152. tasmād ātmānam evāgre Rudrāṁ sampūjayāmy aham | yady ahaṁ nārṇhayeyaṁ vai Īśānāṁ varadaṁ Śivam | ātmānaṁ nārṇhayet kaśchid iti me bhāvitātmanah | mayā pramāṇaṁ hi kṛitaṁ lokaḥ samanuvaratate | pramāṇāni hi pūjyāni tatas tam pūjayāmy aham | yas taṁ vetti sa mām vetti yo 'nu taṁ sa hi mām anu | Rudro Nārāyaṇaś chaiva sattvam ekaṁ dvividhākṛitaṁ | loke charati Kaunteya vyakti-sthaṁ sarva-karmasu | na hi me kenachid deyo varaḥ Pāṇḍava-nandana | iti sanchintya manasā purāṇam Rudram īśva-ram | putrārtham ārādhitavān aham ātmānam ātmanā | na hi Viṣṇuḥ*

²⁶⁴ See the other passages about their identity, or intimate union, above, pp. 228 ff.

*pranamati kasmaickit vibudhāya oha | rite ātmānam eveli tato Rudram
bhajāmy aham | sabrahmakāḥ sarudrāścha sendrāḥ devāḥ saharshibhiḥ |
arohayanti sura-śreshṭhām devām Nārāyaṇām Harim | bhavishyatām
vartatāncha bhūtānānchaiva Bhārata | sarveshām agranīr Viṣṇuḥ
sevyah pūjyaścha nityaśah ityādi |*

“When the end of Brahmā’s night had arrived, there sprang from the good pleasure of that being of boundless power a lotus, O thou whose eyes are like a lotus. From it was produced Brahmā, who was the offspring of his (Vishṇu’s) good pleasure; and at the end of the day Rudra the destroyer was born from the forehead of the god when he was possessed with anger. These two eminent gods, produced [the one] from his good pleasure, [the other] from his anger,²⁶⁵ have their

²⁶⁵ I quote the following from the Maitrī Upanishad, 5th Prapāthaka: *Tamo vai idam agre āsīd ekam | tat pure syāt | tat tat pareṇa īritam vishamatvam prayāti | etad rūpam vai rajah | tad rajah khalv īritam vishamatvam prayāti | etad vai sattvasya rūpam | tat sattvam eva īritam rasaḥ samprāsraavat | so ’mśo ’yam yaś chetū-mātraḥ pratipurushaḥ khetrajnaḥ sankalpādhyavasūyābhīmāna-lingaḥ | Prajāpatiḥ ’isvā ity asya prāg uktāḥ etās tanavaḥ | atha yo ha khalu vāva asya tāmaso ’mśo ’sau sa brahmachārīno yo ’yam Rudraḥ | atha yo ha khalu vāva asya rūjaso ’mśo ’sau sa brahmachārīno yo ’yam Brahmā | atha yo ha khalu vāva asya sātṭviko ’mśo ’sau sa brahmachārīno yo ’yam Viṣṇuḥ | sa vai esha ekas tridhā bhūto ’shṭadhā ekādaśadhā dvādaśadhā aparimitadhā vā udbhūtaḥ udbhūtatvād bhūtam bhūteshu charati pravishṭaḥ sa bhūtānām adhipatiḥ babhūva | ity asū ātmā antar bahiḥ cha antar bahiḥ cha |* This passage is translated as follows by Professor Cowell: “Verily this was at the first darkness alone; it abode in the Supreme; then, being set in motion by the Supreme, it passes into inequality. This condition becomes activity (*rajas*): this activity, being set in motion, passes into inequality. This becomes the condition of Goodness. This goodness alone was set in motion; and Flavour flowed forth. This is a portion [of the Soul] which is only measured by the Soul, reflected in each individual, cognizant of the body, and possessing as its signs volition, ascertainment, and consciousness. Prajāpati, Viśvā—these and the like, before mentioned, are its forms. As for its darkness-characterized” [*tāmasaḥ*] “portion, that, O ye students, is the same as Rudra; as for its activity-characterized” [*rūjasaḥ*] “portion, that, O students, is the same as Brahman; and as for its goodness-characterized” [*sātṭvikaḥ*] “portion, that, O students, is the same as Vishṇu. He truly is one, existing as threefold, as eightfold, as elevenfold, as twelvefold, as infinite fold; he is manifested everywhere; and, from being thus manifested, he is the Being; he enters and pervades all beings, he is the lord of beings. Thus he, the Soul, is within and without, within and without.”

In the Vāyu-parāṇa, sect. 66, as quoted by Professor Aufrecht in his “Catalogus Codicum Sanscriticorum,” p. 56b, it is declared by Sūta that there is but one God, who assumed three forms (*rājasī, sātṭvikī, tāmasī tanūs*) for the creation, preservation, and destruction of the world. In the Devā-Bhāgavata Purāṇa, book i., sect. 4, v. 46, quoted in the same Catalogue, p. 80a, Nārada tells Vyāsa that Vishṇu had once spoken to Brahmā as follows: *Sraśṭū tvam pūlakaś chāhaṁ Haraḥ saṁhāra-kāraḥ |*

courses prescribed by him, [and are] the accomplisners [respectively] of creation and destruction. In this, these bestowers of boons on all creatures are merely instrumental causes. Rudra, with braided hair and matted locks, shaven, the frequenter of cemeteries, the performer of awful rites, the devotee, the very terrible, he who swept away Daksha's sacrifice, and put out Bhaga's eyes, is to be understood by thee to possess in every age the nature of Nārāyaṇa. For when that god of gods Maheśvara is worshipped, then, son of Prithā, the god Nārāyaṇa, the lord, will also be worshipped. I am the soul of all the worlds. 13152. It was therefore myself whom I formerly worshipped as Rudra. If I were not to worship Īśāna, the boon-bestowing S'iva, no one would worship myself [or the Soul]—this is [the reflection made] by me who am contemplative in spirit. An authoritative example is set by me [which] the world follows.²⁶⁶ Authoritative examples are to be revered: hence I reverence him (S'iva). He who knows him knows me; he who loves him loves me.²⁶⁷ Rudra and Nārāyaṇa, one essence, divided into two, operate in the world, in a manifested form, in all acts. Reflecting in my mind that no boon could be conferred upon me by any one, I [yet] adored the ancient Rudra, the lord, [that is] I, with myself adored myself, to obtain a son (see p. 195). For Viṣṇu does not do homage to any god, excepting himself: hence I [in this sense] worship Rudra. The gods, including Brahmā, Rudra, and Indra, together with the rishis, worship the god Nārāyaṇa, Hari, the most eminent of the deities. Viṣṇu the chief of all who shall be, are, or have been, is to be served and worshipped continually."

• In the following passage (Anuśāsana-parvan, vv. 6295 ff.), some

kṛitah keneti sa tarkah kṛiyate veda-pūragaiḥ | 47 | Jagat-sanjanane śaktis tvayi vartati rājasī | sātṭvikī mayi Rudre cha tāmasī parikīrtitā | 48 | tayā virahitus tvañ tu na hy etat karane prābhuh | nāham pālayitūṁ śaktah saṁhartūṁ nāpi S'ankarah | 49 | tad-adhīnāḥ vayaṁ sarve vartāmaḥ satatāṁ vibho | 46. "The question by what thou art made the creator, I the preserver, and Hara the destroyer, is proposed by those who have studied the Veda. 47. In thee there exists a passionate [or 'active,' as Professor Cowell translates *rājasī*] energy, [which operates] in the production of the world, in me there is declared to be a pure [*sātṭvikī*], and in Rudra a dark [*tāmasī*], energy. 48. If we were destitute of these several energies, thou wouldest be unable to create, or I to preserve, or S'ankara to destroy. 49. We are continually dependent upon these our [respective energies]."

²⁶⁶ See above, p. 53, the quotation from the Bṛagavad-gīta, iii. 21 ff.

²⁶⁷ Compare a similar sentiment in p. 230.

parts of which may be later interpolations, Kṛishṇa is described as performing a ceremony to obtain a son, at the same time that he is represented as the supreme deity. Bhīṣma, at the request of Yudhiṣṭhira, tells him a story illustrative of the glory of Kṛishṇa. He states that Kṛishṇa had performed a ceremonial (*vrata*) of twelve years' duration (6397), which many rishis came to witness. In presence of these rishis flame issued from the mouth of Kṛishṇa, which set on fire the mountain where he was, and burnt up everything on it; and having done so, came back, and submissively touched his feet. The mountain was afterwards restored to its natural condition. Seeing the rishis astonished at this display, Kṛishṇa asks the cause of their surprise. They request that he who is the creator and destroyer of all things will explain to them the phenomenon which they have just witnessed. He replies that this was the power (*tejas*) of Viṣṇu which had issued from his mouth. He had come, he informs them, to this mountain to perform a ceremony with the view of obtaining a son like himself (6320); and the soul residing in his body had become fire, and blazed forth, and had gone to see the parent of the world, when Mahādeva had declared that a son should be created for him out of the half of his power (*tejas*). Kṛishṇa next calls on the rishis to tell him any wonders they had seen or heard of in heaven or on earth. The rishis then, after celebrating Kṛishṇa's praises, appoint Nārāda to describe the wonders which had been witnessed by the rishis on the Himālaya mountain, when they had gone thither on a pilgrimage to the holy places. Nārāda accordingly proceeds to give an account of a long conversation which had taken place between Mahādeva and his wife Umā or Pārvatī, the daughter of the Himālaya. Mahādeva, it appears, had been performing austerity (*tapas*, vv. 6340, 6348) on that mountain, where he was surrounded by his attendant demons (Bhūtas) and by the nymphs (Apsarases), etc., etc. While he was sitting in that delightful region, clothed in tigers' and lions' skins, with a serpent for his sacrificial cord (6355 f.), his wife Umā comes up, clothed in the same style as her husband, with her attendant demonesses (*Bhūta-stri-gana*), and playfully puts her hands over his eyes. The effects of this act are tremendous. Suddenly the world becomes darkened, lifeless, and destitute of oblations and vashaṭkāras, etc. This gloom, however, is as suddenly dispelled by a great flame

which bursts from Mahādeva's forehead, in which a third eye, luminous as the sun, was formed (6367). By the fire of this eye the mountain was scorched and everything upon it consumed. Umā hereupon stands in a submissive attitude before her lord, when in a moment her parent, the Himālaya, is restored to his former condition. A long conversation then ensues between Mahādeva and Umā. The latter inquires why Mahādeva's third eye had been formed (6379), and puts a number of questions about himself, and the various duties of men (6412 ff.), all of which he answers. Mahādeva next, in his turn, asks Umā to describe the duties of women. She says she will consult the rivers in regard to the question. The Gangā replies on their behalf that Umā herself should furnish the answer, which, as Bhīshma tells us, she accordingly does (6780 ff.). Bhīshma then informs us (v. 6804) that, at the close of Umā's discourse, Mahādeva dismissed his attendant demons, with the rivers, nymphs, and celestial choristers (Gandharvas). We might have expected here that Nārada (who had hitherto been the narrator of what was done and said on the Himālaya) would have finished his account of all that occurred there, without the introduction of the other interlocutor; but, as I have said, he is interrupted by Bhīshma at v. 6804, and afterwards introduced again at v. 6870. Whatever may be the reason, we are first told by Bhīshma (v. 6804) that the rishis now requested Mahādeva to describe to them the greatness of Vāsudeva (Kṛishṇa). At the close of Mahādeva's discourse, Nārada is again abruptly introduced (6870), and relates that a great sound of thunder accompanied with lightning was then heard, and the sky became covered with thick clouds and veiled in darkness. Mahādeva and his attendant demons were now no longer visible to the munis. (The departure of the demons and the other classes of beings had, however, been previously told in v. 6804.) The darkness then suddenly clears away. Nārada next observes to Kṛishṇa (6875) that he was the eternal being, one with Brahma, about whom they had been instructed on the mountain. At the close of Nārada's discourse, the rishis express their devotion to Kṛishṇa (6879 ff.), and say that as he knew all things, he had no occasion to ask them for any information such as had been given at his request. They end by giving him what, after this avowal of his omniscience, was (one would have thought) a needless assurance, that he

should have a son like himself. Bhīṣhma then relates that, after completing the rite on which he had been engaged, Kṛishṇa returned to Dvārakā, where a son was born to him (6889), and goes on to expatiate yet further on his divine character. Yudhishtīra, however, is still unsatisfied, and inquires as follows (6937 ff.) :

*Kim ekam daivataṁ loke kiṁ vā py ekam parūyanam | kaṁ stuvantaḥ
kam archantaḥ prāpnuyur mānavāḥ śubham | ko dharmah sarva-dharmā-
nam bhavataḥ paramo mataḥ | kiṁ jagan muchyate jantur janma-saṁsāra-
bandhanāt | Bhīṣmah uvācha | Jagat-prabhuṁ deva-devaṁ anantam
purushottamam | stuvan nāma-sahasrena puruṣaḥ satatottṛitaḥ | tam eva
chūrchayan nityam bhaktyā puruṣam avyayam | dhyāyan stuvan nama-
syaṁścha yajamānas tam eva cha | an-ādi-nidhanaṁ Viṣṇuṁ sarva-loka-
maheśvaram | lokādhyakṣaṁ stuvan nityaṁ sarva-duḥkhātigo bhavet |
brahmaṇyaṁ sarva-dharma-jñaṁ lokānāṁ kīrti-vardhanam | loka-
nātham mahad bhūtaṁ sarva-bhūta-bhavodbhavam | esha me sarva-dhar-
mānāṁ dharmo 'dhikatamo mataḥ | . . . 6946. Yataḥ sarvāṇi bhūtāni
bhavānty ādi-yugāgame | yasmiṁścha pralayaṁ yānti punar eva yuga-
kshaye | tasya loka-pradhānasya jagannāthasya bhūpate | Viṣṇor nāma-
sahasram me śṛiṇu pāpa-bhayūpaham |*

“What is the one deity in the world, or what is the one highest object? By lauding and worshipping whom can men attain to felicity? What duty is regarded by you as the highest of all duties? By muttering what, is a creature freed from the bonds of birth and of the world? Bhīṣhma answers: A man, rising continually, and lauding with his thousand names the supreme infinite Puruṣa, the lord of the world, the god of gods, worshipping perpetually with devotion this undecaying Puruṣa, contemplating, praising, reverencing, and adoring him, Viṣṇu, without beginning or end, the great lord of all the worlds, lauding continually the ruler of the worlds, who (the ruler) is devout, skilled in all duty, the augmenter of the renown of the worlds, the lord of the world, the great being, the source of the existence of all beings, [doing all this, a man] will overpass all grief. This is regarded by me as the greatest of all duties. . . . v. 6946. Hear, king, from me the sin-and-fear-removing thousand names of this Viṣṇu, chief of the world, lord of the world, from whom all creatures spring on the arrival of the commencing yuga, and in whom again they are absorbed at the end of the yuga.”

These thousand names of Vishṇu are then detailed, among which the following occur, all, or most of them, ordinarily appellations of Mahādeva, viz. Sarva, Sarva, Śiva, Sthāṇu (v. 6953), Īśāna (v. 6957), Rudra (v. 6962).

Again, we are informed in the Anuśāsana-parvan, that the rishis requested Mahādeva to expound to them the greatness of Vāsudeva (Kṛishṇa), which he accordingly does in vv. 6806 ff. :

*Pitāmahād api varah śāśvatāḥ Puruṣo Hariḥ | Kṛishṇo jāmbūnadā-
bhāso vyabhre sūryaḥ ivoditaḥ | daśa-bāhur mahātejāḥ devatūri-nisūdanāḥ |
śrīvatsūnko Hṛishīkeśaḥ sarva-daivata-pūjitaḥ | Brahmā tasyodara-bhavaḥ
tathā chāhaṁ śiro-bhavaḥ | śirorukhebhyo jyotīṁshi romabhyaścha surā-
surāḥ | rishayo deha-sambhūtāḥ tathā lokāḥ cha śāśvatāḥ | Pitāmaha-
grihaṁ sākshāt sarva-deva-grihaṁ cha-saḥ | so 'syāḥ prithivyāḥ kṛitnā-
yāḥ srashtā tribhuvaneśvaraḥ | saṁhartā chaiva bhūtānāṁ sthāvarasya
charasya cha | sa hi deva-varah sākshād deva-nāthaḥ parantapaḥ | sarva-
jñaḥ sa hi saṁślishtāḥ sarvagaḥ sarvato-mukhaḥ | paramātmā hṛishīkeśaḥ
sarvavyāpī maheśvaraḥ | na tasmāt paramam bhūtaṁ trishu lokeshu
kinchanā | sanātano vai Mahāhū Govindah iti viśrutaḥ | sa sarvān
pārthivān sunkhye ghātayishyati mānadaḥ | sura-kāryārtham utpanno
mānushaṁ vapur āsthitaḥ | na hi deva-gaṇāḥ śaktāḥ Trivikrama-vinū-
kṛitāḥ | bhuvane deva-kāryāni kartuṁ nāyaka-varjitāḥ | nāyakaḥ sarva-
bhūtānāṁ sarva-bhūta-namaskṛitaḥ | etasya deva-nāthasya deva-kārya-
rataśya cha | brahma-bhūtasya satataṁ devarshi-śaranasya cha | Brahmā
vasati garbhasṭhaḥ śarīre mukha-saṁsthitaḥ | sarvāḥ sukhaṁ saṁśritāḥ cha
śarīre tasya devatāḥ | sa devaḥ puṇḍarikūkshaḥ śrīgarbhaḥ śrī-sahoshitaḥ |
ityādi | . . . 6827. bhavārtham iha devānāṁ buddhyā paramayā yutaḥ |
prajāpatye śubhe mārge Mūnave dharma-saṁhite | samutpatsyati Govindo
Manor vaṁśe mahātmanah | . . . v. 6835. teshaṁ vikhyāta-vīryānāṁ
chāritra-guṇaśālināṁ | yajvanāṁ suviśuddhānāṁ vaṁśe brāhmaṇa-
sammata²⁶⁸ | sa S'uraḥ kshatriya-śreshṭho mahāvīryo mahāyāśaḥ | sva-
vaṁśa-vistara-karam janayishyati mānadaḥ | Vasudevaḥ iti khyātam
putram Anakadundubhim | tasya putras chaturbāhur Vāsudevo bha-
vishyati | datā brāhmaṇa-satkṛtā brāhmabhūto dvija-priyāḥ |
6842. Tam bhavantaḥ samāsādya vān-mālyair arhanair varaiḥ | archa-
yantu yathānyāyam Brahmāṇam iva śāśvatam | yo hi mām drashtum
ichheta Brahmāṇancha pitāmaham | drashtavyas tena bhagavān Vāsu-*

*devaḥ pratāpavān | drisṭe tasminn ahaṁ drisṭo na me 'trāsti vichāranā |
pitāmaho vā deveśaḥ iti vitta tapodhanāḥ |*

“Superior even to Pitāmaha (Brahmā) is Hari, the eternal Puruṣa, Kṛishṇa, brilliant as gold, like the sun risen in a cloudless sky, ten-armed, of mighty force, slayer of the foes of the gods, marked with the śrīvatsa, Hṛishīkeśa, adored by all the gods. Brahmā is sprung from his belly and I (Mahādeva) from his head, the luminaries from the hair of his head, the gods and Asuras from the hairs of his body, and the rishis, as well as the everlasting worlds, have been produced from his body. He is the manifest abode of Pitāmaha, and of all the deities. He is the creator of this entire earth, the lord of the three worlds, and the destroyer of creatures, of the stationary and the movable. He is manifestly the most eminent of the gods, the lord of the deities, the vexer of his foes. He is omniscient, intimately united [with all things], omnipresent, facing in every direction, the supreme Spirit, Hṛishīkeśa, all-pervading, the mighty lord. There is no being superior to him in the three worlds. The slayer of Madhu is eternal, renowned as Govinda. He, the conferrer of honour, born to fulfil the purposes of the gods, and assuming a human body, will slay all the kings in battle. For all the hosts of the gods, destitute of Trivikrama (the god who strode thrice), are unable to effect the purposes of the gods, devoid of a leader. He is the leader of all creatures, and worshipped by all creatures. Of this lord of the gods, devoted to the purposes of the gods, who is Brahma, and is the constant refuge of gods and rishis, Brahmā dwells within the body, abiding in his face, and all the gods are easily sheltered in his body. This god is the lotus-eyed, the producer of Śrī, dwelling together with Śrī. . . . 6827. For the welfare of the gods, Govinda shall arise in the family of the great Manu, possessed of eminent intelligence, and [walking] in the excellent path of the Prajāpati Manu, characterized by righteousness.” [Govinda’s ancestors are then detailed.] 6835. “In this family, esteemed by Brahmans, of men renowned for valour, distinguished by good conduct and excellent qualities, priests, most pure, this Sūra, the most eminent of Kshatriyas, heroic, renowned, conferring honour, shall beget a son Ānakadundubhi,²⁶⁹ the proloner of his race, known as Vāsudeva. To him shall be born a four-armed son, Vāsudeva, liberal, a

²⁶⁹ See Wilson’s Vishṇu Purāṇa, p. 436 = vol. iv., p. 101, of Dr. Hall’s ed.

benefactor of Brāhmans, one with Brahma, a lover of Brāhmans. . . . 6842. You (the gods) should, as is fit, worship this deity, like the eternal Brahmā, approaching him with reverential and excellent garlands of praise. For the divine and glorious Vāsudeva should be beheld by him who desires to see me and Brahmā the Parent. In regard to this I have no hesitation, that when he is seen I am seen, or the Parent (Brahmā), the lord of the gods : know this ye whose wealth is austerity."

Further on in the same Anuśāsana-parvan (7356 ff.), it is related that Bhīshma, when called on by Yudhishtīra to inform him what are the benefits resulting from reverence rendered to Brāhmans, refers him to Kṛishṇa, whose divine greatness he then proceeds to set forth as follows (vv. 7360 ff.):

Kṛishṇaḥ pṛithvīm asṛijāt khaṁ divancha Kṛishṇasya dehād medinī sambabhūva | varāho 'yam bhīma-balaḥ purāṇaḥ sa parvatān vyasṛijād vai diśascha | asya chādho 'thāntarīkshaṁ divancha diśas chatasro vidiśas chatasraḥ | sṛiṣṭis tathaiveyam anuprasūtā sa nirmame viśvam idam purāṇam | asya nābhyām pushkaraṁ samprasūtāṁ yatropannaḥ svayam evāmitaujaḥ | yena chhinnaṁ yat tamaḥ Pārtha ghoraṁ yat tat tishṭhaty arṇavaṁ tarjayānam | 7388. Vāyur bhūtvā vikshipate sa viśvam agnir bhūtvā dahate viśva-rūpaḥ | āpo bhūtvā majjayate sa sarvām Brahmā bhūtvā sṛijate sarva-sanghān | vedyancha yad vedayate cha vedyāṁ vidhiścha yaś chāśrayate vidheyam | dharme cha vede cha bale cha sarvaṁ charāchāraṁ Keśavaṁ tvam pratihi | jyotir-bhūtaḥ paramo 'sau purastāt prakūśate yat prabhayā viśva-rūpaḥ | apaḥ sṛiṣṭvā sarva-bhūtātma-yoniḥ purā 'karot sarvām evātha viśvam ityādi |

"Kṛishṇa created the earth, the air, and the sky; from Kṛishṇa's body the earth was produced. He is the ancient boar of fearful strength; he created the mountains and the regions. Beneath him are the atmosphere and the heaven, the four regions, and the four intermediate regions: and [from him] this creation sprang forth: he formed this ancient universe. In his navel a lotus grew up, where he himself [in the form of Brahmā] was born of boundless power. By him the dreadful darkness was pierced, that threatening ocean which abides. . . . 7388. Becoming Vāyu, he dissipates this universe; becoming Fire, he burns it, universal in his forms; becoming Water, he drowns all things; becoming Brahmā, he creates all the hosts [of beings]. He is

whatever is to be known, and he makes known whatever is to be known: he is the rule for performance, and he who exists in that which is to be performed. Believe that Keśava [abides] in righteousness, in the Veda, in strength, and that he is the whole world, movable and immovable. Since he, the supreme, being by nature luminous, shines from the beginning, in every form of splendour, this soul and source of all beings, having created the waters, formed of old this entire universe." Kṛishṇa then (vv. 7402 ff.) proceeds to set forth the benefits of reverence to Brahmans, who he says (7412 f.) could reduce this world to ashes, and create new ones, and rulers of worlds, (*bhasma kuryur jagad idaṁ kruddhāḥ pratyaksha-darśinaḥ | anyān api sṛjeyuś cha lokān lokaśvarāṁś tathā*) and illustrates his opinion of their importance by the results of his own experience regarding Durvāsas (see above, p. 196). He afterwards goes on, in the passage which I have already cited in pp. 197 ff., to return the compliment paid to him by Mahādeva, by celebrating the greatness of that deity; and in the course of his description he makes nearly as explicit an avowal of the supreme divinity of the other god, as the latter has made in regard to him in the text (*Anuśāsana-parvan*, 6806 ff.) which has just been adduced in p. 273 f.

In the Āśvamedhika-parvan it is related, vv. 1536 ff., that when Kṛishṇa had left the city of the Pāṇḍus, and was journeying to Dvārakā, he fell in with the muni Uttanga, who asked him whether he had reconciled the Kurus and Pāṇḍus with one another. Kṛishṇa replied (1559) that he had made the attempt to do so, but without success, and that the Kurus had perished in consequence. On hearing this Uttanga becomes greatly incensed, and threatens to curse Kṛishṇa because he had not rescued the Kurus, although he was perfectly able to do so. To pacify the muni's wrath, Kṛishṇa offers to explain the circumstances, and to unfold the mystery of his own nature; which he accordingly does in vv. 1564 ff.:

*Vāsudevaḥ uvācha | tamo rajas cha sattvaṁ cha viddhi bhāvūn mad-
āśrayān | tathā Rudrān Vasūn vā 'pi viddhi mat-prabhavān divja | mayi
sarvāṇi bhūtāni sarva-bhūteshu chāpy aham | sthitaḥ ityādi |
1567. Sad asachchaiva yat prāhur avyaktam vyaktam eva cha | aksharam
cha ksharanchaiva sarvam etad mad-ātma-kam | ye chāśrameshu vai dharmāś
chaturdhū viditāḥ mune | vaidikāni cha sarvāṇi viddhi sarvam mad-ātma-*

*kam | asachcha sad-asachchaiva yad visvaṁ sad-asat-param | mattaḥ
parataram nāsti deva-devāt sanātanaṁ | oṁkāra-pramukhān vedān viddhi
mām tvam Bhṛigūdvaḥ | yūpaṁ somaṁ charuṁ homaṁ tridaśāpyūyanam
makhe | hotāram api havyaṁcha viddhi mām Bhṛigu-nandana | adhvaryuḥ
kalpakasyāpi haviḥ parama-saṁskṛitam | udgātā chāpi mām stauti gīta-
ghoshair mahādhvare | prūyaśchitteshu mām brahman śānti-mangala-
vāchakāḥ | stuvanti visvakarmāṇaṁ satataṁ dvija-sattama- | mama viddhi
sutaṁ dharmam agrajaṁ dvija-sattama- | mānasaṁ dayitaṁ vipra sarva-
bhūta-dayātmakam | tatrāhaṁ vartamānaischa nirvṛttaiśchaiva māna-
vaiḥ | bahviḥ saṁsaramāno vai yonīṁ vartāmi sattama | dharma-saṁraksh-
anūarthāya dharma-saṁsthāpanāya cha | taiḥ tair veśaiḥ cha rūpaiḥ cha
trishu lokeshu Bhārgava | ahaṁ Viśhnur aham Brahmā Ś'akro 'tha pra-
bhavāvyaayah (āpyayah?)²⁷⁰ | bhūta-gr̥ṇmasya sarvasya sraśtā saṁhārah
eva cha | adharme vartamānānām sarveshām aham achyutaḥ | dharmasya
setum badhnāmi chalite chalite yuge | tās tāḥ yonīḥ praviśyāham prajānām
hitakāmyayū | yadā tv ahaṁ deva-yonau vartāmi Bhṛigu-nandana | tadā
'haṁ deva-vat sarvam ācharāmi na saṁśayaḥ | 1582. Māṇushye
vartamāne tu kṛipāṇaṁ yāchitāḥ mayū | na cha te jāta-saṁmohāḥ vacho
'grihṇanta mohitāḥ | bhayaṁcha mahad uddiśya trāsitāḥ Kuravo mayū |
kruddhena bhūtvā cha punar yathūvad anudarsitāḥ | te 'dharmeneha
saṁyuktāḥ parītāḥ kāla-dharmanū | dharmena nihatāḥ yuddhe gatāḥ
svargaṁ na saṁśayaḥ | Uttangaḥ uvācha | abhijānāmi jagataḥ
kartāraṁ tvām Janārdana |*

“Know that the qualities of darkness (*tamas*), passion (*rajas*), and goodness (*sattva*) have their abode in me. Know also that both the Rudras and Vasus are sprung from me. All beings reside in me, and I in all beings, etc. 1567 ff.: That which men call entity and non-entity, the unmanifested and the manifested, the undecaying and the decaying,—all this consists of my essence. And know, O muni, that the fourfold duties which are recognized as belonging to the [four] conditions of life, as well as all the Vedic [ordinances], partake of my essence. As regards non-entity, and that which is both entity and non-entity, and that which transcends both entity and non-entity,—know that [of all this] there is nothing which transcends me, the eternal god of gods. Know, descendant of Bhṛigu, that I am the Vedas which are introduced by the oṁkāra, [that I am], the sacrificial post,

²⁷⁰ See Böhtlingk and Roth's Lexicon, under *apyaya*; and Udyoga-parvan, v. 2569.

the soma, the charu, the homa, which satiates the immortals, tridaśā-pyāyana in the sacrifice. Know that I am both the hotṛi (priest), and the havya (oblation). [I am] also the adhvaryu of the ceremony, and the highly purified butter. The udgātṛi celebrates me with sounds of hymns at the great sacrifice. And at the rites of atonement, the priests who utter propitiatory and auspicious texts continually, O excellent Brahman, praise me, the architect of all. Know that Dharma (Righteousness) is my beloved first-born mental son, whose nature is to have compassion on all creatures. There I exist among men, both present and past, passing through many varieties of mundane existence, in different disguises and forms, in the three worlds, for the preservation and establishment of righteousness. I am Viṣṇu, Brahmā, Indra, and the source as well as destruction [of things], the creator and the annihilator of the whole aggregate of existences. When all men live in unrighteousness, I, the unfailing, build up the bulwark of righteousness, as the ages pass away, entering into various wombs, from a desire to promote the good of creatures. Whenever I assume a divine birth, I act in every respect agreeably to my character of a god." . . . (He adds that he acts agreeably to all the other natures which he assumes.) 1582. "But during the existence of my mortal condition, though they (the Kurus) were humbly entreated by me, they, through delusion, were not touched, and did not listen to my words. Though terrified by me, when I was incensed, with great alarms, and again fittingly admonished, they, influenced by unrighteousness, and overcome by fate, have been righteously slain in battle, and have undoubtedly gone to heaven."²⁷¹ On hearing this reply of Kṛiṣṇa, the sage Uttanga breaks out: "I recognize thee, Janārdana, as the creator of the world," etc. Kṛiṣṇa then shows him his divine form.

²⁷¹ See Mahābhārata, S'ānti-parvan, v. 3655 ff., where Indra says: *Āhave tu hataṁ sūraṁ na śocheta kathanchana | aśochyo hi hataḥ sūraḥ svarga-loke mahiyate | na hy annaṁ nodakaṁ tasya na snānaṁ nūpy aśauchakam | hatasya kartum ichhanti tasya lokān sṛiṇushva me | varāpsaraḥ-sahasrāṇi sūram āyodhane hatam | tvaramāṇā 'bhīdhāvanti "mama bhartā bhaved" iti |* "Let no one ever lament a hero slain in battle. A hero slain is not to be lamented, for he is exalted in heaven. Men do not desire to offer to him food or water, or perform ablutions, or [contract?] impurity [on his account]. Hear from me the worlds to which he goes. Thousands of beautiful nymphs (*apsarases*) run quickly up to the hero who has been slain in combat, saying to him, 'be my husband.'" Professor Weber refers to this passage, *Indische Studien*, i. 398, note, and notices the parallel it forms to similar representa-

VIII. In the preceding pages, various passages have been adduced in which the supremacy of Mahādeva and his identity with the soul of the universe have been asserted (pp. 185 f., 194, 196), and other texts have been quoted in which the same rank and character are assigned to Viṣṇu (pp. 263 ff.). The reader will likewise have noticed that in some places also (pp. 241, 268), an attempt is made, by alleging the essential oneness of the two deities, to reconcile their conflicting claims.²⁷² Another passage of this description occurs in the Harivaṃśa, vv. 10660 ff. It had been related in the preceding section that Śiva had come to the assistance of Bāṇa and the Dānavas in

tions about Hūris in the Coran. So also in vv. 3591 ff., it is said: *Abhīto vikiraṇ śatrūṇ pratigrihya śarāṃś tathā | na tasmāt tridaśāḥ śreyo bhuvi paśyanti kinchana | tasya śastrāṇi yāvanti tvacham bhindanti saṃnyuge | tāvataḥ so 'śnute lokān sarva-kāma-duho 'kshayān | yad asya rudhiraṃ gātrād āhave sampravartate | saha tenaiva pūpena sarva-pāpāḥ pramuchyate* | "The gods see nothing on earth superior to the man who, fearless, scattering his foes, receives arrows in his body. As many weapons as pierce him in the fray, so many worlds yielding all enjoyments does he enjoy. With the blood which flows from his body, and through that misery so endured, he is freed from all his sins." Much more follows in praise of valour and reprehension of timidity. In vv. 3626 ff. a battle is compared to a sacrifice, and their corresponding parts described. In vv. 3666 ff. we are told that King Janaka showed his warriors the slining heavens, filled with Gandharvas' daughters, and yielding all manner of delights, destined for the courageous (*abhīrūṇim ime lokāḥ bhāsvanto hanta paśyata | pūrṇāḥ gandharva-kanyābhiḥ sarva-kāma-duho 'kshayāḥ*); and the hells prepared for such as fled from battle. In the same way Kṛiṣṇa says to Jarā-sandha (Sabhā-parvan, v. 869): *Ko hi jūnann abhijanāṃ ātmavān kṣatriyo nṛipaḥ | nūviśat svargam atulāṃ raṇānantaram avyayam | svargaṃ hy eva samāsthāya raṇa-yajñeshu dīkṣitāḥ | jayanti kṣatriyāḥ lokāṃś tad viddhi manuṣarshabha | svargayonir mahād brahma svarga-yonir mahād yaśaḥ | svarga-yonis tapo yuddhe mṛityuḥ so 'vyabhihāravān* | "For what Kṣatriya king, who was wise, and appreciated his own noble birth, has not, after the battle, entered into an incomparable and undecaying paradise? Know, chief of men, that Kṣatriyas, consecrated in the sacrifice of battle, attain to paradise and conquer the worlds. Great scriptural knowledge is the source of paradise, and so is great renown; austerity (*tapas*) in fight, too, is the source of paradise; such a death never fails of its reward." See also R.V. x. 154, 8, quoted in the fifth volume of this work, p. 310.

²⁷² Compare Vāyu Purāṇa, as quoted in Aufrecht's Catalogue, p. 56, col. 2 (partly referred to above, p. 267, note); Varāhap., *ibid.*, p. 58, col. 2, note 2, and p. 59, col. 2; Devībhāḡ., *ibid.*, p. 81a; also Padmap., *ibid.*, p. 16, note 1. The last text is as follows: Kṛiṣṇa speaks: *S'aivāḥ Saurāś cha Gāṇeśāḥ Vaiṣṇavāḥ S'akti-pūjakaḥ | mām eva prāpnuvantiḥa sarvāpaḥ sāgaraṃ yathā | eko hi pañchadhā jātaḥ svarūpaḥ nāmabhiḥ kila | Devadatto yathā kaśchit putrādya-āhvāna-nāmabhiḥ* | "The worshippers of Śiva, Sūra (the Sun), Gaṇeśa, Viṣṇu and S'akti, come to me, as all streams flow to the ocean. For, though one, I am born with fivefold forms and names, just as the man Devadatta when called [is addressed] by the appellations of 'son,' etc."

their conflict with Kṛishṇa (v. 10587 f.), when a terrible combat ensues between the latter and Siva, which causes the earth to tremble, and throws the whole universe into disorder (v. 10601 f.). Siva is at length paralyzed by a weapon of his adversary called jṛimbhana, which causes him to yawn incessantly (v. 10632 f.). The earth is distressed (v. 10641 ff.) and appeals to Brahmā for assistance. Brahmā (v. 10647) remonstrates with Siva against his conflict with Kṛishṇa, who, he says, is in reality one with himself. Siva perceiving by yoga (mental union with the object contemplated) the truth of what Brahmā had stated, says to Brahmā that he will no longer fight against Kṛishṇa, and the two combatants embrace (v. 10648 ff.). Brahmā then says to the sage Mārkaṇḍeya (v. 10656 ff.) that he had formerly, in a dream, seen the two deities on the northern side of the mountain Mandara, each invested with the emblems of the other, Hara (Siva) in the form of Hari (Viṣṇu) with the shell, discus, and club, clothed in yellow vestments and mounted on Garuḍa, and Hari in the form of Hara, bearing the trident and axe, clad in a tiger's skin, and mounted on a bull; and he asks the sage Mārkaṇḍeya to explain this phenomenon which had occasioned him great astonishment. Mārkaṇḍeya replies (vv. 10660 ff.):

*Mārkaṇḍeyaḥ uvācha | Sīvāya Viṣṇu-rūpāya Viṣṇave Sīva-rūpine²⁷³ |
athāntaraṁ na paśyāmi tena te diśataḥ²⁷⁴ śivam | an-ādi-madhya-nidhanam
etaḍ akṣharāṁ avyayam | tad eva te pravakṣhyāmi rūpam Hari-Harāt-
makam | yo vai Viṣṇuḥ sa vai Rudro yo Rudraḥ sa Pitāmahaḥ | ekā
mūrtis trayo devāḥ Rudra-Viṣṇu-Pitāmahāḥ | varadāḥ loka-kartāro
loka-nāthāḥ svayambhavaḥ | ardha-nārīśvarāś te tu vrataṁ tīvraṁ samā-
śritāḥ | yathā jale jalāṁ kṣiptaṁ jalam eva tu tad bhavet | Rudraṁ
Viṣṇuḥ pravishṭas tu tathā Rudramayo bhavet | agniṁ agniḥ pravishṭas
tu agnir eva yathā bhavet | tathā Viṣṇum pravishṭas tu Rudro Viṣṇu-
mayo bhavet | Rudram agnimayaṁ vidyād Viṣṇuḥ somātmakāḥ smṛitāḥ |
agnīśhomātmakāṁ chaiva jagat sthāvara-jangamam | kartārau chāpa-
hartārau sthāvarasya charasya cha | jagataḥ śubha-kartārau prabhū
Viṣṇu-Maheśvarau | kartri-kārana-kartārau kartri-kārana-kūrakau |
bhūta-bhavya-bhavau devau Nārāyaṇa-Maheśvarau | etau tau cha pra-
vaktārāv etau tau cha prabhāmayau | jagataḥ pālakāv etāv etau sṛiṣṭi-
karau smṛitau | ete chaiva pravarshanti bhānti vūnti sṛijanti cha | etat*

²⁷³ See the same words above, p. 231.

²⁷⁴ The MS. in the library of the Royal Asiatic Society reads *darśitāḥ*.

*parataraṁ guhyaṁ kathitaṁ te Pitāmaha | yaś chainam paṭhate nityaṁ
yaś chainaṁ śrinuyād naraḥ | prāpnoti paramaṁ sthānaṁ Rudra-Vishṇu-
prasāda-jam | devau Hari-Harau stobhye Brahmaṇā saha saṅgatau | etau
cha paramau devau jagataḥ prabhavāpyayau | Rudrasya paramo Vishṇur
Vishṇoscha paramaḥ Śivaḥ | ekaḥ eva dvidhā-bhūto loka charati nityasaḥ |
na vinā S'ankaraṁ Vishṇur na vinā Keśavaṁ Śivaḥ | tasmād ekatvam
āyātau Rudropendrau tu tau purā | ityādi.*

“When thou showest me this auspicious [vision], I perceive thereby no difference between Śiva who exists in the form of Vishṇu, and Vishṇu who exists in the form of Śiva. I shall declare to thee that form composed of Hari and Hara (Vishṇu and Mahādeva) combined, which is without beginning, or middle, or end, imperishable, undecaying. He who is Vishṇu is Rudra; he who is Rudra is Pitāmaha (Brahmā): the substance (*mūrti*) is one, the gods are three, Rudra, Vishṇu, and Pitāmaha. Bestowers of boons, creators of the world, sovereigns of the world, self-existent, they are the half-female lords, and have performed austere rites. Just as water thrown into water can be nothing else than water, so Vishṇu entering into Rudra must possess the nature of Rudra. And just as fire entering into fire can be nothing else but fire, so Rudra entering into Vishṇu must possess the nature of Vishṇu. Let Rudra be understood to possess the nature of Agni; Vishṇu is declared to possess the nature of Soma (the Moon); and the world, movable and immovable, possesses the nature of Agni and Soma.²⁷⁵ The lords, Vishṇu and Maheśvara, are the makers and destroyers of things movable and immovable, and the benefactors of the world. The gods Nārāyaṇa and Maheśvara are the [first] makers of the cause, and of [the secondary] maker, the [first] causers of the cause, and of the [secondary] makers, existing in the past, future, and present. And these two are the revealers, they possess a luminous essence, they are declared to be the preservers of the world, and the creators. They rain, they shine, they blow, and they create. This which I have told thee, Pitāmaha, is the highest mystery. The man who continually repeats it, and hears it, obtains the highest abode, granted by the grace of Rudra and Vishṇu. I shall laud the gods Hari and Hara, associated with Brahmā; and these two are the supreme deities, the originators and destroyers of the

²⁷⁵ See above, pp. 204 and 225.

world. Viṣṇu, the highest [manifestation] of Rudra, and Śiva, the highest [manifestation] of Viṣṇu,—this [god] one only, though divided into twain, moves continually in the world. Viṣṇu does not [exist] without Sankara, nor Śiva without Keśava; hence these two, Rudra and Upendra (Viṣṇu), have formerly attained to oneness," etc.

Then follows a hymn to the double deity.

The various representations of Kṛiṣṇa given in the different sets of passages above cited possess a certain interest in themselves, even independently of the light which they may be considered to throw on the process by which his deification was effected. Among the texts adduced from the Mahābhārata there are some (see pp. 185 ff.) in which he is distinctly subordinated to Mahādeva, of whom he is exhibited as a worshipper, and from whom, as well as from his wife Umā, he is stated to have received a variety of boons. Even in these passages, however, a superhuman character is ascribed to Kṛiṣṇa.

A second class of texts has been brought forward in pp. 205 ff., in which his superiority is represented to have been denied by Śiśupāla, Duryodhana, Karṇa, and Śalya. Of course we are not to imagine that any claim to a superhuman character was ever advanced on behalf of the Yādava hero in his lifetime, either by himself or his friends. These narrative passages, therefore, in which his divine dignity is denied by his enemies, and asserted by his partisans, as well as vindicated by the miraculous exploits which are attributed to him, are nothing more than poetical fictions (possibly of a polemical import) put forward at a period when his godhead had come to be recognized by the Vaiṣṇavas, though perhaps doubted or disputed by other sects. Such a resistance to the pretensions set up on Kṛiṣṇa's behalf may be indicated in the verses I have quoted in p. 237 f., where all who regard him as a mere man are stigmatized as being under the dominion of the quality of darkness.

In the third class of passages, quoted in pp. 243 ff., where the achievements of Kṛiṣṇa are described with a supernatural colouring, it seems not unreasonable to recognize a basis of simpler legend (if not of actual history)²⁷⁶ underlying the miraculous narrative, and to trace a reference to a variety of warlike adventures in which the Yādava chief contended as a mere man with the warriors of other tribes. The supernatural powers which are here ascribed to him are not in their

²⁷⁶ See Lassen's *Indian Antiquities*, vol. i., p. 615; in second ed., p. 762.

character essentially different from those which are attributed to his enemies, who, it will be observed, are in like manner represented as endowed with superhuman faculties; while Kṛishṇa himself is in various places described as being indebted to the gods for his weapons, or for other advantages (see the Drona-parvan, v. 402, and the Ādi-parvan, v. 8196, quoted or referred to in pp. 244 ff., and the Udyoga-parvan, quoted in p. 247).

The identification of Arjuna and Kṛishṇa with the saints Nara and Nārāyaṇa (pp. 228 ff.)²⁷⁷ is curious; but I am unable to conjecture whether it may have originated in a previously existing legend respecting two rishis of that name (the one of whom, as bearing the same name which was ultimately applied to Viṣṇu and Kṛishṇa, was, in the fanciful spirit of Indian mythology, and in consonance with the tenet of metempsychosis, declared to have been an earlier manifestation of Kṛishṇa,—when Arjuna, the bosom friend of the latter, would naturally be regarded as the same with Nara, the inseparable companion of Nārāyaṇa); or whether the whole legend was originally invented for the glorification of Kṛishṇa and Arjuna.

In the passages above adverted to, where Kṛishṇa is subordinated to Mahādeva, the latter is identified with the supreme Deity (see pp. 185 ff., 194). In another set of texts, however (pp. 230, 264 ff.), Kṛishṇa, as Viṣṇu, is asserted to be one with the supreme God,²⁷⁸ while Mahādeva is represented as springing from, and dependent on, Viṣṇu. But here and elsewhere, as we have already seen, an attempt is made to reconcile the claims of the two rival deities by affirming their identity (pp. 241, 268). How are we to explain this circumstance, that in one place Mahādeva is extolled at the expense of Kṛishṇa, and that in another place Kṛishṇa is exalted above Mahādeva? Must we assume the one set of passages to be older

²⁷⁷ In Böhrling and Roth's Dictionary the word *Nārāyaṇa* is explained as the "son of man," and as a patronymic of the personified Puruṣa, the rishi of the Puruṣa-sūkta (R.V., x. 90). *Nara* is in the same work interpreted as the "primeval man."

²⁷⁸ Even in the parts of the Viṣṇu Purāṇa and Mahābhārata (see pp. 49 and 253 ff.), where Kṛishṇa is represented as a partial incarnation of the godhead, there does not appear to be any intention to question the plenitude of his divine nature. Compare the 27th with the 34th and following verses of the 33rd section of the 10th Book of the Bhāgavata Purāṇa, quoted in p. 49.

than the other, or are we to suppose them to be contemporaneous, or nearly contemporaneous, and to have been inserted in the Mahābhārata by different classes of sectaries in order to give a sort of catholicity to the great epic, by making it a storehouse in which the votaries of all the different deities might find something to satisfy their various tendencies?

Though deeper study might lead to a different conclusion, it does not, I think, result from a superficial comparison of the principal passages which I have quoted relative to Mahādeva, with those which have reference to Kṛishṇa, that the one class bears in its general complexion the impress of any greater antiquity than the other. Both, in their present form at least, appear to belong to the same age, as we find in both the same tendency to identify the god who is the object of adoration with the supreme Soul. The passages relating to both gods, as they now stand, would therefore seem to be the products of a sectarian spirit, and to have been introduced into the poem by the Śaivas and Vaiṣṇavas for the purpose of upholding the honour of their respective deities. But on the other hand the mere fact that a poem in which Kṛishṇa plays throughout so prominent a part, and which in its existing form is so largely devoted to his glorification,* should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration, of the rival deity, by the different personages, whether contemporary or of earlier date, who are introduced,—this fact is, I think, a proof that the worship of the latter (Mahādeva) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred. Various references to such a worship of Mahādeva as I have alluded to will be found in the preceding pages, 184 ff., 230 ff., and 269 (where the abode of this deity is described as being in the Himālaya, p. 230 and 269). I shall quote some further illustrations of its prevalence.²⁷⁹

Lassen remarks (i. 780; i. 922 in second ed.), that in the epic poems the worship of Viṣṇu is but seldom²⁸⁰ mentioned—a fact which he

²⁷⁹ See Lassen's *Indian Antiquities*, vol. i., pp. 561, 571, 610, 711, 716, 741, and 781; =pp. 675, 685, 756, 861, 708, 871, 922, in second ed.

²⁸⁰ Lassen (i. 679 = p. 828 in second ed.) refers to a passage of the Vana-parvan (15283 ff.), where Duryodhana, being prevented from offering a rājasūya sacrifice, is advised by his priest to offer a sacrifice to Viṣṇu. This story will be quoted further on.

regards as proving that at the period when they were composed no special worship of that deity had been extensively spread, at least among the Brahmans and princes, to the description of whose manners and customs those works almost exclusively confine themselves. On the other hand he quotes (note to i. 561, 1st ed. ; i. 675, 2nd ed.) the following passages to prove the wide extension of the worship of Mahādeva in different parts of India. In the Tirtha-yātrā, or section on visiting places of pilgrimage, in the Vana-parvan, 6054 ff., it is said of the Vaitaraṇī river, in the country of the Kalingas :

Tatas Tripisṭapaṁ gachchhet trishu lokeshu viśrutam | tatra Vaitaraṇī punyā nadī pāpa-praṇāsinī | tatra snātvā 'rchayitvā cha S'ūlapāṇīm Vṛishadhvajam | sarva-pāpa-viśuddhātmā gachheta paramāṁ gatim |
 "Let him then go to Tripisṭapa, renowned in the three worlds. There is the holy river Vaitaraṇī, which destroys sin. Having bathed there and worshipped the god who wields the trident and whose ensign is the bull (Mahādeva), he shall be purified from all sin, and attain the highest felicity."

At vv. 11001 of the same book (p. 569 of the printed Calcutta ed.) it is said of the north bank of the same river :

Atraiva Rudro rājendra paśum ādattavān makhe | paśum ādāya rājendra bhāgo 'yam iti chābravīt | hṛite paśau tadā devās tam ūchur Bharatarshabha | mā para-svam abhidrogdhāḥ mā dharmān sakalān vaśiḥ | tataḥ kalyāṇa-rūpābhir vāgbhis te Rudram astuvan | isṭyū chainaṁ tarpayitvā mānayānchakrīre tadā | tataḥ sa paśum utsṛījya deva-yūnena jagmivān | tatṛānuvaṁso Rudrasya tan nibodha Yudhisṭhira | ayātayāmaṁ sarvebhyo bhāgebhyo bhāgam uttamam | devāḥ sankalpayā-māsur bhayād Rudrasya śāśvatam | imāṁ gūthām atra gāyann apah spṛisāti yo naraḥ | deva-yūno 'sya panthās cha chakshushā 'bhīprakūśate |

"In this very place, O king, Rudra seized a victim at a sacrifice, and having done so, said, 'This is [my] portion.' When he had seized the victim, the gods said to him, 'Do not attack the property of others ; do not covet all the offerings.' They then lauded Rudra with words of auspicious import ; and having satiated him with an oblation, they paid him honour. He then relinquished the victim, and departed by the path of the gods. Referring to this is the following traditional verse of Rudra, which learn from me, Yudhisṭhira : 'Through dread of Rudra, the gods allotted to him for ever the most excellent of all

portions, the ayātayāma (or fresh portion). The man who, here reciting this verse, touches the waters, obtains a distinct vision of the path leading to the gods.'"

In the same Vana-parvan, v. 8166, it is said that Mahādeva was worshipped at Gokarna, on the west coast of the Dekhan :

Atha Gokarnam āsādyā trishu lokeshu viśrutam | samudra-madhye rājendra sarva-loka-namaskṛitam | yatra Brahmādayo devāḥ ṛishayaś cha tapodhanāḥ | 8169: *Saritaḥ sāgarāḥ śailāḥ upāsanta Umā-patim | ityādi |* "Then having reached Gokarna, renowned in the three worlds, standing in the sea, adored by all worlds, where Brahmā and the other gods and rishis rich in austerity," [various other kinds of beings are here enumerated, Bhūtas, Yakshas, etc., etc.], "rivers, oceans, and mountains worshipped the lord of Umā (Mahādeva)."

The same place is also mentioned in the Rāmopākhyāna of the Vana-parvan, v. 15999 f. :

Trikūṭam samatikramya Kālaparvatam eva cha | dadarśa makarāvāsam gambhīrodam mahodadhim | tam atītyātha Gokarnam abhyagachhat Daśānanaḥ | dayitaṁ sthānam avyagraṁ Sūlapāner mahātmanaḥ | "Having passed Trikūṭa, and the Black Mountain, he (Rāvaṇa) saw the deep ocean, the abode of marine monsters. Having crossed it, he then approached Gokarna, the beloved undisturbed abode of the mighty wielder of the trident."

[The same Tīrtha-yātrā, however, from which the passages preceding the last are taken, contains the following lines celebrating Kṛishṇa :

Vana-parvan, v. 8349 f.—*Punyā Dvāravatī tatra yatrāsau Madhusūdanaḥ | śākshād devaḥ purāṇo 'sau sa hi dharmāḥ sanātanaḥ | ye cha vedavido viprāḥ ye chādhyātma-vido janāḥ | te vadanti mahātmanāṁ Kṛishṇaṁ dharmāṁ sanātanam | pavitrāṇāṁ hi Govindaḥ pavitram param uchyate | punyūnām api punyo 'sau mangalānām cha mangalam | trailokye Pundarikāksho deva-devaḥ sanātanaḥ | avyayātmā vyayātmā cha kshetrajñaḥ paramēśvaraḥ | āste Harir achintyātmā tatraiva Madhusūdanaḥ |* "There is the holy Dvāravatī where that Madhusūdana [abides], that manifest, ancient god; for he is the eternal righteousness. Brāhmans who know the Veda, and who know the supreme spirit, call the mighty Kṛishṇa the eternal righteousness. Govinda is called the supremely pure among the pure, the holy among the holy, the blessed among the blessed. In the three worlds the lotus-eyed is the eternal god of gods,

the undecaying in essence, and the decaying, the conscious occupant of the body, the supreme lord. There the inconceivable Hari, Madhusūdana, abides.”]

The following passages supply some further instances of the worship of Mahādeva by personages introduced in the poem :

Ādi-parvan, v. 7049.—*Evaṁ teshāṁ vilapatāṁ viprāṇāṁ vividhāḥ girāḥ | Arjuno dhanusho 'bhyāse tasthau girir ivāchalaḥ | sa tad dhanuḥ parikramya pradakṣiṇam athākarot | prañamya śirasū devam Īśānaṁ varadam prabhum | Kṛishṇaṁ cha manasū kṛtvā jagrihe chārjuno dhanuḥ | yat pāṛthivaiḥ Rukmi-Sunītha-Vaktraīḥ Rādheya-Duryodhana-Sālya-Sālvaīḥ | tadā dhanur-veda-parair nṛṣiṁhaiḥ kṛitaṁ na sajyam mahato 'pi yatnāt | tad Arjunaḥ ityādi* | “ While the Brāhmans thus uttered various speeches, Arjuna stood firm as a mountain, trying the bow. He then made a circuit round it, bowing down in reverence to the boon-bestowing lord Īśāna (Mahādeva); and having meditated on Kṛishṇa,²⁸¹ Arjuna seized the bow. And that bow which the lion-like kings Rukmin, Sunītha (Sīsupāla), Vaktra, Rādheya, Duryodhana, Sālya, and Sālva, skilled in archery, could not with great effort bend [so as to fix the bowstring], Arjuna bent, and hit the mark,” etc., etc.

In the Vana-parvan, vv. 15777, it is related that Jayadratha, after being captured by Bhīshma and released at the request of Yudhishtira, went to worship Mahādeva (v. 15801):

Jagāma rājan duḥkhārto Gangādvārāya Bhārata | sa devaṁ śaraṇaṁ gatvā virūpākṣham Umāpatim | tapaś chachūra vipulaṁ tasya prīto Vṛishadhvajah | baliṁ svayam pratyagrihṇāt prīyamāṇas Trilochanaḥ | varaṁ chāsmāi dadau devaḥ sa jagrūha cha tach chhṛiṇu | “ Samastān sarathān pancha jayeyāṁ yudhi Pāṇḍavān” | iti rājā 'bravīd devaṁ neti devas tam abravīt | ajayyāṁś chāpy abadhyāṁś cha vārayishyasi tām yudhi | rite 'rjunam mahābāhuṁ Naraṁ nāma sureśvaram | Vadāryāṁ tapta-tapasaṁ Nārāyaṇa-sahāyakam | ajitaṁ sarva-lokānāṁ devair api durāsadam | mayā dattam pāśupataṁ divyam apratimaṁ śaram | avūpa lokapālebhya vajrādīn sa mahāśarān | deva-devo hy anantātmā Viṣṇuḥ sura-guruḥ prabhuḥ | pradhāna-purusho 'vyaktaḥ viśvātmā viśva-mūrti-mān | yugāntakāle samprāpte kālāgnir dahate jagat | sa-parvatārṇava-dvīpaṁ sa-śaila-vapa-kūnanam |

²⁸¹ Lassen (Indian Antiquities, vol. i., p. 646, first ed.; p. 794, second ed.) regards this reference to Kṛishṇa as a later interpolation in the older story.

“He went, O king, distressed with grief, to Gangādvāra (Haridvāra). There, resorting to the distorted-eyed lord of Umā as his refuge, he practised long austerities. Gratified with this, the three-eyed god, whose ensign is a bull, himself received his oblation, and offered him a boon, which he accepted. Hear how [he did so]. The king (Jayadratha) said to the god, ‘May I vanquish all the five Pāṇḍavas with their chariots in battle.’ The god said, ‘No; thou shalt withstand them all, though they are unconquerable and not to be slain, excepting only the great-armed Arjuna, who is called Nara, the lord of the gods, who performed austerity at Badari, attended by Nārāyaṇa, who is invincible by all the worlds, and irresistible even by the gods. He obtained the Pāśupata, a divine, incomparable missile, given by me, and thunderbolts and other great weapons from the guardians of the worlds. For the infinite Viṣṇu, the god of gods, the chief of the deities, the chief spirit (Puruṣa), the undiscernible, the soul of all things, the universal-formed, at the end of the yuga burns up the world, with its mountains, oceans, continents, rocks and forests.” Mahādeva then goes on to relate how the destruction and the restoration of the world is effected by Viṣṇu, and describes his various incarnations. He concludes by saying that Arjuna who was aided by him could not be conquered even by the gods. In this legend it will be observed that the warrior goes to worship Mahādeva, and not Viṣṇu, though the latter is represented as being magnified by the rival deity. But this part of the story may be interpolated.

In the Sānti-parvan also (vv. 1748 f.), it is related how Paraśurāma worshipped Mahādeva on the mountain Gandhamādana, and obtained his celebrated axe, by which he became renowned in the world (*toṣhayitvā Mahādevam parvate Gandhamādane | astrāṇi varayāmāsa paraśum chāti-tejasam | sa tenākunṭha-dhāreṇa jvalitūnala-varchasā | kuṭhāreṇā-prameyena lokeshv apratimo 'bhavat*). Then follows the story of Kārtavīrya (see the first volume of this work, pp. 450, 478).

In the following passage, Jarāsandha is introduced as a zealous votary of Mahādeva. Yudhisṭhira had been purposing to celebrate a Rājasūya sacrifice, which presupposed that he was the most powerful of contemporary monarchs; but Kṛiṣṇa in the following words tells him that he cannot do so while Jarāsandha lives:

Sabhā-parvan, v. 626.—*Na tu śakyaṃ Jarāsandhe jīvamāne mahābale |*

*rājasūyaṁ tvayā 'vāptum eshā rājan matir mama | tena ruddhāḥ hi
rājānaḥ sarve jīvā Girivraje | kandare parvatendrasya siṁheneva mahā-
dvīpāḥ | sa hi rūjā Jarāsandho yiyakshur vasudhādhipaiḥ | Mahādevam
mahātmānam Umāpatim arindama | ūrādhyā tapasogreṇa nirjitās tena
pārthivāḥ | pratījnāyās cha pāraṁ sa gataḥ pārthiva-sattamaḥ | sa hi
nirjitya nirjitya pārthivān pritanāgatān | puram āniya baddhvā cha
chakāra puruṣa-vrajam | vayaṁ chaiva mahārāja Jarāsandha-bhayāt
tadā | Mathurāṁ samparityajya gatāḥ Dvāravatīm purīm |*

“But whilst the powerful Jarāsandha lives, a Rājasūya sacrifice cannot be attained by thee; such, king, is my opinion. For all the kings have been conquered, and are imprisoned by him in Girivraja, as elephants by a lion in a cave of a great mountain. For this monarch Jarāsandha desired to sacrifice to the glorious Mahādeva, the lord of Umā, with these kings [as victims]; and they were conquered by him after he had worshipped the god with dreadful austerities. And this eminent prince has attained to the accomplishment of his design. For after repeatedly conquering the princes who had come against him in battle, he has brought them to his capital, confined them, and made them a human herd. And we too,” (confesses Kṛishṇa) “from dread of Jarāsandha, deserted Mathurā, and went to the city of Dvāravatī.”

Kṛishṇa returns, a little farther on, to Jarāsandha's cruelty to the kings:

Sabhā-parvan, v. 653.—*Ratna-bhājo hi rājāno Jarāsandham upāsate |
na cha tushyati tenāpi bālyād anayam āsthitāḥ | mūrdhābhishiktaṁ
nṛipatim pradhāna-puruṣo balāt | ādatte na cha no dṛiṣṭo 'bhāgaḥ
puruṣataḥ kvachit | evaṁ sarvān vaśe chakre Jarāsandhaḥ śatāvarūn | taṁ
durbala-paro rājā katham Pārtha upaishyati | prokṣhitānām pramṛish-
ṭānām²⁸² rājnām Paśupater grihe | paśūnām ivā kūrīṭir jīvīte Bharat-
arṣhabha |* “For jewelled kings wait upon Jarāsandha; and yet he is not contented even with that, having through folly become imprudent. A prince seizes by force a consecrated king, and we do not see that he has failed to master any mortal anywhere.²⁸³ In this manner

²⁸² The commentator's remark on this is as follows: *Pramṛishṭānām | Rudra-daiv-
atyō 'yam iti pratyekam abhīmṛishṭānām |*

²⁸³ These words are explained by the commentator in the above sense: *Jarāsandhena
abhāgaḥ asvikṛitāḥ | puruṣataḥ mūrdhābhishikṭeshu puruṣeshu | tena sarve vaśik-
ritāḥ ity arthaḥ |* “*Abhāgaḥ* means ‘unappropriated’ by Jarāsandha. *Puruṣataḥ*
means ‘among anointed kings.’ The sense is, that ‘all have been subdued by him.’”

Jarāsandha has reduced to subjection in all at least a hundred persons; how, then, can a feeble prince approach him? What pleasure can those princes have in existence, when they have been sprinkled for slaughter and devoted as victims like beasts in the temple of Paśupati (Mahādeva)?"

Kṛishṇa afterwards proceeds to Jarāsandha's capital with Bhīma and Arjuna, with the view of slaying their enemy. They are admitted to his palace in the disguise of Brahmans, and after some conversation, Kṛishṇa says to Jarāsandha:

Sabhā-parvan, vv. 861 ff.—*Tvayā chopahṛitāḥ rājan kshatriyāḥ lokavāsinaḥ | tad āgaḥ krūram utpādya manyase kim anūgasam | rājā rājnaḥ katham sādhuṇ hiṁsyād nṛipati-sattama | yad rājnaḥ sannigrihya tvaṁ Rudrāyopajihṛshasi | asmāṁs tad enopagachehhet kṛitaṁ Vārhadratha tvayā | vayaṁ hi śaktāḥ dharmasya rakshaṇe dharmachārīṇaḥ | manushyānām samūlambho na cha dṛiṣṭaḥ kadāchana | sa katham mūnushair devaṁ yashṭum ichhasi S'ankaram | savarṇo hi savarṇānām²⁸⁴ paśu-sanjnām*

²⁸⁴ On this the commentator remarks: *Nanu "Brahmaṇe brāhmaṇam ālabheta" ityādinā sarva-jātīyānām sarva-karmanām manushyānām ālambho devatārtham badhaḥ śrūyate ity āsankya āha savarṇo hi iti* | "But is not the immolation,—the slaughter as an offering to a god,—of men of all classes, and all occupations, enjoined in such Vedic texts as this, 'let him immolate a Brāhmaṇa to Brahman,' etc.? Having raised this doubt, he says, 'For thou, belonging to the same tribe,' etc."

Texts such as that here quoted by the commentator occur in the Taitt. Br., iii. 4, 1, 1 ff. (*Brahmaṇe brāhmaṇam ālabhate ityādi* | "He sacrifices a Brāhmaṇa to Brahman," etc., etc.) and in the Vājasaneyi Sanhitā, xxx. 5 ff. (*Brahmaṇe brāhmaṇam ityādi*). In regard to the question whether human sacrifices were practised in the earliest Vedic age, see Prof. Haug, as quoted in the first volume of this work, p. 11, and in the second volume, p. 463; the story of S'unaśśepa, adduced in vol. i., pp. 355 ff.; Prof. Müller's Ancient Sanskrit Literature, pp. 419 f.; Prof. Weber's paper in the Journal of the German Oriental Society, vol. xviii., pp. 262 ff. (reprinted in his Indische Streifen, i., pp. 54 ff.). The two last-named writers quote texts from the Aitareya Brāhmaṇa, ii., 8, and the S'atapatha Brāhmaṇa, i., 2, 3, 6, which I shall here cite. The former begins thus: *Purushaṁ vai devāḥ paśum ālabhanta | tasmād ālabdhād medhaḥ udakrūmat | so 'śvam prāviśat | tasmād aśvo medhyo 'bhavat | atha enam utkrānta-medham atyārjanta | sa kimpurusho 'bhavat | te 'śvam ālabhanta | so 'śvād ālabdhād udakrūmat | sa gām prāviśat | tasmād gaur medhyo 'bhavat | atha enam utkrānta-medham atyārjanta sa gauramṛigo 'bhavat | te gām ālabhanta | sa gor ālabdhād udakrūmat | so 'vīm prāviśat* | "The gods sacrificed a man as a victim. After he had been sacrificed, the sacrificial element went out of him. It entered into the horse, which consequently became suitable for sacrifice. They then dismissed the man, after the sacrificial element had left him; and he became a kimpurusha," [probably an ape, according to Böhtlingk and Roth's Lexicon, vol. ii., p. 228, and vol. v., p. 1296; with whom Weber agrees, Ind. Stud., ix., 246. "The author very

*karishyasi | ko 'nyah evaṁ yathā hi tvaṁ Jarāsandha vṛithā-matiḥ | yas-
yāṁ yasyām avasthāyāṁ yat yat karma karoti yah | tasyāṁ tasyām
avasthāyāṁ tat-phalaṁ samavāpnuyāt | te tvāṁ jñāti-kṣaya-karaṁ vāyam
ārtānusārīnaḥ | jñāti-vṛiddhi-nimittārthaṁ vinihantum ihāgatāḥ |
Jarasūndha uvācha 882 : Devatārtham upāhṛitya rājnaḥ Kṛishna
katham bhayāt | aham adya vimuchyeyāṁ kṣātraṁ vratam anusmaraṇ |*

“Thou, king, hast devoted [to Mahādeva] Kshatriyas dwellers in this world. Having devised this cruel iniquity, dost thou regard thyself as guiltless? How should a king slaughter virtuous kings? Inasmuch as thou hast confined kings, and seekest to offer them up to Rudra, the guilt committed by thee, son of Vṛihadratha, would attach to us. For we who practise righteousness are able to protect righteousness. And [such a thing as] the immolation of men has never been seen. How [then] dost thou seek to sacrifice to the god Śankara with human victims? For thou, belonging to the same tribe [as those

likely means a dwarf,” Haug’s transl. of the Ait. Br., p. 90, note; Müller regards the word as meaning “a savage.”] “They sacrificed the horse, from which the sacrificial element then departed, and entered into the ox, which consequently became fit for sacrifice. They then dismissed the horse out of which the sacrificial element had departed, and it became a white deer. They next sacrificed the ox, from which the sacrificial element then departed, and entered into the sheep,” etc. The same thing happens to the goat (in which the sacrificial element remained longest), then to the earth, in which it (the thing fit for sacrifice), when followed by the gods, became rice.

On this Prof. Müller remarks: “The drift of this story is most likely that in former times all these victims had been offered. We know it for certain in the case of horses and oxen, though afterwards these sacrifices were discontinued.”

The text from the Śatapatha Brāhmaṇa, i., 2, 3, 6, is as follows: *Purushaṁ ha vai devāḥ agre paśum ālebhire | tasya ālabdhasya medho 'pachakrāma | so 'śvam praviveśa | te 'śvam ālabhanta | tasya ālabdhasya medho 'pachakrāma sa gām praviveśa | te gām ā— | so 'vīm praviveśa | te 'vīm ā— | so 'jam praviveśa | te 'jam ālabhanta | tasya ālabdhasya medho 'pachakrāma | 7 | sa imām prithivīm praviveśa | taṁ kṣanantaḥ iva anvīśukḥ | tam anvavindaṁs tāv imay vṛthi-yavan | sa yūvad-vīryavad ha vai asya ete sarve paśavaḥ ālabdhāḥ syus tāvad-vīryavad ha asya havir bhurati yuḥ evaṁ veda |* “The gods formerly offered up a man as a victim. The sacrificial element left him when he had been sacrificed and entered into the horse. They offered up the horse; whereupon the sacrificial element went out of him and entered into the ox.” The same thing happens with the ox, and then with the sheep and the goat successively. “The sacrificial element went out of the goat, and (7) entered the earth. Digging, they searched for it, and found it (the thing fit for sacrifice) in the shape of rice and barley. An oblation of these grains has as much efficacy, for him who knows this fact, as resides in all these victims when sacrificed.”

princes], wilt designate as victims men of thine own tribe. What other person, Jarāsandha, is so foolish as thou? Whosoever, in any condition, perpetrates any particular act, will reap the fruit of it in that particular condition. We, the avengers of the afflicted, seeking the welfare of our kindred, have come hither to slay thee, the destroyer of thy kindred.” Kṛishṇa, then, after some further arguments, calls upon Jarāsandha either to liberate the kings, or to submit to be destroyed in combat. Jarāsandha (v. 880) says he has conquered the kings, and has a right to act as he is doing. He adds (v. 882): “How, Kṛishṇa, can I, who have devoted the kings to the god, remembering my duty as a Kshatriya, to-day release them through fear?” He then accepts the challenge, and is killed by Bhīmasena.

The birth of Jarāsandha is thus related in the Sabhā-parvan; and the narrative contains at the close a reference to his being a worshipper of Mahādeva. . His father, Vṛihadṛatha, had two wives, who, after having been long barren, at length bore him two halves of a boy (v. 711), which, being regarded with horror, were thrown out (v. 714). A female demon (Rākshasī) named Jarā, an eater of flesh, takes them up (v. 715), and puts them together in order that they may be more easily carried away. A boy is thus formed who cries; and people in consequence come out of the inner apartments of the palace, and among them the two queens and the king. The Rākshasī assumes a human shape, and gives the child to the king, who then asks who she is. She replies (vv. 729 ff.):

*Jarā-nāmā 'smi bhadraṁ te Rākshasī kūma-rūpinī | tava veśmani rājendra pūjitā nyavasāṁ sukhāṁ | grīhe grīhe manushyānām nityāṁ tishṭhāmi
'rākshasī | grīha-devīti nāmnā vai purā śrīṣṭā Svayambhuvā | dānavānām vināśāya sthāpitā divya-rūpinī | yo mām bhaktyā likhet kudye saputrāṁ yauvanānvitām | grīhe tasye bhaved vṛiddhir anyathā kshayam āpnuyāt |
tvad-grīhe tishṭhamānā tu pūjitā 'haṁ sadā vibho | likhitā chaiva kudye 'haṁ putrair bahubhir āvṛitā | gandha-pushpais tathā dhūpair bhakshyair
bhojyaiḥ supūjitā | sū 'ham pratyupakārārthaṁ chintayāmy anīśaṁ tava | tavame putra-śakale dṛishṭavaty asmi dhūrmika | saṁśleshīte mayū daivāt
kumāraḥ samapadyata | tava bhāgyād mahārāja hetu-mātram ahaṁ tv iha | Meruṁ vā khādituṁ śaktā kim punas tava bālakam | grīha-sampū-
janāt tushtyā mayā pratyarpitaḥ tava |*

“I am, bless thee, a Rākshasī named Jarā, who can change my shape

at will. Worshipped in thy house, I have dwelt there in comfort. Named the house-goddess, I dwell constantly in every separate house of men, having been created of old by Svayambhū; and placed [there], of celestial form, for the destruction of the Dānavas. Prosperity will remain in the house of that man who devoutly paints me in a youthful form, together with my sons, upon his wall;—otherwise he shall decay. Abiding in thy house, O king, and continually revered, painted upon the wall,²⁸⁵ surrounded by my numerous sons, worshipped with odours and flowers, with incense, and various kinds of food, I continually consider how I may benefit thee in return. I saw, righteous prince, these two pieces of thy son; I put them together by chance, and a boy was produced, through thy good fortune, O great king, and I was merely the instrument. I could devour mount Meru, much more thy son: but being gratified by the domestic worship I have received, I have restored him to thee."

The Rākshasī then disappears. King Vṛihadratha orders a great festival to be celebrated among the people of Magadha in her honour; and calls the boy Jarāsandha, because he had been put together (*sandhitah*) by the Rākshasī Jarā (v. 738. *Ājñāpayach cha rākshasyāḥ Magadheshu mahotsavam | tasya nāmākaroch chaiva Pitāmaha-samah pitā | Jarayā sandhito yasmāj Jarāsandho bhavatu ayam*). The rishi Chanḍakaśika arrives on a certain occasion in the country of the Magadhas, and prophesies the future greatness of Jarāsandha (vv. 745 ff.). He ends by saying that this mighty prince of Magadha should have a manifest vision of Rudra, Mahādeva, Hara, the destroyer of Tripura (v. 753. *Esha Rudram Mahādevam tripurānta-karam Haram | sarvalokeshv atibalo sākshūd drakshyati Māgadhah*).

The description here given by the Rākshasī of the worship paid to herself, furnishes, as Lassen (who quotes it, i. 609, first ed.; p. 755, second ed.) remarks, an instance of the local adoration of particular deities in ancient India.

In the account given of the transactions connected with the Rājasūya sacrifice which Yudhishtira sought to celebrate, we find (as Lassen, i. 673, first ed.; p. 821, second ed., remarks) the Pāṇḍavas represented as the partisans of Kṛishṇa; and this legendary narrative may perhaps

²⁸⁵ Lassen remarks, vol. i., p. 755, note, that this is one of the oldest references in Indian literature to images of the gods.

be taken as an indication that they actually were the votaries of Vishṇu, and opposed to the worship of Mahādeva. In the story of Siśupāla, which has been given above (pp. 205 ff.), we have seen that, in the assembly of princes who were gathered together on the occasion of that ceremonial, Kṛishṇa's claims to veneration were strongly maintained by the Pāṇḍavas, and others who took their side, while they were strenuously resisted by Siśupāla, an adherent of the Kauravas, and, according to Lassen,²⁸⁶ a representative of the Śaiva worship. The same opposition to the worship of Kṛishṇa was, as I have already noticed, manifested by Duryodhana, Karna, and Salva (pp. 216, 218, 220, etc.).

It is true that there is one passage (referred to above, p. 283, note 280), to which Lassen has drawn attention, in which Duryodhana is represented as having offered up a sacrifice to Vishṇu; and as this legend exhibits some features of interest, I shall give some account of it here. In the Vāna-parvan, 15274 ff., Karna, after having conquered the earth, says to Duryodhana that the earth was now his, and he should rule over it like Indra. Duryodhana answers that he wished to celebrate a Rājasūya sacrifice. Karna replies that he should make preparation for that purpose (15278 ff.). Duryodhana then sends for his priest (purohita), whom he desires to perform the sacrifice (15284). The priest, however, states that the Rājasūya sacrifice cannot be celebrated by Duryodhana while Yudhishṭhira lives, and while his own father, Dhritarāshṭra, survives (15285 ff.); but he suggests that there is another great sacrifice which Duryodhana may offer (15287 ff.):

*Asti tv anyad mahat satraṁ rājasūya-samam prabho | tena tvaṁ yajna-
rājendra śṛṇu chedaṁ vacho mama | ye ime prithivī-pālāḥ kara-dās tava
pārthiva | te karān samprayachchantu suvarṇaṇcha kṛitākṛitam | tena te
kriyatām adya lāṅgalaṁ nṛipa-sattama | yajna-vāṭasya te bhūmih
kṛishyatām tena Bhārata | tatra yajno nṛipa-śreshṭha prabhūtānnaḥ
susaṁskṛitah | pravartatām yathānyāyāṁ sarvato hy anivāritah | esha te
Vaishṇavo nāma yajnaḥ satpurushochitah | etena neshtavān kaśchid rite
Vishṇum purātanam | rājasūyaṁ kratu-śreshṭhaṁ spardhaty esha
mahākratuḥ |* “But there is another great ceremonial equal to the
Rājasūya, with which, O great king, do thou sacrifice: and hear this
which I have to say. Let those princes who are your tributaries

²⁸⁶ See above, p. 211, note 210.

present to you their contributions, and gold both wrought and unwrought. With this let a plough be to-day made, and with it let the ground of thy sacrificial inclosure be ploughed. There let a sacrifice, well arranged, and with abundant food, be duly celebrated; for it will be completely unobstructed. This is to thee the Vaishṇava sacrifice (the sacrifice of Vishṇu), a ceremony suitable for virtuous men. With it no one ever sacrificed except the ancient Vishṇu.²⁶⁷ This great ceremonial vies with the Rājasūya, the most excellent of sacrifices."

Duryodhana and his friends consented to this proposal (15295 f.), and the sacrifice was accordingly performed (15301 ff.). Amid the rejoicings which followed the ceremony, however, some foolish persons said to Duryodhana that his sacrifice was not a sixteenth part so good as Yudhishṭhira's Rājasūya sacrifice, while his friends said that this sacrifice surpassed all other ceremonies, and that Yayāti, Nahusha, Māndhātṛi, and Bharata, had celebrated this rite, and had in consequence gone to heaven (15327 ff.): *Apare tv abruvāṃs tatra vātikās tam mahīpatim | Yudhishṭhirasya yajñena na samo hy esha te kratuh | naiva tasya krator esha kalām arhati śhodaśīm | evaṃ tatrābruvan kechid vātikās taṃ janeśvaram | suhṛidas tv abruvāṃs tatra atī sarvāṃ ayaṃ kratur ityādi |*

I am not aware of any passage of the Mahābhārata in which Duryodhana is represented as a special worshipper of Mahādeva; but in a passage in the Karna-parvan, quoted above, pp. 223 ff., (which, however, I have supposed may be a later interpolation) he is declared to have narrated a legend descriptive of Mahādeva's prowess, and in which Vishṇu is generally subordinated to his rival. Duryodhana is also in two passages of the Mahābhārata connected (as if he was considered to be heretically disposed) with a Rākshasa named Chārvāka, and is represented as his friend (Sānti-parvan, 1414-1442), and as calling him to mind after he has received his death-blow, and expressing a belief that if once informed of his fate, the eloquent mendicant Chārvāka would perform an expiation for him in the holy lake Samantapanchaka.

I subjoin both of these passages: the substance of the first is given at the close of the preceding sentence.

Salya-parvan, v. 3619: *Yadi jānāti Chārvākaḥ parivrāḍ vāg-viśā-*

²⁶⁷ It must, according to this, have been very uncommon. Further on, however, it is said to have been celebrated by Yayāti and others.

*radah | karishyati mahābāho dhruvaṁ chāpachitam mama | Samantapan-
chake punye trishu lokeshu viśrute |*

The passage from the Śānti-parvan, v. 1414, is as follows : *Niśabde
cha sthite tatra tato vipra-jane punaḥ | rājānam brāhmaṇa-chhadmā
Chārvāko rākshaso 'bravīt | tatra Duryodhana-sakhā bhikṣu-rūpeṇa
saṁvṛitāḥ | sākṣaḥ śikhī tridandī cha dhṛiṣṭo vigata-sādhvasaḥ | vṛitāḥ
sarvais tathā viprair āśīrvāda-vivakṣubhiḥ | param sahasraiḥ rājendra
tapo-niyama-saṁsritaiḥ | sa duṣṭaḥ pāpam ūsāmsuḥ Pāṇḍavānām ma-
hātmanām | anāmantryaiva tām viprāṁs tam uvācha mahāpatim | Chār-
vākaḥ uvācha | ime prāhur dvijāḥ sarve samāropya vacho mayi | dhig
bhavantaṁ kunṛpatiṁ jñāti-ghātinam astu vai | kiṁ tena syād hi Kaunteya
krītvemaṁ jñāti-sankshayam | ghātayitvā gurūṁś chaiva mṛitaṁ śreyo
na jīvitaṁ | iti te vai dvijāḥ śrutevā tasya duṣṭasya rakshasaḥ | vivyathuś
chukruśuś chaiva tasya vākya-pradharshitāḥ | tatas te brāhmaṇāḥ sarve sa
cha rājā Yudhiṣṭhirah | vṛḍitāḥ paramodvignāś tūṣṇīm āsan viśūmpate |
Yudhiṣṭhirah uvācha | prasīdantu bhavanto me pranatasyūbbhiyūchataḥ |
pratyāsanna-vyasaninaṁ na mām dhikkartum arhatha | Vaiśampāyanaḥ
uvācha | tato rājan brāhmaṇās te sarve eva viśūmpate | ūchur naitad
vacho 'smākaṁ śrīr astu tava pāṛthiva | jānuś chaiva mahātmānas tatas
tu jñāna-chakṣuṣhū | brāhmaṇāḥ veda-vidvāṁsas tapobhir vimatikṛitāḥ |
brāhmaṇāḥ ūchuḥ | esha Duryodhana-sakhā Chārvāko nama rākshasaḥ |
parivrajaka-rūpeṇa hitaṁ tasya chikīrṣhati | na vayam brūma dharmāt-
man eyetu te bhayaṁ idṛiṣam | upatishṭhatu kalyāṇam bhavantaṁ bhrā-
trībhiḥ saha | Vaiśampāyanaḥ uvācha | tatas te brāhmaṇāḥ sarve hunkā-
raiḥ krodha-mūrḥhitāḥ | nirbhartsayantaḥ śuchayo nijaghnuḥ pāpa-
rākshasam | sa papāta vinirdagdhas tejasā brahmavādīnām | mātendrā-
ṇi-nirdagdhaḥ pādapo 'nkuravān iva | pūjītās cha yayur viprāḥ rājānam
abhinandya tam | rājā cha harṣham āpede Pāṇḍavaḥ sa-suhṛīj-janaḥ |
tatas tatra tu rājānaṁ tiṣṭhantaṁ bhrātrībhiḥ saha | uvācha Devakī-
putraḥ sarvadarśi Janūrdanaḥ | Vāsudevaḥ uvācha | brāhmaṇās tāta loka
'sminn archanīyāḥ sadā mama | ete bhūmicharāḥ devāḥ vāg-vishāḥ supra-
sādakāḥ | purā Kṛitayuge rājāṁś Chārvāko nāma rākshasaḥ | tapas tepe
mahābāho Vadaryām bahuvārshikam | vareṇa chhandyamānas cha
Brahmaṇū cha punaḥ punaḥ | abhayaṁ sarva-bhūtebhyo varayāmāsa
Bhārata | dvijāvamānūd anyatra prādād varam anuttamam | abhayaṁ
sarvabhūtebhyo dadau tasmai Prajāpatiḥ | sa tu labdha-varaḥ pāpo devān
amita-vikramaḥ | rākshasas tāpayāmāsa tīvrakarmā mahābalaḥ | 1414.*

“When the Brahmans were again standing silent, the Rākshasa Chārvāka, the friend of Duryodhana, a pretended Brahman, in the garb of a mendicant, with a rosary, a lock of hair on his head, carrying three staves, bold, and shameless, addressed the king. Surrounded thus by all the Brahmans, thousands in number, who were devoted to austere observances, and who sought to utter blessings, this wretch, who wished ill to the great Pāṇḍavas, without consulting the Brahmans, thus spoke to the monarch: ‘All these Brahmans, assigning the speech to me, utter an imprecation against thee, thou wicked king, slayer of thy kindred. What can come of this? Since thou hast destroyed thy kinsmen, and slaughtered thy elders, death is better for thee than life.’ Hearing the words of this wicked Rākshasa, the Brahmans were pained, and cried out, being provoked by his speech. All the Brahmans and king Yudhishthira, being ashamed and extremely vexed, remained silent. Then Yudhishthira said: ‘Let all your reverences be gracious to me, who bow down, and supplicate you. You ought not to curse me, who have so recently been involved in calamity.’ All the Brahmans replied: ‘These were not our words: prosperity be thine, O king!’ These great Brāhmans, learned in the Veda, purified by austerities, understood by the eye of knowledge (who Chārvāka was). They said: ‘This is a Rākshasa called Chārvāka, the friend of Duryodhana, who has assumed the form of a wandering mendicant, and desires his welfare. We say nothing (of what he pretends); let such an apprehension pass away from thee: may good fortune be the lot of thyself and thy brothers!’ The holy Brahmans then, furious with anger, slew the wicked Rākshasa, reviling him with loud menaces. Burnt up by the fervour of these utterers of the Veda, he fell, like a sprouting tree consumed by the lightning of Indra. The Brahmans honoured, departed, after saluting the king; and the Pāṇḍava monarch and his friends were glad. The all-seeing Janārdana, son of Devakī, then said to the king as he stood there with his brothers: ‘The Brahmans are always to be revered by me in this world: they are gods who walk on the earth, whose words are poison, and also beneficent. Formerly, in the Kṛita age, a Rākshasa named Chārvāka practised austerity for many years at Badari. Having again and again received from Brahmā the offer of any boon which he might prefer, he chose that of security against all creatures. Prajāpati granted the incomparable boon which

he asked, on condition that he should not condemn the Brahmans. But the wicked Rākshasa of boundless valour, fierce in act, and great in force, having obtained the boon, began to vex the gods.” The result is that they appeal to Brahmā, who assures them that he has provided for the speedy death of Chārvāka. Duryodhana will become his friend; and out of regard to him, he will treat the Brāhmans with disrespect; and they will destroy him. This has now been fulfilled.²⁸⁸

In his *Indische Studien*, i. 206, Professor Weber conjectures that “the Kurus may have been the representatives of the Rudra (=Śiva)-worship, and the Pāṇḍus or Panchālas of the Indra (=Vishṇu)-worship,” and this supposition seems to derive support from the considerations which have just been adduced.

The following passage from the *Sabhā-parvan* (where Kṛishṇa is describing to Yudhisṭhira the different partisans of Jarāsandha) appears as if it contained a tradition indicating some struggle, at a period antecedent to that of the writer, between the worship of Vishṇu, and that of some local deity who was venerated in the provinces east of Magadha.

*Jarāsandhaṁ gatas tv eva purā yo na mayā hataḥ | Purushottama-
vijnāto yo 'sau Chedishu durmatih | ātmānam pratiḡjānāti loka 'smin
Puroshottamam | ādatte satatam mohād yaḥ sa chihnaṁ cha māmakam |
Vanga-Pundra-Kirāteshu rājā bala-samanvitah | Paundrako Vāsudeveti
yo 'sau loka 'bhiviśrutaḥ |* “And he who formerly was not slain by me, has also taken the side of Jarāsandha—(I mean) the wicked man who is known as Purushottama among the Chedis, who in this world professes himself to be Purushottama, who through infatuation continually assumes my mark—He who is a powerful king among the Bangas, Pundras, and Kirātas, and is celebrated in the world as the Vāsudeva of the Pundras.²⁸⁹ He is mentioned also *Ādip. v. 6992*.

²⁸⁸ Both passages had been previously translated by me in the *Journal of the Royal Asiatic Society*, vol. xix., pp. 308 f. I have not been able to find any other text in the *Mahābhārata* in which the connexion of Duryodhana with this Chārvāka (who stands here, no doubt, as a mythical representative of the well-known heretics of that name) is more explicitly described; though, from the two passages above adverted to, one would have expected to find some further references to Duryodhana's connexion with him. The passage referred to in the summary of the contents of the *Mahābhārata*, i. 349, must be the second of those here quoted.

²⁸⁹ On this Lassen remarks (i. p. 608, first ed.; p. 754 f., second ed.): “Since

The following remarks of Prof. Weber on the preceding chapter (translated from a notice of this work in the "Literarisches Central-Blatt," reprinted in his "Indische Streifen," ii. 226 f.) may be introduced here, though they might perhaps have been more appropriately quoted in p. 97, or p. 163. "As regards the second part, the representation of the Vishṇu legends, it is impossible to arrive at any certain conception of the proper nature of this god from the documents presented to us. According to our view it would have been perhaps more advantageous for the course of the representation in general to start, not from the later triad of gods, but from the Vedic triad, which so often appears in the Brāhmaṇa texts themselves, viz. that of Agni, Vāyu, and Sūrya, the rulers of the earth, the air, and the heaven; as we have in fact actually to recognize this as the foundation of the later triad. The sun, as the generative, creative, principle, is throughout the ritual-texts regarded as the equivalent of Prajāpati, the father of the creation. The destructive power of fire in connexion with the raging of the driving storm lies clearly enough at the foundation of the epic form of Śiva. By the side of Vāyu, the wind, stands his companion Indra, the lord of the light, clear, heaven; and with him again Vishṇu, the lord of the solar orb, stands in a fraternal relation (see my two Vedic texts on omens and portents, p. 338). This close relation of Vishṇu to Indra is far from being estimated by the author in its full significance. Vishṇu owes to Indra his blue colour, his names Vāsava and Vāsudeva, and his relations to the human heroes, as Arjuna, Rāma, and Kṛishṇa, which have become of such great importance for his entire history."

these (Purushottama and Vāsudeva) became in later times two of the most venerated names of Vishṇu, it is clear from this passage, that among the Eastern tribes, and those too not of Arian origin, a supreme god was worshipped, whose name was afterwards transferred to Vishṇu."

CHAPTER III.

RUDRA AND MAHĀDEVA, AS REPRESENTED IN THE VEDIC HYMNS, AND THE BRĀHMAṆAS.

IN the preceding chapter I have quoted a variety of passages from the Mahābhārata, which, though primarily adduced to illustrate the ideas entertained of Kṛishṇa's nature, afford at the same time a pretty full representation of the attributes of Mahādeva as he was conceived in the period of the epic poems and Purāṇas. I have thus anticipated much that would otherwise have found its place towards the close of the present chapter, of which it is the purpose to compare the earlier and the later accounts furnished to us by Indian literature of the deity or deities to whom the name of Rudra was applied. I shall now proceed to adduce the passages relating to this divinity which occur (1) in the Rig-veda, (2) in the Yajur-veda, (3) in the Atharva-veda, and (4) in the Brāhmaṇas, and to compare the representations which they contain with those which are found in the texts descriptive of Mahādeva which I have quoted in the preceding chapter.

SECT. I.—*Rudra as represented in the Hymns of the Rig-veda.*

In the present Section I purpose to quote all the texts of the Rig-veda in which the word Rudra occurs in the singular, whether as an epithet of Agni or as the name of a separate deity.

R.V. i. 27, 10 (S. V. i. 15; Nir. x. 8).—*Jarābodha tad viviḍḍhi viśe viśe yajñiyāya stomaṁ rudrāya dṛiṣṭikam* | “Thou who art skilled in praise, utter therefore for every house a beautiful hymn to the adorable, the terrible (Agni).”¹ In connexion with this verse, Yāska remarks:

Nir. x. 7 and 8.—*Agnir api rudraḥ uchyate | tasya eṣhā bhavati. . . . jarā stutiḥ | jarateḥ stuti-karmaṇaḥ | tām bodha tayā bodhayitar iti vā | tad viviḍḍhi*² *tat kuru manushyasya manushyasya yajanāya stomaṁ Rudrāya darsanīyam* | “Agni also is called Rudra, as in this verse

¹ See Prof. Benfey's version of this and following texts of the first maṇḍala of the R.V. in his “Orient und Occident.”

● ² See Westergaard, Benfey's Glossary to Sama-veda, and Böhtlingk and Roth, s. v. *viśh*.

(the one before us). *Jarā* means 'praise.' One who perceives it, or awakens [another] by it, is *jarābodha*. Compose that for the worship of every man,—a sightly hymn for the terrible." Roth (Illust. of Nir., p. 136) remarks that "rudra" in this verse is an epithet of Agni, to whom the whole "trīcha," or aggregate of three verses in which it occurs, is addressed; and he refers to R. V. x. 70, 2, 3, and R. V. viii. 26, 5, where the same epithet is applied in the dual to Mitra and Varuṇa, and to the Aśvins,³ respectively. Roth also quotes from Jayatīrtha the following short *itihāsa* in reference to this verse, which, however, applies it to Rudra: *Agniḥ stūyamānaḥ S'unaśśephā uvācha "Rudraṁ stuhi raudrāḥ hi paśavaḥ" iti | Sa tam pratyuvācha "nāhaṁ jānāmi Rudraṁ stotuṁ tvam eva etaṁ stuhi" iti tad idam uchyate "He jarābodha Rudra-stuti-vettas tat kuru" ityādi |* "Agni, when he was being praised, said to S'unaśśepa, 'Praise Rudra, for cattle (or victims) belong to him.' He (S'unaśśepa) answered, 'I do not know how to praise Rudra; do thou praise him.' It is this which is here expressed, 'O thou who art skilled in the praise of Rudra, do thou do so.'"

R. V. i. 43, 1 ff.—*Kad Rudrāya prachetase mīlhushtamāya tavyase | vochema śantamaṁ hṛide |* 2. *Yathā no Aditiḥ karat paśve nṛibhyo yathā gave | yathā tokāya rudriyam⁴ |* 3. *Yathā no Mitro Varuṇo yathā Rudraś chiketati | yathā viśve sajoshasaḥ |* 4. *Gātha-patim medha-patim Rudraṁ jalāsha-bheshajam | tat śaṁyoch sumnam imahe |* 5. *Yaḥ śukraḥ iva sūryo hiranyam iva rochate | śreshtḥo devānām vasuḥ |* 6. *Sam naḥ karaty arvate sugam meshāya meshye | nṛibhyo nāribhyo gave |* "What can we utter to Rudra, the intelligent, the most bountiful, the strong, which shall be most pleasant to his heart? 2. That so Aditi may bring Rudra's healing to our cattle, and men, and kine, and children. 3. That so Mitra, Varuṇa, Rudra, and all the [gods] united, may think of us. 4. We seek from Rudra, the lord of songs, the lord of sacrifices, who possesses healing remedies, his auspicious favour. 5. [We seek this from him] who is brilliant as the sun, who shines like gold, who is the best and most bountiful of the gods. 6. He grants prosperity and welfare to our horses, rams, ewes, men, women, and cows."

R. V. i. 64, 2.—*Te jajnīre divaḥ ṛishvāsaḥ ukshano Rudrasya maryāḥ asurāḥ arepasāḥ | pāvakāsaḥ śuchayaḥ sūryāḥ iva satvāno na drapsino*

³ See also R. V. viii. 22, 14, which will be quoted further on.

⁴ "Rudra's favour" (Benfey). Compare *mārutasya bheshajasya* in R. V. viii. 20, 23.

ghora-varpasah | 3. *Yuvāno Rudrāḥ ajarāḥ abhogghano vavakshur adhri-gāvaḥ parvatāḥ iva* | *ḍṛiḥā chid viśvā bhuvanāni pārthivā prachyāvayanti divyāni majmanā* | 12. *Ghrishum pāvakaṁ vaninaṁ vicharsha-niṁ Rudrasya sūnuṁ havasā grīṇmāsi* | *rajasturaṁ tavasam mārutaṁ ganam ṛijishinaṁ vṛishanaṁ saśchata śriye* | “These followers of Rudra have been produced from the Sky, exalted, fertilizing, divine, purifiers, bright as suns, like heroes, shedding drops, fearful in form. 3. The youthful Rudras, undecaying, destroyers of the niggardly, resistless, [firm as] mountains, have increased [in vigour]. By their power they cast down all terrestrial and celestial creatures, however firm. . . 12. We praise with invocations the fierce, purifying, rain-dispensing energetic offspring of Rudra. To obtain prosperity, worship the host of Maruts, which sweeps over the atmosphere, vigorous, impetuous, and fertilizing.”⁵

R.V. i. 85, 1.—*Pra ye śumbhante janayo na saptayo*⁶ *yāman Rudrasya sūnavah sudaṁsasah* | *rodasī hi marutaś chakrīre vṛidhe madanti vīrāḥ vidatheshu ghrishvayaḥ* | “The swift Maruts, energetic sons of Rudra, who, in their course, are bright like wives, have made the two worlds to prosper, and, impetuous heroes, rejoice in sacrifices.”

R.V. i. 114, 1 ff. (Vāj. S. 16, 48; Taitt. S. iv. 5, 10, 1).—*Imāḥ Rudrāya tavase kapardine*⁷ *kshayad-vīrāya*⁸ *prabharāmahe matih* | *yathā*

⁵ See Prof. Max Müller's version of this hymn, and of that next quoted, in his Translation of the R.V., vol. i.

⁶ See Prof. Max Müller's note on this word, Translation of R.V. i. 110 ff. The word also occurs in R.V. x. 142, 2, as well as in the other texts enumerated by Müller, p. 112

⁷ *Kapardin* is also an epithet of Pūshan in R.V. vi. 55, 2: *Rathītamaṁ kapardinam īśānaṁ rādhaso mahah* | *rāyaḥ sukhāyam īmahe* | “We solicit the great charioteer, adorned with spirally-braided hair, the lord of great bounty, and our friend, for wealth.” And also in R.V. ix. 67, 10, 11: *Avitā nō ajāsvaḥ Pūshā yāmani yāmani* | *ābhākshat kanyāsu nah* | 11. *Ayaṁ somaḥ kapardine ghrītaṁ na pavate madhu* | *ā bhakshat kanyāsu nah* | “Pūshan, who has goats for steeds, is our protector on every journey. May he make us possessors of damsels. 11. This soma is purified for the god with spirally-braided hair, like sweet butter. May he make us possessors of damsels.” The word is also applied to the Tritsus in R.V. vii. 83, 8. *S'vityancho yatra namasā kapardino dhiyā dhīvanto asapanta Tritsavah* | “Where the white-robed Tritsus with braided hair have worshipped you with obeisances and prayers.” With this compare *dakshinatas-kapardāḥ* in R.V. vii. 33, 1. The word *Kapardin* also occurs in R.V. x. 102, 8.

⁸ This word is rendered “governing men” by Böhtlingk and Roth, vol. ii. (published 1856–1858), who first cite, as determining the sense of the word, R.V.

śam asad dvipade chatushpade viśvam puṣṭam grāme asminn anāturam |
 2. (=T. S. iv. 5, 10, 2) *Mṛīla no Rudra uta no mayas kṛidhi kshayad-*
vīrāya namasā vidhema te | yat śam cha yoścha Manur ā yeje pitā tad
āśyāma tava Rudra pranītishu | 3. *Āśyāma te sumatiṁ deva-yajyayā*
kshayad-vīrasya tava Rudra mīdhvāḥ | sumnāyann id viśo asmākam
āchāra arishṭa-vīrāḥ juhavāma te haviḥ | 4. *Tveshām vayam Rudrām*

viii. 19, 10: *Yasya tvam ūrdhvo adhvarāya tiṣṭhasi kshayadvīraḥ sa sūdhate | so*
arvadbhiḥ sanitā sa vipanyubhiḥ sa śūraiḥ sanitā kritam | "The man to whom thou
 hoverest over the sacrifice, prospers as a commander of heroes: he, with horses, with
 triumphant men, with heroes, will acquire spoil." Benfey also (Orient und Occident,
 iii. pp. 140 and 156) renders the word "governing heroes"; and adds in a note on
 the latter page: "Are the heroes, the single stormy winds, the maruts (comp. v. 6)
 over whom Rudra rules; or is Rudra generally designated as the lord of all heroes,
 inasmuch as he makes them swift, and destructive as storm-winds, in battle?
 'Destroyer of heroes,' as Whitney proposes, ('slayer of men,' Journal of the American
 Oriental Society, vol. iii., p. 319, published in 1853), is not specially suitable
 in R.V. viii. 19, 10, or in other places." Professor Aufrecht translates the word
 "ruling over men" (as well as gods). Rudra, he remarks, is called *īśānād asya*
bhuvānasya bhūrēḥ, "lord over this manifold creation," in R.V. ii. 33, 9; and
 compares *sed u rājā kshayati charshanīnām* in i. 32, 15, and the similar phrases
 in i. 112, 3, and x. 9, 5. Kshayadvīra is, he believes, nothing more than the usual
nṛipati. It is true, Professor Aufrecht adds, that in i. 114, 8, it is said of Rudra,
 "do not strike our children in thy anger," and that in iv. 3, 6, he is called *nṛiham*;
 but he does not think it likely that in one particular hymn a word should have a
 quite different meaning from that which it has in all other passages; and regards it
 as quite possible that *nṛiham* may be based on a false interpretation of *kshayadvīra*.
 Sāyaṇa renders the word variously. On the passage above referred to, viii. 19, 10,
 he interprets it: *nivasadbhir itvarair vā vīraiḥ putrādibhir upetaḥ* | i.e. "attended by
 heroes, sons, etc., dwelling or moving." On i. 106, 4, where it is an epithet of Pūshan,
 he explains it *ati-balinam | yasmin sarve vīrāḥ kṣhīyante*, i.e. "very powerful: he in
 whom all heroes are consumed." On the passage before us, i. 114, 1, he gives two possible
 explanations of it: *Kshayanto vinasāyānto vīrāḥ yasmin tūdrīśāya | yadvā kshayatir*
aiśvaryakarmā | kshayantaḥ prāptaiśvaryaḥ vīrāḥ Marudgānāḥ putrāḥ yasya | "He
 in whom heroes perish; or, as the root *kshi* also means 'exercising authority,'—he of
 whom the Maruts, heroes, exercising authority, are the sons." The same verse
 occurs in Vāj. S., xvi. 48, where Mahidhara interprets the phrase: *Kshayanto niva-*
santo vīrāḥ śūrāḥ yatra sa kshayadvīras tasmai śūra-yutāya ity arthaḥ | kshayanto
naśyānto vīrāḥ ripavo yasmād iti vā | "He in whom heroes dwell is *kshayadvīra*;
 to him who is possessed of heroes. Or, he through whom heroes perish." On the
 second and third verses of i. 114, Sāyaṇa repeats in different words the explanations
 he had given on the first verse (*Kshayita-sarva-vīram prāptaiśvaryair marudbhīr*
yuktam vā | kshayita-pratipakshasya Marudbhīr yuktasya vā). On verse 10, he
 confines himself to the one explanation, *Kshayita-sarva-śatru-jāna*. In R.V. i.
 125, 3, the same epithet is applied to Indra; where Sāyaṇa expounds it thus:
Kshayanto nivasanto vīrāḥ putra-bhṛityādayo yasya tam tūdrīśam tvad-īṣṭa-sādhana-
bahu-dhana-prādātāram | "He in whom heroes, sons, servants, etc., abide—the giver
 of much wealth, which is the instrument of obtaining thy wishes."

*yajna-sūdhāṁ vankuṁ kavim avase nihvayāmahe | āre asmad daivyaṁ helo
asyatu sumatim id vāyam asya ā vṛiṇīmahe | 5. Divo varāham aruṣhāṁ
kapardinaṁ tveshāṁ rūpaṁ namasā nihvayāmahe | haste bibhrad bhesajā
vāryāni śarma varma chhardir asmabhyaṁ yaṁsat | 6. Idam pitro Maru-
tām-uchyate vachah svādoḥ svādīyo Rudrāya vardhanam | rāsva cha no
amṛita marta-bhojanaṁ tmane tokāya tanayāya mṛiḥ | 7 (=V. S. 16,
15; T. S. iv. 5, 10, 2; A. V. ii. 2, 29). Mā no mahāntam uta mā no
arbhakam mā naḥ ukshantam uta mā naḥ ukshitam | mā no badhīḥ pitarām
mota mātaram mā naḥ priyās tanvo Rudra rīrishah | 8. (V. S. 16, 16;
T. S. iv. 5, 10, 3). Mā nas toke tanaye mā na āyau (āyushi V. S., T. S.)
mā no goshu mā no āśveshu rīrishah | vīrān mā no bhāmīto (bhāmīno
V. S., T. S.) badhīr havishmantah sadam it tvā havāmahe | 9. Upa te stomān
paśu-pāḥ ivākaram rāsva pitar Marutām sumnam asme | bhadrā hi te
sumatir mṛiḥlayattamā atha vāyam avah it te vṛiṇīmahe | 10. (T. S. iv.
5, 10, 3). Āre te go-ghnam uta pūrusha-ghnam kshayad-vīra sumnam
asme te astu | mṛiḥ cha no adhi cha brūhi deva adha cha naḥ śarma
yachha dvi-barhūḥ | 11. Avochāma namo asmai avasyavah sṛiṇotu no
havaṁ Rudro marutvān | tan no Mitro Varuṇo mamahantām Aditiḥ
sindhuh prithivī uta dyauh |*

“We present these prayers to Rudra,⁹ the strong, with spirally-

⁹ Sāyana, in his note on this verse, gives no less than six explanations of the word Rudra, which I subjoin, as a specimen of commentorial ingenuity:

*Rodayati sarvam antakūle iti Rudrah | yadvā rut saṁsārākhyāṁ duḥkham | tad
drāvayaty apagamayati vinūśayati iti Rudrah | yadvā rut saḥ śabdu-rūpāḥ upanishā-
dah | tābhīr drūyate gamyate pratipādyate iti Rudrah | yadvā rut śabūātmikā vīnī
tat-pratipādyātma-vidyā vā | tam upāśakebhyo rāti dadāti iti Rudrah | yadvā ruṇa-
ddhy āvṛiṇoti iti rud andhakāvādi | tad dṛiṇāti vidārayati iti Rudrah | yadvā kaḍā-
chid devāsura-saṅgrāme 'gny-ūtmako Rudro devair nikshiptam dhanam apahṛitya
niragāt | asurān jīvā devāḥ enam anvishya dṛiṣṭvā dhanam apāhavan | tadānīm
arudat | tasmād Rudrah ity ākhyāyate |* “He is called Rudra (1) because he makes
every one weep (*rodayati*) at the destruction of the world. Or (2) *rut* means the
suffering called the world. He drives away (*drāvayati*), removes, destroys, that:
therefore he is named Rudra. Or (3) *rut* in the plural means the Upanishads, which
are composed of words: by them he is attained, expounded (*drūyate*): therefore he
is termed Rudra. Or (4) *rut* signifies language composed of words, or the science of
soul which is to be explained by it: this he gives (*vātī*) to his worshippers: hence
he is denominated Rudra. Or (5) the root *rudh* means to shut, cover; and therefore
rut means darkness, etc.: he tears (*dṛiṇāti*), rends, it: therefore he is designated as
Rudra. Or (6) when on one occasion there was a battle between the gods and
Asuras, Rudra having the nature of Agni carried off the treasures which had been
thrown down by the gods and went away. But the gods, after conquering the
Asuras, sought him, saw him, and took the treasures from him: then he wept (*arudat*),
and from that he is called Rudra.”

braided hair, ruling over heroes, that there may be prosperity to two-footed and four-footed creatures, that everything in this village may be well fed and free from disease. 2. Be gracious to us, Rudra, and cause us happiness; let us with obeisance worship thee, the ruler over heroes. Whatever prosperity and blessing our father Manu acquired by worship, may we attain it all under thy guidance, Rudra. 3. May we by our divine worship obtain the goodwill of thee, Rudra, who art the ruler of heroes, and beneficent; act favourably towards our people: may we, with our men unharmed, offer thee our oblation. 4. We invoke to our succour the impetuous Rudra, the fulfiller of sacrifice, the swift, the wise. May he drive far away from us the anger of the gods, for we desire his favour. 5. We invoke with obeisance the ruddy boar of the sky, with spirally-braided hair, a brilliant form. Carrying in his hand most choice remedies, may he give us protection, defence, shelter. 6. This exhilarating hymn, sweeter than the sweetest, is uttered to Rudra, the father of the Maruts. Bestow on us, O immortal, the food of mortals; be gracious to ourselves, our children, and descendants. 7. Slay neither our great, nor our small, neither our growing nor our grown, neither our father nor our mother; injure not, Rudra, our dear selves. 8. Injure us not in our children and descendants, nor in our men (life, V.S.), nor in our cattle, nor in our horses. Slay not our men in thine anger (angry men, V.S.): we continually worship thee with offerings. 9. As a keeper of cattle (brings victims), so have we brought praises near to thee:¹⁰ bestow on us thy favour, O father of the Maruts. For kind and most gracious is thy benevolence, and now we desire thy succour. 10. Far from us be thy cow-slaying and thy man-slaying [weapon]: ruler of heroes, let thy blessing be with us. Be gracious to us, O god, and take our side; bestow on us mightily thy protection. 11. We have uttered to him our adoration, desiring his help. May

¹⁰ Compare R.V. x. 127, 8, quoted by Böhrtlingk and Roth, s.v. *kar+upa+ā*: *upa te gāh̐va ākaram vrin̐shva dukhtar divah | Rātri stomān̐ na jigyshe |* "I have, O Night, brought before thee (praises) as it were cows; choose (them, daughter of the Sky), as it were a hymn to a conqueror." Sāyana (on R.V. i. 114, 9) explains the comparison as follows: *Yathā paśūnām pālayitā gopah̐ prātaḥkāle svasmai samarpitān paśūn sāmikāle svāmibhyah̐ pratyarpayati evaṁ tvat sakāśāt labdhān stutirūpān mantrān stuti-sādhanatayā tūbhyam pratyarpayāmi |* "As a cattle-herd returns to the owners in the evening the cattle entrusted to him in the morning, so I, by the fulfilment of praise, give back to thee the laudatory hymns received from thee."

Rudra, attended by the Maruts, listen to our invocation. Then may Mitra, Varuna, Aditi, Sindhu, Earth and Sky, gladden us."

In Sāyana's annotations on the sixth verse, he quotes the following later story to explain how Rudra (here identified with the later Mahādeva) came to be called the father of the Maruts:

Raudrasya Marutām pitṛitvam evam ākhyāyate | purā kadāchid Indro 'surān jigāya | tadānīm Ditiḥ Asura-mātā Indra-hanana-samartham putrām kāmāyamānā tapasā bhartuḥ sakūśād garbham lebhe | imān vṛittāntam avagāhann Indro vajra-hastāḥ san sūkshma-rūpo bhūtvā tasyāḥ udaram praviśya taṁ garbham saptaadhā bibheda | punar apy ekaikam sapta-khaṇḍam akarot | te sarve garbhāika-deśāḥ yoner nirgatyārudan | etasminn avasare līlārthaṁ gachchantau Pārvatī-parameśvarāv imān da-dṛṣatuḥ | Maheśam prati Pārvatī evam avochat | "ime māṁsa-khaṇḍūḥ yathā pratyekam putrāḥ sampadyantām evaṁ trayā kāryam mayi chet prītiḥ asti" iti | sa cha Maheśvaras tān samāna-rūpān samāna-vayasāḥ samānālankārān putrān kṛtvā Gauryāi pradadau "tame putrāḥ sante" iti | ataḥ sarveshu Māruteshu sūkteshu Maruto Rudra-putrāḥ iti stūyante Raudreshu cha Marutām pitā Rudraḥ iti |

"The story of Rudra being the father of the Maruts is thus recounted. Formerly, once on a time, Indra overcame the Asuras. Then Diti, the mother of the Asuras, desiring a son who should be able to slay Indra, through austerity became pregnant by her husband. Indra, learning this news, entered into her womb in a very minute form, with a thunderbolt in his hand, divided her foetus into seven parts, and again made each of these parts into seven. All these being in one part of the foetus, issued from the womb and wept. At this conjuncture, Parameśvara (Mahādeva) and Pārvatī were passing by for amusement, and saw them. Pārvatī spoke thus to Parameśvara, 'If you love me, effect that all these bits of flesh may become severally sons.' Maheśvara made them all of the same form and age, and with the same ornaments, and gave them to Gaurī (Pārvatī), saying, 'Let these be thy sons.' Hence in all the hymns addressed to the Maruts, they are lauded as the sons of Rudra; and in the hymns to Rudra, he is praised as the father of the Maruts."¹¹

¹¹ On R.V. viii. 28, 5, Sāyana has the following note: *Atrā purātunī kathā | Indra-samānam putram icchāntyāḥ Aditeḥ garbhasya kenachit kāraṇena Indreṇa saptaadhā bhinnātvāt sa garbhaḥ sapta-guṇātmako 'bhavat | tato Marutaḥ sampannāḥ |*

R.V. i. 122, 1.—*Pra vah pāntāṃ raghu-manyavo 'ndho yajnaṃ Rudrāya mālhushe bharadvam | divo astōshi asurasya¹² vīrair-ishudhyā iva Maruto rodasyoh |* “Present, ye zealous (priests), to the bountiful Rudra, the draught of soma, your offering. I have praised him with the heroes of the divine Sky: may I (with my prayer) as it were aim at the Maruts in heaven and earth.”

R.V. i. 129, 3.—*Dasmo hi śhma vṛishanam pinvasi tvacham kaṃ chid yāvīr ararum śūra martyam parivṛṇakshi martyam | Indrota tubhyam tad Dive tad Rudrāya sva-yasase | Mitrāya vochaṃ Varunāya saprathaḥ sumṛīṭikāya saprathaḥ |* “Thou (Indra), who art energetic, fillest the teeming skin (the cloud?): thou, hero, hast chased away every hostile mortal, thou puttest to flight the mortal. Indra, I have uttered this to thee, and this to the Sky, and to Rudra, who derives his renown from himself, and to Mitra, and to Varuna abundantly, to the very gracious, abundantly.”

R.V. ii. 1, 6.—*Tvam Agne Rudro asuro maho divas tvam śardho mārutam priksah īśishe | tvam vātair arunair yūsi sāṃgayas tvam Pūshā vidhataḥ pūsi nu tmanā |* “Thou, Agni, art Rudra, the great spirit (*asura*) of the sky. Thou art the host of the Maruts. Thou art lord of nourishment. Thou, who hast a pleasant abode, movest onward with the ruddy winds. Thou [being] Pūshan, by thyself protectest those who worship thee.”

“*sapta-ganāḥ vai Marutaḥ*” *iti śruteḥ* | “Regarding this there is an ancient story. The foetus of Aditi, who desired to have a son equal to Indra, having been for some reason divided by Indra into seven parts, it became formed into seven troops. Thence the Maruts were produced. For a Vedic text says, “The Maruts are divided into seven troops.” Unless the reading in the latter of these two passages is incorrect, it will be observed that the mother of the Maruts is variously represented to be Diti and Aditi. As in the first of the two texts Diti is defined as the mother of the Asuras, the reading there must be correct; and the Maruts must have been regarded by the writer as her sons. In the hymns they are said to be the sons of Rudra and Priṣni; and the sons of the Sky and Ocean. See the fifth volume of this work, p. 147 f.

¹² Compare with *divo asurasya*, R.V. i. 131, 1, and iii. 53, 7, where the phrases *Dyaus asurah*, “the divine Sky,” and *Divas putrāso asurasya*, “the sons of the divine Sky,” occur. I am indebted to Prof. Aufrecht for an explanation of the sense of this half verse. He holds *ishudhyā* as put for *ishudhyāni*, the 1st pers. sing. of the imperative of the root *ishudhy*. See Dr. Bollensen’s article in the Journal of the German Oriental Society, vol. xxii., “Die Lieder des Parāśara,” p. 577, where other instances of the suffix *ni* being omitted in this part of the verb are given.

See above (p. 76 f.) the third verse of this hymn, where Agni is identified with Indra, and Vishnu, in the same way as he is identified with Rudra and Pūshan in the verse before us.—See also verses 4, 5, and 7. Sāyana, in his commentary on this verse, gives two derivations of the word Rudra:

Rud duḥkhaṁ duḥkha-hetur vā pāpādih | tasya drāvayitā etan-nāmako devo' si | “*Rudro vai esha yad Agnir*” *ity ādishv Agneḥ Rudra-śabdena vyavahārāt | yadvā tvaṁ Rudraḥ | rauti | mām anishṭvā narāḥ duḥkhe patishyanti | Rudras tādṛśo 'si |* “*Rut* means suffering, or sin, etc., which causes suffering. Thou (Agni) art the god so called, who drives this away (*rud-drāvayitā*); for Agni is intended by the word Rudra in such passages as this, ‘He who is Agni is Rudra.’ Or, thou art Rudra. He cries: Not worshipping me, men will fall into grief. Thou art such a Rudra,” etc.

R.V. ii. 33, 1 ff.—*Ā te pitar Marutāṁ sumnam etu mā naḥ sūryasya saṁdṛśo yuyothāḥ | abhi no vīro arvati kshameta pra jāyemahi Rudra prajābhīḥ |* 2. *Tvā-dattebhīḥ Rudra saṁtamebhīḥ śataṁ himā aśīya bhesajebhīḥ | vi asmad dresho vitaraṁ vi aṁho vi amīrāś chātayaśva rishūchīḥ |* 3. *S'reshṭho jātasya Rudra śriyā 'si tavastamas tavaśūṁ vajra-bāho | parshi naḥ pūram aṁhasaḥ svasti viśvāḥ abhītīḥ rapaso yuyodhi |* 4. *Mā tvā Rudra chukrudhāma namobhir mā dushṭutī vṛishabha mā sahūti | ud no vīrān arpayā bhesajebhir bhishaktamaṁ tvā bhishajāṁ śṛṇomi |* 5. *Harimabhir havate yo havirbhir ava stomebhīḥ Rudraṁ dishīya | ridūdarāḥ suhavo mā no asyai babhruḥ suśipro rīradhad manāyai |* 6. *Ud mā mamanda vṛishabho marutān tvakṣhīyasā vayasā nādhamānam | ghrīṇīva¹³ chhūyām arapāḥ aśīya ā vivāseyaṁ Rudrasya sumnam |* 7. *Kṛa sya te Rudra mṛīlayākur hasto'yo asti bhesajō jalūshaḥ | apabhartā rapaso dāiryasya abhi nu mā vṛishabha chakshamīthāḥ |* 8. *Pra babhrave vṛishabhāyu śritīche maho mahīm sushtutim īrayāmi | namasyā kalmāṭikinaṁ namobhir ghrīṇmasi treshaṁ Rudrasya nūma¹⁴ |* 9. *Sthirebhir angair puru-rūpaḥ ugro babhruḥ śukrebhīḥ pipīse hiranyaiḥ | īśānād aśya bhuvanasya bhūrer na vai u yoshad Rudrād asuryam |* 10. *Arhan bibharshi sūyakāni dhanva arhan nishkaṁ yajataṁ viśvarūpam | arhann idaṁ dayase viśvam abhvaṁ na vai ojīyo Rudra tvad asti |*

¹³ See Dr. Bollensen's article in Benfey's *Orient und Occident*, ii. 474, where he says *ghrīṇī* is a locative or instrumental. Bohtlingk and Roth judge differently. See s.v.

¹⁴ Compare R.V. vii. 100, 3, above, p. 87.

11 (A. V. 18, 1, 40 ; T. S. iv. 5, 10, 3, 4). *Stuhi śrutaṁ garta-sadaṁ yuvānam mṛigaṁ na bhīmam*¹⁵ *upahatnum ugram | mṛiḷa jaritre Rudra stavāno anyāṁ te asmad ni vapantu senāḥ |* 12. *Kumāras chit pitaraṁ vandamānam prati nanāma Rudra upayantam | bhūrer dātāraṁ satpatiṁ gr̥ṇiṣhe stutas tvam bhesajā rāsi asme |* 13. *Yā vo bhesajā Marutaḥ śuchīni yā śāntamā vṛishano yā mayobhu | yāni Manur avṛiṇṭa pitā nas tā śāṁ cha yoścha Rudrasya vaśmi |* 14 (V. S. 16, 50 ; T. S. iv. 5, 10, 4). *Pari no hetih Rudrasya vṛijyāḥ*¹⁶ (*vrinaktu*, V. S., T. S.) *pari tveshasya durmatir mahī gāt | ava sthirā magharadbhyas tanushva mīdhvas tokāya tanayāya mṛiḷa |* 15. *Eva babhro vṛishabha chekitāna yathā deva na hr̥ṇiṣhe na haṁsi | Havana-śrud no Rudra iha bodhi bṛihad vadema vidathe suvīrāḥ |*

“1. Father of the Maruts, may thy blessing come (to us): remove us not from the sight of the sun. May the hero spare our horses: may we, Rudra, increase in offspring. 2. Through the auspicious remedies conferred by thee, Rudra, may I attain a hundred winters. Drive away far from us enmity, and distress, and diseases, to a distance. 3. Thou, Rudra, art in glory the most eminent of beings, the strongest of the strong, O wielder of the thunderbolt. Carry us happily across our calamity: repel all the assaults of evil. 4. Let us not, Rudra, provoke thee by our prostrations, by our unsuitable praises, vigorous [deity], or by our common invocations. Raise up our heroes by thy remedies: I hear that thou art the greatest physician of physicians. 5. May I with hymns avert (propitiate) that Rudra who is invoked with praises and oblations. Let not him who is mild, easily-invoked, tawny, with a beautiful chin, deliver us up to this ill will [of our enemies]. 6. The mighty [god]; attended by the Maruts, has gladdened me his suppliant with robust health. May I, free from injury, obtain [thy protection], as it were, shade in the heat [of the summer]: may I seek the blessing of Rudra. 7. Where, Rudra, is that thy gracious hand which is healing and restorative? Removing the evil which comes from the gods, spare me, thou vigorous [deity]. 8. I joyfully send forth a great encomium to this tawny, vigorous, luminous god.

¹⁵ Compare similar modes of speaking about Vishnu, Indra, Varuṇa, etc., above, p. 69 and note 18f.

¹⁶ See in the note to Roth's Illustrations of the Nirukta, p. 86, other instances of similar forms, apparently of the 2nd pers. sing., standing for the 3rd pers.

Reverence the fiery [deity] with prostrations : we celebrate the glorious name of Rudra. 9. With firm limbs, multiform, fierce, tawny, he has been arrayed with bright golden (ornaments).¹⁷ Divine power can never be removed from Rudra, the lord of this vast world. 10. Thou, fitly, holdest arrows and a bow ; fitly, thou [wearest] a glorious necklace of every form (of beauty). Fitly, thou possessest all this vast [world]. There is nothing, Rudra, more powerful than thou. 11. Celebrate the renowned and youthful god, mounted on his chariot, terrible as a wild beast, destructive, and fierce. Be gracious to thy worshipper, Rudra, when praised : may thy hosts prostrate some one else than us. 12. Even a boy, when his father approaches and salutes him, makes obeisance to him in return ; [so] O Rudra, I praise [thee], the giver of much [good], the lord of heroes. Thou, when lauded, grantest to us remedies. 13. Those pure remedies of yours, Maruts, those which are salutary, ye strong [gods], those which are beneficent, those which our father Manu desired¹⁸—those, as well as the blessing and favour of Rudra, I desire. 14. May the bolt of Rudra avoid us ; may the great malevolence of the impetuous [deity] depart far from us. Unbend thy strong [bows so as not to strike] thy wealthy worshippers. Dispenser of good, be gracious to our children and descendants. 15. O tawny and vigorous god, so taking heed of us, as neither to be incensed against us, nor to injure us—think of us now, Rudra, hearing our invocations ; let us with our vigorous men utter a great hymn at the sacrifice.”

R. V. ii. 34, 2.—*Dyāvo na sribhiś chitayanta khādino vi abhriyāḥ na dyutayanta vṛishṭayaḥ | Rudro yad vo Maruto rukma-vakshaso vṛishā jani prīṣṇyāḥ śukre ūdhani* | “Adorned with armlets, [the Maruts] have shone like the skies with their stars, they have glittered like showers from the clouds, at the time when the prolific Rudra generated you, O Maruts, with jewels on your breasts, from the shining udder of Prīṣni.”

R. V. ii. 38, 9.—*Na yasya Indro Varuno na Mitro vratam Aryamā na minanti Rudraḥ | na arātayas tam idaṁ svasti huve devaṁ Savi-*

¹⁷ See *śukra-piś*, Nir. viii. 11=R.V. x. 110, 6 ; and Roth, Erl. See the fifth vol. of this work, p. 453 f., where some remarks of Dr. Bollenzen (Journ. Germ. Or. Society, xxii. 587 ff.) are quoted, in which this passage, with others, is adduced to show that images of the gods were common in the Vedic age.

¹⁸ Compare i. 114, 2, above, pp. 302 and 304.

tāraṁ namobhiḥ | “With prostrations I invoke this blessing from the god Savitṛi, whose purpose neither Indra, nor Varuṇa, nor Mitra, nor Aryaman, nor Rudra, nor any enemies can resist.”

In the next text, ‘rudra’ is merely an epithet of Agni.

R. V. iii. 2, 5.—*Agniṁ sumnāya dadhire puro janāḥ vāja-śravasam*¹⁹ *iha vṛikta-barhishah* | *yata-sruchah* *surucham* *viśva-devyaṁ rudraṁ yajñānām sādhad-ishṭim apasām* | “Men, having prepared the sacrificial grass, and holding ladles, have, to obtain his blessing, placed in their front Agni, renowned for wealth, the brilliant, acceptable to all the gods, the terrible (*rudra*), who fulfils the objects of sacrifices and rites.”

In the first verse of the hymn next quoted also, ‘rudra’ is merely an epithet of Agni. In verse 6, on the other hand, Rudra is the name of a god.

R. V. iv. 3, 1.—*Ā vo rājānam adhvarasya rudraṁ hotāraṁ satya-yajam rodasyoh* | *Agniṁ purā tanayitnor achittūd hiraṇya-rūpam avase kṛinudhvan* | 6. *Kad dhishnyāsu vṛidhasāno Agne kad Vātāya pratavase śubhāmye* | *parijmane nūsatyūya kshe bravaḥ kad Agne Rudrāya nṛi-ghne*²⁰ | (verse 7 is quoted above, p. 78). “Before the thunderbolt [falls] unawares, call to your succour Agni, the terrible (*rudra*) king of the sacrifice, the invoker in both worlds, offering genuine worship, the golden-formed. . . . 6. Wilt thou, Agni, who delightest in the altars, wilt thou declare [our sin]²¹ to Vāta, the energetic, the bestower

¹⁹ This word is explained by Sāyaṇa in this place as = *manushyebhyaḥ preritānam*, “who has sent food to men,” and on R.V. vi. 35, 4, as = *vājair balair prasiddhāḥ*, “famed for force.” In the Nighantus (ii. 7, 17) two senses are assigned to *vāja*, “food,” and “battle,” and to *śravas* are ascribed (ii. 7, 10) the meanings “food,” and “wealth.” In the Nirukta iv. 24 (where R.V. iv. 38, 5, is explained), the senses “praise” or “wealth” are attributed to the latter word; in Nir. ix. 10, the sense of “praise”; in Nir. x. 3, that of “food”; and in Nir. xi. 9, that of “renown.” Böhtlingk and Roth assign to *vāja* the senses (1) of “swiftness, spirit,” (2) “running a race, conflict,” (3) “prize of victory in a race, spoil,” (4) “gain, reward, valuable possession,” etc.; and explain the compound *vāja-śravas*, “contending in a race,” comparing it with *vāja-sṛit*, to which they ascribe the same meaning, and which is explained by Sāyaṇa in R.V. ix. 43, 5, as = *sangrāma-saraṇah*, “moving in battle.”

Prof. Aufrecht sees no reason why *vājaśravas* should be interpreted differently from *vasuśravas*, and translates it “renowned for power or wealth,” comparing *gomad vājavat śravas*, R.V. i. 9, 7; *vājāya, śravase ishe cha*, vi. 17, 4 (vi. 1, 11); ix. 67, 5; iv. 36, 9; *mahi śravo vājam*, vi. 70, 5; *sa vājāṁ darshi sa iha śravo dhāḥ*, x. 69, 3; *vājam ukthyam*, x. 140, 1; *abhi vājam uta śravaḥ*, ix. 1, 4; ix. 6, 3; *vājāṁ jeshi śravo bṛihat*, ix. 44, 6; ix. 63, 12; ix. 87, 5.

²⁰ Comp. *pūruṣa-ghnam* in i. 114, 10, above, p. 303. ²¹ See the preceding verse.

of blessings, the circumambient, the truthful? Wilt thou declare it to the earth, and to the man-slaying Rudra?"

R.V. v. 3, 3, quoted and translated above, p. 80.

R.V. v. 41, 2.—*Te no Mitro Varuno Aryamā "yur Indrah Ṛibhukshāḥ Maruto jushanta | namobhir vā ye dadhate suvṛikṭim stomaṁ Rudrāya mīlhushe sajoshāḥ |* "May Mitra, Varuṇa, Aryaman, Āyu, Indra, Ribhukshan, the Maruts, be favourable to us, [and to those] who, united together, offer with obeisances hymns and praises to the bountiful Rudra."

R.V. v. 42, 11.—*Tam u shtuḥi yaḥ svishuḥ sudhanvā yo viśvasya kshayati bheshajasya | yakshva mahe saumanasāya Rudraṁ namobhir devam asuraṁ duvasya | . . . 15. Esha stomo mārutaṁ śardho achha Rudrasya sūnūn yuvanyūn ud aśyāḥ | ityādi |* "Praise him who has excellent arrows and bow, who commands all remedies. Worship Rudra to [obtain his] great benevolence: with prostrations adore the spiritual deity. . . . 15. May this hymn ascend to the troop of Maruts, to the sons of Rudra, who comport themselves as youths," etc.

R.V. v. 46, 2 (V.S. 33, 48), quoted and translated above, p. 80.

R.V. v. 51, 13.—*Viśve devāḥ no adya svastaye vaiśvānaro vasur Agniḥ svastaye | devāḥ ovantu Ṛibhavaḥ svastaye svasti no Rudrah pātu aṁhasaḥ |* "May all the gods, may Agni, the beneficent, worshipped by all men, may the divine Ṛibhus, preserve us for our welfare. May Rudra bless and preserve us from calamity."

R.V. v. 52, 16.—*Pra ye me bandhveshe gām vohanta sūrayaḥ Pṛišniṁ vohanta mātaram | adha pitaram ishmināṁ Rudraṁ vohanta śikvasaḥ |* "These wise and powerful [Maruts], who, when I was inquiring after their kindred, declared to me that the Earth, Pṛišni, was their mother, and that the rapid Rudra was their father" (see above, p. 306, note 11).

R.V. v. 59, 8.—*Mimātu Dyaur Aditir vitaye naḥ saṁ dānu-chitrūḥ ushaso yatantām | āchuchyavur divyaṁ koṣam ete ṛishe Rudrasya Maruto grīnānāḥ |* "May Dyaus and Aditi provide for our enjoyment: may the dawns, glittering with moisture, strive [in our behalf]. These Maruts, [the sons] of Rudra, when lauded, O rishi, have caused the celestial treasure to drop down."

R.V. v. 60, 5.—*Ajyeshthāso akanishthāsaḥ ete sam bhrātaro vāvṛidhuḥ saubhagāya | yuvā pitā svapāḥ Rudrah eshām sudugāḥ Pṛišniḥ sudinā Marudbhyāḥ |* "These brothers (the Maruts), among whom there

is no distinction of elder and younger (comp. R. V. v. 59, 6, where also these epithets occur), have grown to prosperity. Rudra, their young and energetic father, and the prolific Priśni, [have created] fortunate days for the Maruts."

R.V. vi. 16, 39.—*Ya ugraḥ iva śarya-hā tigma-śringo na vaṁsagaḥ | Agne puro ruojitha* | "Thou, Agni, who art fierce (*ugra*), like an archer, like a sharp-horned bull, hast broken down castles."

On this the commentator remarks: "*Rudro vai esha yad Agnir*" *iti śruteḥ | Rudra-kṛitam api Tripura-dahanam Agni-kṛitam eva iti Agniḥ stūyate* | "For the Veda says that 'this Agni is Rudra.' It is here said in praise of Agni, that the burning of the Tripura (or the three cities), though done by Rudra, was done by Agni." Another explanation of the commentator is that Agni was present in Rudra's arrow on that occasion. All this, however, is merely said with the view of bringing the Veda into harmony with later stories.

R.V. vi. 28, 7 (A. V. iv. 21, 7).—*Prajāvatīḥ sūyavaśāṁ riśantiḥ śuddhāḥ apah suprapāṇe pibantiḥ | mā vaḥ stenaḥ īsata mā 'ghaśaṁsaḥ pari vo hetīḥ Rudrasya vṛijyāḥ* | "Be ye (cows) prolific, consuming excellent pasture, drinking pure waters in a good pond. May no thief or wicked man have power over you. May the bolt of Rudra avoid you."

R.V. vi. 49, 10.—*Bhuvanasya pitaraṁ gīrbhir ābhiḥ Rudraṁ divā vardhaya Rudram aktau | brīhantam rishvam ajaraṁ sushuṣṇam ridhag huvema kavineshitāsaḥ* | "Magnify with these songs, the father of the world, Rudra, by day, [magnify] Rudra by night. Let us, impelled by the poet, severally invoke [him] the mighty, the exalted, the undecaying, the beneficent."

R.V. vi. 50, 4.—*Āno Rudrasya sūnavo namantām adya hūtāso Vasavo adhrishṭāḥ | ityādi* | (verse 12 is quoted above, p. 82). "May the sons of Rudra, the irresistible Vasus (or gods), invoked to-day, stoop down to us," etc. . . . v. 12 (translated above, p. 82).

R.V. vi. 66, 3.—*Rudrasya ye mīlhushaḥ santi putrāḥ yāṁś oho nu dādhrivir bharadhyai | vide hi mātā maho mahī sā sā it Priśniḥ subhve garbham ā adhāt* | . . . 11. *Tam vridhantam mārutam bhrājad-riṣṭīm Rudrasya sūnuṁ havasā ā vivāse | ityādi* |—"Those who are the sons of the bountiful Rudra, and whom he upholds for their nourishment. For the mighty mother possessed these mighty sons. This Priśni was

pregnant for an illustrious birth. . . . 11. I worship with invocation this growing race of the Maruts, with shining weapons, the offspring of Rudra," etc.

R.V. vi. 74, 1 ff.—*Somā-Rudrā dhārayethaṁ asuryam pra vām ishtayo 'ram aśnuvantu | dame dame sapta ratnā dadhānā śaṁ no bhūtaṁ dvipade śaṁ chatuṣpade |* 2 (A. V. 7, 42, 1). *Somā-Rudrā vi vṛihataṁ viśhūchīm amīvā yā no gayam āviveśa | āre bādhetthāṁ Nirṛitim parāchhair asme bhadrā sauśravasāni santu |* 3 (A. V. 7, 42, 2). *Somā-Rudrā yuvam etāni asme viśvā tanūshu bheshajāni dhattam | ava syatam mun-chataṁ yad no asti tanūshu baddhaṁ kṛitam eno asmat |* 4. *Tigmā-yudhau tigma-hetī suśevau Somā Rudrāv iha su mṛīlataṁ naḥ | pra no munchataṁ Varuṇasya pūśād gopāyataṁ naḥ sumanasyamānā |* "Soma and Rudra, do ye grasp divine power. May oblations in abundance reach you! In every house, bearing with you seven jewels, be favourable to our bipeds and our quadrupeds. 2. Soma and Rudra, drive far away that disease which has entered into our abode. Chase Nirṛiti far away from us. May we have excellent renown. 3. Soma and Rudra, infuse into our bodies all these remedies. Remove and banish from us whatever sin we have done which attaches to our bodies. 4. Soma and Rudra, whose weapons are sharp, and whose bolts are piercing, be beneficent and favourable to us. Deliver us from the noose of Varuṇa; protect us, regarding us with favour."

R.V. vii. 10, 4.—*Indraṁ no Agne Vasubhiḥ sajoshāḥ Rudraṁ Rudrebhir ā vaha bṛihantam | Ādityebhir Aditiṁ viśva-janyām Bṛihaspatim rikvabhir viśva-vāram |* "Agni, united with the Vasus, bring hither to us Indra; with the Rudras [bring] the powerful Rudra, with the Ādityas [bring] Aditi, who is acceptable to all, and with the bards [bring] the Bṛihaspati who grants all boons."

R.V. vii. 35, 6.—. . . . *Śaṁ no Rudro Rudrebhir jalāśhaḥ* "May the healing Rudra, with the Rudras, be favourable to us," etc.

R.V. vii. 36, 5.—*Yajante asya sakhyāṁ vayas cha namasvinaḥ sve ritasya dhūman | vi prikshe bābadhe nṛībhiḥ stavānaḥ idaṁ namo Rudrāya preshtam |* "Men making obeisance in their own place of sacrifice, seek by worship his friendship, and life. Lauded by men, he has distributed food amongst them. This reverence is most dear to Rudra."

R.V. vii. 40, 5 (quoted and translated above, p. 83).

R.V. vii. 41, 1 (V. S. 34, 34; A. V. 3, 16, 1).—*Prātar Agnim*

prātar Indraṁ havāmahe prātar Mitrā-Varuṇā prātar Āśvinā | prātar Bhagam Pūṣaṇam Brahmanaspatim prātaḥ Somam uta Rudraṁ hūvema |
 "In the morning we invoke Agni, in the morning Indra, in the morning Mitra and Varuṇa, in the morning the Āśvins; in the morning let us invoke Bhaga, Pūshan, Brahmanaspati, Soma, and Rudra."

R.V. vii. 46, 1 (Nirukta x. 6).—*Imāḥ Rudrāya sthira-dhanvane girāḥ kshipreshave devāya svadhāvne*²² | *ashālḥāya sahamānāya vedhase tigmāyudhāya bharata śṛṇotu naḥ |* 2. *Sa hi kshayeṇa kshamyasya janmanah sāmraṅgyena divyasya chetati | avann avantīr upa no duras chara anamīvo Rudra jāsu no bhava |* 3 (Nirukta x. 7).—*Yā te didyud avasrīṣṭū divas pari kshmayā charati pari sū vṛṇaktu naḥ | sahasraṁ te svapivāta*²³

²² Prof. Roth (Illust. of Nir., p. 135) considers the word *svadhāvat* to signify "independent," "whose glory is inherent," etc., and refers to R.V. vii. 20, 1; vii. 37, 2; vii. 86, 4. At p. 40 f. of his Illustrations Roth assigns to *svadhām anu*, etc., the sense of "according to one's own determination," "according to pleasure," and quotes the following passages where it has this sense, viz.: R.V. i. 6, 4; i. 33, 11; i. 81, 4; ii. 3, 11; iii. 47, 1; vii. 78, 4; and viii. 20, 7. On *svadhā* see also Prof. Müller's Transl. of the R.V., pp. 19-25.

²³ This word is not explained in the printed text of Sāyana, although in the "Varietas Lectionis," appended to his preface, Prof. Müller notes that in one MS., B. 4, *svapivāta* is rendered by *jītaprāṇa*, "he by whom life (or breath) is conquered." In the Nirukta, x. 7, it is explained by *svāpta-vachana*, "thou whose words are very suitable or authoritative." In his Illustrations of the Nirukta, pp. 135 f., Prof. Roth has some remarks on the word, which I translate. "*Svapivāta* in the Pada text is divided into *su+apivāta*, and is consequently to be derived from *api+vat*, a compound, which is often found in the R.V., viz. in vii. 3, 10, *api kratuṁ suchetasāṁ vatema*; vii. 60, 6, *api kratuṁ suchetasāṁ vatanataḥ*; i. 128, 2, *taṁ yajna-sūdam api vatayūmasi*; i. 165, 13, *manmāni chutrah api vātayantaḥ*; x. 25, 1, *bhadram no api vātaya mano dakṣham uta kratum*; x. 13, 5, *pitre putrāso apy avīvatann ṛitam* | It has the signification of 'learning to understand,' 'appropriating to one's self,' and in the causal 'to teach to understand,' agreeing entirely with the Zend word of similar form, which as yet no one had been able to discover in Sanskrit. The word (*svapivāta*) thus means 'readily understanding, hearing, accessible, gracious.' Yāska's explanation appears right, and Durga has misunderstood it, when he explains the word by *anatikramanīyājña* ('thou whose command cannot be transgressed'). I have to remark, however, that if Yāska's phrase *svāpta-vachana* have the sense I have above assigned to it of "speaking with authority," (see the third vol. of this work, pp. 124, 127 f., and elsewhere) it means nearly what Durga asserts. Prof. Roth, however, must have taken it to mean "thou by whom words (prayers) are readily received, or apprehended." Otherwise it could not harmonize with the sense he regards as the right one. In his Lexicon, s.v. *vat+api*, Prof. Roth adheres to the meanings assigned to the compound verb in his "Illustrations," rendering it "to understand, comprehend," and in the causal "to cause to understand, to make comprehensible"; and assigning to the words *bhadraṁ no api vātaya manaḥ* in x. 20, 1 and x. 25, 1, the sense of "awaken in us a good sense." Prof. Aufrecht assigns to

bheshajā mā nas tokeshu tanayeshu rīrishah | 4. Mā no vadhīh Rudra mā parā dāh mā te bhūma prasitau hīlītasya | ā no bhaja barhishijīva-śāṃse²⁴ yūyam pata svastibhih sadā nah | “Present these songs to Rudra with the strong bow, and swift arrows, the self-dependent god, unassailable, the assailant, the disposer, armed with sharp weapons: may he hear us. 2. Through his power he perceives the terrestrial race, and through his universal dominion [he perceives] the divine. Protecting us, approach our protecting doors; Rudra, remove sickness from our offspring. 3. May that shaft of thine which is discharged from the sky, and traverses the earth, avoid us. Thou, who art easy of access, hast a thousand remedies. Injure us not in our children and descendants. 4. Slay us not, Rudra; do not abandon us; let us not fall into thy net when thou art incensed. Give us a share in the sacrifice desired by the living. Do ye always succour us with your benedictions.”

R.V. vii. 56, 1 (S. V. i. 433).—*Ke im vyaktāh narah sanlāh Rudrasya maryāh adha svasvāh | 2. Nakir hi eshām janūṃshi veda te anga vidre mitho jūnitram |* “Who are these brilliant heroes, the sons of Rudra, occupying the same abode, riding on excellent horses? No one knows their births. They [themselves] know the place of their common production.”

R.V. vii. 58, 5.—*Tān ā Rudrasya mīlhushe vivāse ityādi |* “I worship these [sons] of the bountiful Rudra,” etc.

svapirāta the sense “possessed of great knowledge,” from *su+apivāta*, “intelligence, knowledge,” which again comes from *api+vat*, to which he considers that the proper meaning has been assigned by Prof. Roth. Sāyana explains as follows the texts quoted above, viz. R.V. vii. 3, 10: *Apy api cha kratum karma yajñānām kartāram vā suchetasām śobhāna-prajñāna-yuktaṃ suprajñānam putrām vā vatema sambhajemahi | vanateh sambhajanārthasya varṇāntarāgame sati rūpam |* “And further may we gain a rite, or a performer of sacrifices possessed of good intelligence, or a very intelligent son. *Van*, which means ‘to divide’ (or gain), becomes *vat* by the alteration of a letter.” He interprets vii. 60, 6, thus: *Api suchetasam prakṛishṭa-jñānavantam puruṣam kratum kartāram karmānuṣṭhānavantaṃ vatanto gachhantaḥ |* “going to a man, a performer of rites possessed of eminent intelligence.” The verb in R.V. i. 128, 2, is thus expounded: *ā paritoshāṃ sevāmahe* “we serve till we are satisfied”; and in i. 165, 13, thus: *sampūrṇam prāpayantaḥ*, “completely bringing to us”; in x. 20, 1, by *āgamaya*, “cause to come”; in x. 25, 1, by *gamaya*, “cause to go”; in x. 13, 5, by *sangamayanti*, “cause to go together.”

²⁴ This word appears from Böhlingk and Roth’s Lexicon to occur twice in the R.V., viz. in i. 104, 6, and the present passage. They make it a substantive, signifying “rule over the living.” Benfey, in his translation of i. 104, 6, renders the word “to be praised among men.” Sāyana has there *kāmayitavye*, “to be desired”; and here *āśāṃsanīye*, which means the same.

R.V. viii. 13, 20.—*Tad id Rudrasya chetati yahvam pratneshu dhāmasu | mano yatra vi tad dadhur vichetasah |* “That great (manifestation) of Rudra [or the terrible (Indra)²⁵] is perceived in the ancient abodes, and on it the wise have therefore fixed their minds.”

R.V. viii. 20, 17.—*Yathā Rudrasya sūnavo divo vaśanti asurasya vedhasah | yuvānas tathā it asat |* “As the youthful sons of Rudra, the wise deity of the sky, desire, so shall it be.”

R.V. viii. 22, 13.— . . . *Tū u namobhir īmahe | 14. Tāv id deshā tāv ushasi śubhas patī tā yāman rudra-vartanī²⁶ | mā no martāya ripave vājīnī-vasū paro rudrāv ati khyatam |* “We invoke them (the Aśvins), with adoration, (14) at evening and at dawn, and on their path, the two lords of splendour, proceeding on terrible roads. Do not, O terrible (*rudrau*) lords of swift horses,²⁷ abandon us to our mortal enemy.”

R.V. viii. 29, 5. (quoted and translated above, p. 90).

R.V. viii. 61, 3.—*Antar ichhanti tañ jane rudram paro manīshayā | grībhñanti jihvayā sasam²⁸ |* “They entreat the god (Agni), who is terrible (*rudra*) beyond all thought,²⁹ [to enter] among the people. With their tongue they take food (or seize him sleeping).”

R.V. x. 64, 8.—*Triḥ sapta sasrāḥ nadyo mahīr apo vanuspatīn parvatān Agnim ūtaye | Kṛīśānum astrīn Tīshyān sadhasthe ā Rudrañ Rudreshu rudriyān havāmahe |* “We invoke to our aid in the assembly of sacrifice, the three times seven swift rivers, the great waters, the trees, the mountains, Agni, Kṛīśānu, the archers, Tīshya, and Rudra, among the Rudras, and possessing their character.”

²⁵ Böhlingk and Roth, *s.v. rudra*, hold the word to be here an epithet of Indra. The rest of the hymn is addressed to him.

²⁶ This word *rudra-vartanī* is also applied to the Aśvins in the first verse of this hymn, and in R.V. x. 39, 11. Compare *krīṣṇavartanī* and *krīṣṇādhan* as applied to Agni. See the fifth vol. of this work, p. 212.

²⁷ This is the sense assigned by Böhlingk and Roth to *vājīnīvasū*. Sāyaṇa renders it by *annavasū* (R.V. v. 74, 6), *annadhana* (x. 40, 12) “rich in food.” Elsewhere he also takes *vājīnī* for food or oblation.

²⁸ This word is given in the Nighaṇṭus, 2, 7, as signifying food. Sāyaṇa takes it to mean “sleeping,” and renders the last clause “men through praise sprung from their tongue, catch Agni with their fingers” (*jihvā-prabhavayā stutyā grībhñanti grībhñanty angulibhiḥ*). See Roth’s Illustrations of Nirukta, pp. 55 and 85 f.; also R.V. i. 51, 3 (where Benfey renders *sasena* “in sleep”); iii. 5, 6; iv. 5, 7; iv. 7, 7; v. 21, 4; x. 79, 3.

²⁹ This interpretation is confirmed by Böhlingk and Roth, *s.v. manīshā*, who refer to R.V. v. 17, 2, as another passage where the phrase occurs.

R.V. x. 65, 1 (quoted and translated above, p. 95).

* R.V. x. 66, 3.—*Indro Vasubhiḥ paripātu no gayam Ādityair no Aditiḥ śarma yachhatu | Rudro Rudrebhir devo mṛilayāti nas Tvashṭā no gnābhiḥ suvitāya jinvatu |* “May Indra with the Vasus preserve our habitation; may Aditi with the Ādityas grant us protection. May the divine Rudra with the Rudras be gracious to us; may Tvashṭri with the wives (of the gods) advance us to prosperity.”

R.V. x. 92, 5.—*Pra Rudrena yayinū yanti sindhavas tiro mahīm aramatiṃ³⁰ dadhanvire | yebhiḥ pariṃmā pariṃyann uru jrayo vi roruvaj jaṭhare viśvam ukshate | 9. Stomañ vo adya Rudrāya śikvase kshayad-vīrāya namasū didiṣṭana | yebhiḥ śivaḥ svavān evayāvabhīr divaḥ sishakti³¹ sva-yaśāḥ nikāmabhiḥ |* “The waters flow [impelled] by the hastening Rudra, and have spread over the vast earth; with them the circumambient, shouting god, who moves round the wide space [of the earth], moistens all (that is contained) in its womb. 9. With reverence present your hymn to-day to the mighty Rudra, the ruler of heroes, [and to the Maruts] those rapid and ardent deities with whom the gracious and opulent [Rudra], who derives his renown from himself, protects us from the sky.”

R.V. x. 93, 4.—*Te gha rājāno amṛitasya³² mandrāḥ Aryamū Mitro Varuṇaḥ pariṃmā | kad Rudro nṛinūṃ stuto Marutaḥ Pūshano Bhagaḥ | 7. Uta no rudrā chid mṛilatām Āśvinū ityādi |* “These are the

³⁰ This word occurs in different parts of the R.V., where it is variously interpreted by Sāyaṇa. On ii. 38, 4, he explains it by *anuparatiḥ*, “never resting,” as an epithet of Savitri; on v. 43, 6, as an epithet of *gnā* (a goddess), *ā samantād ramamānāṃ sarvatra gantrīm vā*, “sporting all round, or, going everywhere”; on vii. 36, 8, similarly, *uparati-rahitām*, “having no rest,” as an epithet of *mahī*, the earth; on vii. 42, 3, as meaning the earth (*bhūmim*); on vii. 1, 6, as signifying brilliancy (*dīptiḥ*); on v. 54, 6, as *āramanām dhanūdīkam*, “object of enjoyment, wealth,” etc.; on vii. 34, 21, as denoting a being “of perfect intelligence, or whose intelligence reaches to all objects,” (*paryūpta-buddhiḥ sarva-vishaya-vyāpi-buddhīr vā*) spoken of Tvashṭri; and on viii. 31, 12, as equivalent to *alammatiḥ paryūpta-stutiḥ*, a god “who obtains full, or complete, worship,” said of Pūshan. I have not access to his commentary on x. 64, 15, and x. 92, 4, 5. Bühtlingk and Roth regard *Aramati* in all these passages but one as designating either “readiness for service, obedience, devotion,” or “as a personification of religious worship, or active piety.” In viii. 31, 12, they regard it as signifying “obedient, pious.” I cannot see that any of these senses except that of earth is applicable to the passage before us. Or *Aramati* may here be an epithet of the earth. *

³¹ From the root *sach*. See R.V. i. 18, 2; i. 56, 4; and v. 21, 20.

³² Compare *amṛitasya gopām*, R.V. viii. 42, 2; and *amṛitasya patnīḥ*, iv. 5, 13.

kings of immortality who gladden us: Aryaman, Mitra, Varuṇa the circumambient, what (shall we say) of Rudra celebrated by men, the Maruts, the Pūshans, and Bhaga? . . . 7. May the terrible (*rudra*) Aśvins be favourable to us," etc.

R.V. x. 125, 6 (A. V. 4, 30, 5).—*Ahaṁ Rudrāya dhanur ā tanomi brahma-dviṣe śarave hantavai u ityādi* | (Vāch?³³ speaks): "I bend the bow for Rudra, for an arrow to slay the hater of the priest," etc.

R.V. x. 126, 5.—. . . . *Ugram Marudbhiḥ Rudraṁ huvema ityadi* | "Let us invoke the terrible Rudra with the Maruts," etc.

R.V. x. 136, 1 (Nir. xii. 26).—*Keśi agniṁ keśi vishaṁ keśi bibharti rodasī | keśi viśvaṁ svar dṛiṣe³⁴ keśi idaṁ jyotir uchyate* | 2 | *munayo vātarasanūḥ piśangū vasate malā | vātasyānu dhrājiṁ yanti yad devāso avikshata* | 3 | *unmaditāḥ mauneyena vātūn ā tasthimā vayam | śarīred* (i.e. *śarīrū id*) *asmākaṁ yūyaṁ martāso abhi paśyatha* | 4 | *antarikshena patati viśvā rūpū 'vachākaśat | munir devasya devasya saukṛityāya sakhā hitaḥ* | 5 | *Vātasyāśvo Vāyoḥ sakhā atha deveshito muniḥ | ubhau samudrāv ā ksheti yaś cha pūrvah utāparaḥ* | 6 | *apsarasāṁ gandharvānām mṛigānām charaṇe charan | keśi ketasya vidvān sakhā svādur madīntamaḥ* | 7. *Vāyur asmai upāmanthat pinasṭi sma kunannamū | keśi vishasya pātrena yad Rudrenūpibat saha* | "The long-haired [being] sustains fire, water, and the two worlds; he is to the view the entire sky; he is called this light. 2. The wind-clad (i.e. naked) munis wear brown and soiled (garments); they follow the course of the wind, when ye, O gods, have entered (into them). 3. Transported by (our) impulses as munis, we have pursued the winds. You, O mortals, behold our bodies. 4. The muni, a friend fitted to gain the beneficent aid of every god, flies through the air, perceiving all forms. 5. The muni, impelled by the gods, the steed of the wind, the friend of Vāyu, dwells in both the oceans, the eastern and the western. 6. Moving in the path of the Apsarases, the Gandharvas, and the wild animals, the long-haired being is aware of our call, and a sweet and gladdening friend. 7. Vāyu agitated for him; the long-haired [being] breaks down the things which are unbending, by means of the vessel of water (*visha*) which he drank along with Rudra."

Although but little of this hymn has reference to Rudra, I have

³³ See note 27 in p. 258 of the third vol. of this work.

³⁴ *Keśi idaṁ sarvaṁ idaṁ abhivipaśyati* | —Nir. xii. 26.

quoted it entire on account of the interest it possesses in another respect. The first verse is explained in the Nirukta x. 26; and Prof. Roth, in his Illustrations of that work, p. 164, has the following note on the subject of the hymn: "The hymn," he says, "shows the conception that by a life of sanctity (*mauneyena*, verse 3) the muni can attain to the fellowship of the deities of the air, the Vāyus, the Rudras, the Apsarases, and the Gandharvas; and, furnished like them with wonderful powers, can travel along with them on their course. Transcending even this, the verse before us says that the beautiful-haired, the long-haired, that is to say, the Muni, who during the time of his austerities, does not shave his hair, upholds fire, moisture, heaven, and earth, and resembles the world of light, ideas which the later literature so largely contains. Similarly in an older hymn, R. V. vii. 56, 8, an unusual power of the Muni is celebrated, when it is said of the winds: *S'ubhro vah śushmaḥ krudhnī manāṁsi dhunir munir iva śardhasya dhrish-noḥ*, where Sāyana explains the word *mananād muniḥ stotā* ('the muni, from the root "man," is one who praises'); and where the representation above given is in any case to be found in its germ."

Although, in his Lexicon (see *s.v. muni*), Prof. Roth no longer adheres to Sāyana's explanation of the word *muni*, as applicable to the last-mentioned passage, where he thinks it may mean "pressure, crowd, impulse," he takes the same view as formerly of the hymn before us (x. 136), and defines the word *muni* as signifying "(one who is driven by an inward impulse), a person inspired, or in a state of ecstasy; with this conception of the word," he proceeds, "agrees what is said of the ecstasy and deification of the muni in R. V. x. 136, 2, 4, *deveshito muniḥ* ('the god-impelled muni'), v. 5, and what is related in the Aitareya Brāhmaṇa vi. 33, of the Muni Aitaśa, whom his son regards as mad. *Indro munīnām sakha*, 'Indra is the friend of munis,' R. V. viii. 17, 14." I subjoin the passage of the Aitareya Brāhmaṇa vi. 33, here referred to:

*Aitaśa-pralāpaṁ śaṁsati | Aitaśo ha vai munir "Agner āyur"*³⁵ *dadarśa yajnasya ayātayāmam iti ha eke āhuh | so' bravīt putrān "putrakāḥ 'Agner āyur' adarśam | tad abhilapishyāmi | yat kincha vadāmi tad me mā parigāta" iti | sa pratyapadyata "etāḥ āsvāḥ ūplavante pratipam*

³⁵ The words *Agner āyur asi tasya te* occur in the Kāthaka, according to the list of initial words of passages given by Weber, Ind. Stud., iii. 289.

prātisutvanam” (A. V. xx. 129, 1) *iti | tasya Abhyagnir Aitaśūyanah aitya akāle 'bhihāya mukham apyagrihṇād “adṛipat naḥ pitā” iti | taṁ ha uvācha “apehy alaso bhūr yo me vācham avadhīḥ | śatūyūṁ gām akarishyaṁ sahasrāyūṁ puruṣam | pāpishthām te prajāṁ karomi yo mā ittham asakthāḥ” iti | tasmād āhur “Abhyagnayah Aitaśūyanāḥ Aurvāṇām pāpishthāḥ” iti |* “He repeats the Aitaśa-pralāpa. The Muni Aitaśa beheld (i.e. received a revelation of) the ‘Agner āyuh’ (‘Agni’s life,’ etc.), which, some say, renders the sacrifice efficacious.³⁶ He said to his sons, ‘Sons, I have seen “Agni’s life;” and will speak of it. Do not fail to attend to³⁷ what I say.’ He then obtained (by revelation) the verse beginning *etāḥ aśvāḥ*, etc. Abhyagni, of the family of Aitaśa, came unseasonably, and stopped his mouth, saying ‘our father is mad.’ His father said, ‘Go, become destitute of energy,³⁸ thou who hast stopped my words. I should otherwise have made kine live a hundred years, and men a thousand. Since thou hast so done violence to me, I make thy offspring most degraded. Hence they say that the Abhyagnis of the family of Aitaśa are the most degraded of all the Aurvas.”

Compare Professor Kuenen’s remarks on the possible original sense of the Hebrew word *nabi*, “prophet,” in his *Historisch-Kritisch Onderzoek*, ii. 3, and also pp. 16 (note 3), and 19 (note 6).

The allusion in the 7th verse of the hymn before us to Rudra drinking water (*visṣa*) may possibly have given rise to the legend of his drinking posion (*visṣa*).—See above, p. 50.

R. V. x. 169, 1.—*Mayobhūr vāto abhivātu usrāḥ ūrjasvatīr oshadhīr āriśantām | pīvasvatīr jīva-dhanyāḥ pibantu avasāya padvate*³⁹ *Rudra mṛṣa* | “May the wind, causing prosperity, blow upon our cows. Let them consume invigorating plants; let them drink (waters) rich and life-sustaining: Rudra, be gracious to our walking sources of food.” (compare vi. 28, 7, above, p. 312).

³⁶ Prof. Haug renders *ayūtayāmam*, “which should remove all defects from the sacrifice”; and Prof. Weber, who, in his review of Dr. Haug’s translation, *Indische Studien*, ix. 177 ff., dissents from many of the translator’s renderings, expresses here no difference of opinion, see p. 304.

³⁷ Weber here differs from Haug’s rendering of *parigāta* by “do not scorn me,” and translates *übergethet* (*überhöret mir dies nicht*) *was ich auch sagen mag*, which is also the sense assigned in Böttlingk and Roth’s *Lexicon*; and has been given by me.

³⁸ Haug translates, “Become infected with leprosy”; Weber, “become destitute of energy.”

³⁹ *Pavād avasāṁ gāvah* | —Nir. i. 17.

SECT. II.—*Passages relating to Rudra in the Vājasaneyi recension of the white Yajur-Veda.*

I now proceed to quote from the Vājasaneyi Sanhitā the principal texts which it contains relative to Rudra.

Vaj. S. 3, 57 ff.—*Esha te Rudra bhāgaḥ saha svasrā Ambikayā taṁ jushasva svāhā | esha te Rudra bhāgaḥ ākhus te paśuh⁴⁰ | 58. Ava Rudram adīmahy ava devam tryambakam | yathā no vasyasas karad yathā naḥ śreyasas karad yathā no vyavasūyayāt | 59. Bheshajam asi bheshajam gave 'śvāya purushāya bheshajam | sukham meshāya meshyai | 60 (=R. V. vii. 59, 12; Taitt. S. i. 8, 6, 2). Tryambakam yajūmahe sugandhim pushti-vardhanam | urvārukam iva bandhanād mṛityor mukshīya mā 'mṛitāt | tryambakam yajūmahe sugandhim pativedānam⁴¹ | urvārukam iva bandhanād ito mukshīya mā 'mutaḥ | 61 (T. S. i. 8, 6, 2). Etat te Rudra avasam tena paro Mūjavato atīhi | avatata-dhanvā pinākā-vasaḥ kritti-vāsāḥ ahiṁsan naḥ śivo 'tīhi | 62. Tryāyusham Jamadagneḥ Kāśyapasya tryāyusham | yad deveshu tryāyusham tad no astu tryāyusham | 63. Śivo nāmā 'si svadhitis te pitā namas te astu mā mā hiṁsīḥ | nivartayāmy āyushe annādyāya prajananāya rāyasposhāya suprajāstvāya suvīryāya |*

“This is thy portion, Rudra, with thy sister Ambikā; accept it with favour, may it be fortunate (*svāhā*). This is thy portion; thy victim is a mouse. 58. We have satisfied Rudra; we have satisfied the god Tryambaka,⁴² that he may make us most opulent, most happy, that he may prosper us. 59. Thou art a medicine, a medicine for kine and horses, a medicine for men, a [source of] ease to rams and ewes. 60. We worship Tryambaka, the sweet-scented, the increaser of prosperity. May I, like a cucumber [severed] from its stem, be freed from

⁴⁰ The Taittirīya Br. i. 6, 10, 4, has only the first part of this verse: *Esha te Rudra bhāgaḥ saha svasrā Ambikayā*: then follow the words: *ity āha | S'arad vai asya Ambikā svasā | tayā vai esha hinasti* | “He says, ‘This is thy portion, Rudra, with thy sister Ambikā.’ His sister Ambikā is the autumn; with her he smites (or kills),” etc. The commentator on the passage before us (of the Vāj. S.) says in reference to this that Ambikā kills by taking the form of Autumn, and producing diseases, etc. (*S'arad-rūpam prāpya jar- [qu. ? jvar-] ādikam utpādya taṁ nirodhinaṁ hanti*).

⁴¹ Compare *patividyā*, “the acquisition of a wife,” in Taitt. Br. ii. 4, 2, 7.

⁴² S. P. ii. 6, 2, 9.—*Ambikā ha vai nāma asya svasā | tayā 'sya esha saha bhāgaḥ | tad yad asya esha striyā saha bhāgas tasmāt Tryambako nāma* | “He has a sister called Ambikā, with whom he has this share: and since he has this share along with a female (*stri*), he is called Tryambaka” (*i.e.* Stryambaka).

death, not [severed] from immortality. We worship Tryambaka, the sweet-scented, who bestows on us husbands.^{42*} Like a cucumber [severed] from its stem, may I be released from this [world], not [severed] from that [world]. 61. This, Rudra, is thy provision; with it depart beyond the Mūjavat, with thy bow unbended, and concealed from view, clothed with a skin, without injuring us, gracious, cross over.⁴³ 62. Let us have a triple life, the triple life of Jamadagni, the triple life of Kaśyapa, the triple life which exists among the gods. 63. Thou art gracious (*śiva*) by name; the thunderbolt⁴⁴ is thy father. Reverence be to thee: destroy us not. I clip thy hair, thee [O sacrificer], that thou mayest live, have food to eat, the power of procreation, the possession of wealth, abundant offspring, and eminent prowess."⁴⁵

The next passage which I shall quote is the famous Satarudriya, a prayer, which is referred to in three passages quoted above from the Mahābhārata, pp. 186, 193, and 199. It is translated and annotated by Prof. Weber in his Indische Studien, ii. 32 ff. The text there translated, and which is given in the preceding pp. 26 ff., is that of the Upanishad bearing the name of Satarudriya.

Vājasaneyi Samhitā, xvi. 1 ff. (=Taitt. S. iv. 5, 1, 1 ff.).—*Namas te Rudra manyave uto te ishava namaḥ*⁴⁶ | *bāhubhryām uta te namaḥ* | 2. *Yā te Rudra śivā tanūr aghorā 'pāpa-kāśinī* | *tayā nas tanvā (tanuvā, T. S.) śantamayā grīśantābhichākaśīhi* | 3. *Yām ishūm girīśanta haste bibharshi astave* | *śivām giritra tām kuru mā hīnsīḥ puruṣaṁ jagat* | 4. *Śivena vachasū tvā girīśūchha vadāmasi* | *yathā naḥ sarvaṁ iḥ jagad ayakshmaṁ sumanāḥ*⁴⁷ | *asat* | 5. *Adhy avocad adhivaktā prathamō daivyo bhishak* | *ahīmścha sarvān jambhayan sarvāścha yātudhānyo 'dharūchīḥ parāsuva*⁴⁸ | 6. *Asau yas tāmro arunaḥ uta babhruḥ sumangalāḥ* | *ye chainaṁ Rudrāḥ abhito dikshu śritāḥ sāhasraśo 'vaishāṁ hedaḥ īmahe* | 7. *Asau yo 'vasar-*

^{42*} This, the Commentator says, is spoken by virgins walking round the fire.

⁴³ See the second volume of this work, pp. 351 f., and note 138, where the comments of the S'atapatha Brāhmaṇa (ii. 6, 2, 17) on the passage before us are quoted.

⁴⁴ Such is the sense assigned to *svadhiti* in the Nighaṇṭus, 2, 20.

⁴⁵ The commentator says that the first half of this verse is addressed to a razor, and the second half is supposed to be spoken by the razor to the person to whose head it is to be applied. He translates the words *nivārtayāmy āyushe*, etc., by "I shave thee that thou mayest live," etc.

⁴⁶ The Taitt. S. inserts here *namas te astu āhanvane*, "reverence be to thy bow."

⁴⁷ *Sumanāḥ-s'abāḥ puṁstvam ārsham* | Comm.

⁴⁸ These last two words are omitted in the Taitt. S.

*pati nīlagrīvo vilohitaḥ | utainam̐ gopāḥ adṛiśrann adṛiśrann udahāryaḥ*⁴⁹
sa drishṭo mṛidayāti naḥ | 8. Namō 'stu nīla-grīvāya sahasrākshāya
mīdhushe | atho ye asya satvāṃ ahaṃ tebhyo 'karaṃ namaḥ | 9. Pramuncha
dhanvanas tvam ubhayor ārtnyor jyām | yāścha te haste ishavaḥ parū tā
*bhagavo vapa*⁵⁰ *| 10. Vijyām dhanuḥ kapardino viśalyo bānavān uta |*
aneśann asya yāḥ ishavaḥ ābhur asya nishangadhiḥ [-thiḥ, T. S.] | 11.
Yā te hetir mīdhusṭama haste babhūva te dhanuḥ | tayā 'smān viśvatas
*tvam ayakshmayā pari bhūja*⁵¹ *| 12. Pari te dhanvano hetir asmān vṛinaktu*
viśvataḥ | atho yaḥ ishūdhis tava āre asmad nidheki tam | 13. Avatatya
dhanuḥ tvaṃ sahasrāksha śateshudhe | nīśīrya śalyānām mukhā śivo naḥ
sumanāḥ bhava | 14. Namas te āyudhāya anātātāya dhrishṇave | ubhā-
bhyām uta te namo bāhubhyām tava dhanvane | 15 and 16 (=R.V. i.
114, 7, 8, see above p. 303). 17. Namō hiranyabūhave senānye diśāncha
pataye namo namo vṛikshebhyo harikeśebhyaḥ paśūnām pataye namo
namaḥ śashpinjarāya tvishimate pathinām pataye namo namo harikeśāya
upavītine pushtūnām pataye namaḥ | 18. Namō babhluśāya vyādhiṇe
'nnūnām pataye namo namo Bhavasya hetyai jagatām pataye namo namo
Rudrāya ātatāyine (ātatāvīne, T. S.) kshetrānām pataye namo namaḥ
sūtāya ahantyai (ahantiyāya, T. S.) vanūnām pataye namaḥ | 19. Namō
rohitāya sthapataye vṛikshūnām pataye namo namo bhuvantaye vārivas-
kṛitāya oshadhīnām pataye namo namo mantrīne vāṇijāya kakshūnām
pataye namo namo uchchaighoshāya ūkrandayate pattinām pataye namaḥ |
20. Namaḥ kṛitsnūyatayā (kṛitsnavītāya, T. S.) dhāvate satvanām pataye
namo namaḥ sahamānāya nivyādhiṇe āvyādhiṇinām pataye namo namo
nishangīne kakubhāya stenānām pataye namo namo nicherave paricharāya
arāṇyūnām pataye namaḥ | 21. Namō vanechate parivanechate stāyūnām
pataye namo namo nishangīne ishudhimate taskarānām pataye namo
namaḥ śrikāyibhyo (śrikāvibhyo, T. S.) jighāṃsadbhyo mushnatām pataye
namo namo 'simadbhyo naktaṃ charadbhyo vikrintūnām (prakrintūnām,
T. S.) pataye namaḥ | 22. Namaḥ ushṇīshine giricharāya kulunchānām
pataye namo namaḥ ishūmadbhyo dhanvāyibhyaścha vo namo namaḥ ātan-
vānebhhyo pratīdadhānebhyaścha vo namo namaḥ āyachhadbhyo 'syadbhyaś-
cha vo namaḥ | 23. Namō visṛijadbhyo vidhyadbhyaś cha vo namo namaḥ

⁴⁹ The Taitt. S. adds here *utainam̐ viśvā bhūtāni*, "and all beings have seen him."

⁵⁰ The T. S. introduces here verse 23 of the Vāj. S.

⁵¹ The T. S. inserts the 14th verse here, and there are similar transpositions elsewhere.

svapadbhyyo jāgradbhyaś cha vo namo namaḥ śayānebhyaḥ āsīnebhyaścha vo namo namas tishṭhadbhyyo dhāvadbhyaścha vo namaḥ | 24. Namaḥ sabhūbhyaḥ sabhāpatibhyaścha vo namo namo 'śvebhyyo 'śvapatibhyaścha vo namo namaḥ āvyādhinībhyo vividhyantibhyaścha vo namo namaḥ ugaṇḡgbhyas trīmhatibhyaś cha vo namaḥ | 25. Namō ganebhyyo gaṇapati-bhyaścha vo namo namo vrātebhyyo vrātapatibhyaścha vo namo namo grītebhyyo grītapatibhyaścha vo namo namo virūpebhyyo viśvarūpebhyaścha vo namaḥ | 26. Namaḥ senābhyaḥ senānibhyaścha vo namo namo rathibhyyo 'rathebhyaścha vo namo namaḥ kshattrībhyāḥ sangrahittribhyaścha vo namo namo mahadbhyyo arbhakebhyaścha (kshullakebhyaś cha, T. S.) vo namaḥ | 27. Namas takshabhyyo rathakārebhyaścha vo namo namaḥ kulālebhyaḥ karmārebhyaścha vo namo namo nishādebhyaḥ punjishṭhebhyaś cha vo namo namaḥ śvanībhyo mṛigayubhyaścha vo namaḥ | 28. Namaḥ śvabhyāḥ śvapatibhyaścha namo Bhavāya Rudrāya cha namaḥ S'arvāya cha Paśu-pataye cha namo nīlagrīvaya cha śitikanṭhāya cha | 29. Namaḥ kapardīne cha vyūpta-keśāya cha namaḥ sahasrākshāya cha śatadhanvane cha namo girīśayāya (girīśāya, T. S.) cha śipivishṭāya cha namo mīḍkhusṭamāya cha ishūmate cha | 30. Namō hrasvāya cha vāmanāya cha namo brīhate cha varshāyase cha namo vṛiddhāya cha savṛidhe (saṁvṛidhvane, T. S.) cha namo 'gryāya prathamāya cha | 31. Namaḥ ūśave cha ajirāya cha namaḥ śīghryāya (śīghriyāya, T. S.) cha śībhyāya cha namaḥ ūrmyāya cha avasva-nyāya cha namo nādeyāya (srotasyāya, T. S.) cha dvīpyāya cha | 32. Namō jyeshṭhāya cha kanishṭhāya cha namaḥ pūrvajāya cha aparajāya cha namo madhyamāya cha apagalbhāya cha namo jaghanyāya cha budhnyāya cha | 33. Namaḥ sobhyāya cha pratīśaryāya cha namo yāmyāya cha kshemyāya cha namaḥ ślokyāya cha avasānyāya cha nama urvaryāya cha khalyāya cha | 34. Namō vanyāya cha kakshyāya cha namaḥ śravāya cha pratīśravāya cha namaḥ āśushenāya' cha āśurathāya cha namaḥ sūrāya cha avabhedīne (avabhindate, T. S.) cha | 35. Namō bīlmine cha kavachine cha namo carminē cha varūthine cha namaḥ śrutāya cha śrutasenāya cha namo dundubhyāya cha āhananyāya cha | 36. Namō dhṛishṇave cha pramṛīśāya cha⁵² namo nishangīne cha ishūdhimate cha namas tīkshṇeshave cha āyudhīne cha namaḥ svāyudhāya sudhanvane cha | 37. Namaḥ srutyāya cha pathyāya cha namaḥ kṛtyāya cha nīpyāya cha namaḥ kulyāya cha sarasyāya cha namo nādeyāya (nādyāya, T. S.) cha vaiśantāya cha | 38. Namaḥ kūpyāya cha avatyāya cha, namo vīdhryāya' cha⁵² ātapyāya namo meghyāya cha

⁵² The T. S. adds here namo dūtāya cha prahītāya cha.

vidyutyāya cha namo varshyāya cha avarshyāya cha | 39. *Namo vātyāya cha reshmyāya (reshmiyāya, T. S.) cha namo vāstavyāya cha vāstupāya cha namaḥ Somāya cha Rudrāya cha namas tāmṛāya cha aruṇāya cha* | 40. *Namaḥ śangave (śangāya, T. S.) paśupataye cha namaḥ ugrāya cha bhīmāya cha namo agrevadhāya cha dūrevadhāya cha namo hantre cha hanīyase cha namo vṛikshebhyo hari-keśebhyo namas tārāya* | 41. *Namaḥ śambhavāya (śambhave, T. S.) cha mayobhavāya (mayobhave, T. S.) cha namaḥ śankarāya cha mayaskarāya cha namaḥ śivāya cha śivatarāya cha* | 42. *Namaḥ pāryāya cha avāryāya cha namaḥ prataranāya cha uttaranāya cha⁵³ namas tīrthyāya cha kūlyāya cha namuḥ śashpyāya phenyāya cha* | 43. *Namaḥ sikatyāya cha pravāhyāya cha namaḥ kiṁśilāya cha kshayanāya cha namaḥ kapardine cha pulastaye cha namaḥ irinyāya cha prapathyāya cha* | 44. *Namo vṛajyāya (grihyāya, T. S.) cha goshyāya cha namas talpyāya cha gehyāya cha namo hṛidayyāya (hradayyāya, T. S.) cha niveshyāya cha namaḥ kātyāya cha gahvareshṭhāya* | 45. *Namaḥ śushkyāya cha harityāya cha namaḥ pāṇsavayāya cha rajasvyāya cha namo lopyāya cha ulapyāya cha namaḥ ūrvyāya cha sūrvyāya (sūrmyāya, T. S.) cha* | 46. *Namaḥ parṇāya (parṇyāya, T. S.) cha parṇasādāya cha namaḥ udguramānāya (apagurumānāya, T. S.) cha abhighmate cha nama ākḥidate cha prakḥidate cha namaḥ ishukṛiddbhyo dhanushkṛiddbhyas cha vo namo namo vaḥ kirikebhyo devānāṁ hṛidayebhyo namo vichinvatkebhyo namo vikshīnatkebhyo (vikshīnakebhyo, T. S.) namaḥ ānirhatebhyas⁵⁴* | 47. *Drāpe andhasaspate daridra (daridran, T. S.) nīlālohita | āsām prajānām eśhām paśūnām mā bher mā roṇ mo cha naḥ kinchanāmamat* | 48 (=R.V. i. 114, 1). 49. *Yā te Rudra śivā tanūḥ śivā viśvāhā bhesajī | śivā rutasya bhesajī tayā no mṛiḍa jīvase* | 50 (=R.V. ii. 33, 14⁵⁵). 51. *Miḍhusṭama śivatama śivo naḥ śumanāḥ bhava | parama vṛikshe āyudhañ nidhāya kṛittiñ vasānaḥ āchāra pinākam bibhrad āgahi* | 52. *Vikīridra (vikīrida, T.S.) vilohita namas te astu bhagavaḥ | yās te sahasraṁ hetayo 'nyam asmad nivapantu tūḥ* | 53. *Sahasrāṇi sahasraśo (sahasradhā, T. S.) bāhvos (bāhvos, T. S.) tava hetayaḥ | tāsām īśāno bhagavaḥ parāchānā mukhā kṛidhi* | 54. *Asankhyūtā sahasrāṇi (sahasrāṇi*

⁵³ The T. S. here adds, *namaḥ ātāryāya cha ālatyāya cha*.

⁵⁴ The T. S. here adds, *namaḥ āmīvatkebhyas*.

⁵⁵ Instead of *māhī gāt*, the concluding words of the first half of the verse, as it stands in the R.V., the Vājasaneyi Sanhitā has *aghāyoh*, "of the malicious." The T. S. introduces here verses corresponding to those in R.V. i. 114, 2, 7, 8, 10; ii. 33, 11, 14.

sahasraśo, T. S.) ye Rūdrāḥ adhi bhūmyām | teshām sahasra-yojane ava dhanvāni tanmasi | 55. Asmin mahaty arṇave antarikshe Bhavāḥ adhi | teshām ityādi | 56. Nīlagrīvāḥ śitikanṭhāḥ divaṁ Rudrāḥ upāsritāḥ | teshām ityādi | 57. Nīlagrīvāḥ śitikanṭhāḥ S'arvāḥ adhaḥ kshamācharāḥ | teshām ityādi | 58. Ye vriksheshu śashpinjarāḥ nīlagrīvāḥ vilohitāḥ | teshām ityādi | 59. Ye bhūtānām adhipatayo viśikhūsaḥ kapardinaḥ | teshām ityādi | 60. Ye pathām pathirakshasaḥ (pathirakshayaḥ, T. S.) ailabridāḥ āyuryudhaḥ (yavyudhaḥ, T. S.) | teshām ityādi | 61. Ye tīrthāni pracharanti srikāhastāḥ (srikāvanto, T. S.) nishanginaḥ | teshām ityādi | 62. Ye anneshu vividhyanti pūtreṣu pibato janān | teshām ityādi | 63. Ye etāvantaścha bhūyāmsaś cha diśo Rudrāḥ vitasthīre | teshām ityādi | 64. Namo 'stu Rudrebhyo ye divi yeshām⁵⁶ varsham ishavaḥ | tebhyo daśa prāchīr daśa dakṣiṇāḥ daśa pratīchīr daśa udīchīr daśa ūrdhvāḥ | tebhyo mamo astu te no avantu te no mṛīdayantu te yaṁ dvishmo yaś cha no dvesh⁵⁷ tam eshām (vo, T. S.) jambhe dadhmaḥ (dadhāmi, T. S.) | 65. Namo 'stu Rudrebhyo ye antarikshe yeshām vātāḥ ishavaḥ | tebhyo daśa ityādi | 66. Namo 'stu Rudrebhyo ye prithivyaṁ yeshām annam ishavaḥ | tebhyo daśa ityādi |

“Reverence, Rudra, to thy wrath, and to thy arrow. Reverence to both thy arms. 2. Shine upon us, dweller in the mountains, with that blessed body of thine which is auspicious, not terrible,⁵⁷ and which does not betoken harm. 3. The arrow, O dweller in the mountains, which thou bearest in thy hand to discharge, make it, O lord of the mountains, auspicious; do not slay men and cattle. 4. With auspicious words we supplicate thee, dweller in the mountains, that all our men and cattle may be healthy and cheerful. 5. The deliverer, the first divine physician, hath interposed for us. Destroying all serpents, strike down and drive away all Yātudhānīs (female goblins). 6. We deprecate from us the wrath of that auspicious deity who is copper-coloured, ruddy,* and brown, and of those Rudras who in thousands surround him on all sides. 7. May he who glides away, blue-necked and red-coloured, and whom cowherds and female* drawers of water⁵⁸ have seen,—may he, when seen, be gracious to us. 8. Reverence to the

⁵⁶ The T. S. inserts here the words *annaṁ vāto*.

⁵⁷ Compare the passage quoted from the *Mahābhārata*, above, p. 204, near the foot.

⁵⁸ “Persons who are destitute of initiation in Vedic rites” (*Vedokta-saṁskṛa-ānāḥ*).—Comm.

blue-necked, to the thousand-eyed, to the bountiful; and to his attendant spirits I offer reverence. 9. Loosen the string from both ends of thy bow; and throw away, O divine being, the arrows which are in thy hand. 10. May the bow of the god with braided hair be stringless, and his quiver contain pointless shafts. His arrows have perished, and his sword-sheath is empty. 11. That shaft, O most bountiful, that bow which is in thy hand, with it, rendered innocuous, do thou protect us on every side. 12. May the shaft from thy bow avoid us in every direction; and deposit thy quiver far from us. 13. Unbending thy bow, O thousand-eyed, and thousand-quivered, and blunting the points of thy arrows, be gracious and kind to us. 14. Reverence to thy violent weapon, unstrung, to both thy arms, and to thy bow. (Verses 15 and 16 correspond nearly with R. V. i. 114, 7, and 8. See above, p. 304.) 17. Reverence to the golden-armed leader of armies, to the lord of the regions, to the green-haired trees, to the lord of beasts,⁵⁹ who is yellow like young grass, to the radiant, to the lord of roads, the yellow-haired, the wearer of the sacrificial cord, to the lord of the full-fed, (18) to the brown-coloured, to the piercer, to the lord of food. Reverence to the weapon of Bhava, to the lord of things moving, to Rudra with the bended bow, to the lord of the fields, to the innoxious charioteer, to the lord of the forests, (19) to the red architect, to the lord of trees, to the being who stretches out the worlds, who affords deliverance, to the lord of plants, to the observant merchant, to the lord of bushes, to the loud-shouting lord of foot-soldiers who causes his foes to shriek, (20) to him who runs in full stretch, to the lord of spirits, to the conqueror, to the piercer, to the lord of armies which wound, to the towering wielder of a sword, to the lord of thieves,⁶⁰ to the robber;

⁵⁹ This, Weber thinks, must originally have meant "the lord of sacrificial victims."

⁶⁰ On this the Commentator has the following apologetic remarks: *Rudro lilayā chorādi-rūpam dhatte | yadvā Rudrasya jagad-ātmakatvāch chorodayo Rudrāḥ eva dheyūḥ | yadvā stenādi-sārīre jives'vara-rūpeṇa Rudro dvidhū tishṭhati | tatra jīva-rūpam stenādi-sabda-vachyaṁ | tad īśvara-rudra-rūpam lakshayati | yathā sūkhā-graṁ chandrasya lakshakam | kim bahunā | lakshyārtha-vivakshayā mantreshu laukikāḥ śabdāḥ prayuktāḥ* | "Rudra in sport assumes the forms of thieves and such like persons. Or, since Rudra is the soul of the world, thieves, etc., are to be thought of as being Rudras. Or, Rudra abides in two ways, as life and as lord, in the bodies of thieves, etc. Then his character as life is denoted by the words thieves, etc.; and that points to his character as Rudra the lord, just as the end of a branch points to the moon. But why enlarge further? Common words are employed in the sacred texts to intimate the sense which is pointed to."

to the prowler, to the lord of woods, (21) to the cheater, to the deceiver, to the lord of pilferers, to the bearer of the sword and quiver, to the lord of robbers, to those armed with thunderbolts, to the murderous, to the lord of stealers, to those who carry swords, to those who prowl by night, to the lord of plunderers; (22) to him who wears a turban, who frequents the mountains, to the lord of robbers, to you who have arrows, and to you who have bows, to you with bended bows, and you who fit your arrows on the string, to you who draw the bow, and to you who shoot, (23) to you who discharge, and to you who pierce, to you who sleep and you who wake, to you who lie and you who sit, to you who stand and you who run, (24) to the assemblies, and to you the lords of assemblies, to horses, and to you the lords of horses, to you the hosts which wound and pierce, and to the goddesses who have excellent troops, and who are destructive, (25) to the troops, and to you the lords of troops, to the companies, and to you the lords of companies, to the rogues, and to you the lords of rogues, to you who are ill-formed, and to you who have all forms, (26) to armies, and to you the leaders of armies, to you who ride in chariots, and to you without chariots, to you the charioteers, and to you the drivers of horses, to you the great, and to you the small, (27) to you the carpenters, and to you the chariot-makers, to you the potters, and to you the blacksmiths, to you the Nishādas, and to you the Punjisthhas, to you the leaders of dogs, and to you the huntsmen, (28) to dogs, and to the masters of dogs, to Bhava,⁶¹ and to Rudra, and to Śarva, to Paśupati, to Nilagrīva, and to

⁶¹ Prof. Weber has the following note on verse 28 of his translation of the S'atarudriya in his *Indische Studien*, ii. 37: "Bhava is variously explained, sometimes as the 'existent,' 'eternal' (*bhavaty eva na kadāchid api na bhavati*), sometimes as the producer of everything (*bhavaty asmin sarvam*), so that according to the latter explanation he is the exact opposite of 'Śarva,' the destroyer: and possibly the term (Bhava) has been formed with the view of propitiating the terrible god by a favourable name. When both words appear in verses 55 and 57 as additional names of the Rudras, they are no doubt transferred to them from their master, since the name Bhava in particular will not apply well to them. According to the S'atap. Br. i. 7, 38 (dating certainly from a period when Rudra had already been identified with Agni), both words (see also *Ind. St.* i. 132, 140) are appellations of Agni,—Bhava being that which was usual among the Bāhikas, and Śarva the one prevailing among the Prāchyas (and so among the Kośala-vidēhas, for example). As we meet with the word Śarva in the well-known passage of the Vendidad, Fargard x., p. 342," (Śaurva in the Zenda, see Spiegel's translation, p. 176, and his Commentary, i., p. 285, and Justi's *Handbuch s.v.*) "we should rather have expected that Śarva would have

Sitikanṭha, (29) to him with the braided hair, and to him with the shaven hair, to him with a thousand eyes, to him with a hundred bows, to the dweller in the mountains, to Sipivishta,⁶² to the most bountiful, to him who has arrows, (30) to the short, and to the dwarf, to the great, and to him who has arrived at a mature age, to the old, to the coetaneous, to the chief, and to the first, (31) to the swift (or pervader), and to the moving, to him who abides in the swift, and in the flowing waters, and to him who dwells in billows, and in tranquil waters, and in rivers, and on islands, (32) to the eldest, and to the youngest, to the first-born, and to the last-born, to the middlemost, to him who is not full-grown, to the lowest, to him who exists at the roots of trees, (33) to him who lives in the magical city Sobha (?), to him who exists in incantations, to him who exists in punishment, and in prosperity, to the renowned, to the endmost, to him who exists in the soil, and in the threshing floor, (34) in the woods and in the bushes, in the form of sound, and in echo, to him who has fleet armies and swift chariots, to the hero, and to the splitter, (35) to the helmeted, to him with cotton-quilted cuirass, with iron mail, and with armour, to him who is renowned and has a renowned army, to him who exists in drums, and in resounding blows, (36) to the impetuous, to the assailant, to the bearer of a sword and a quiver, who carries swift arrows, who wields weapons, and has excellent weapons and a good bow, (37) to him who dwells in pathways, and roads, and rough (or desert) places, and the skirts of mountains, and watercourses, and lakes, and rivers, and ponds, (38) and in wells, and pits, and in bright clouds, and in sunshine, in clouds, in lightning, in rain, in fair weather, (39) in wind, in storm, to the dweller in houses, to the protector of houses, to Soma, and to Rudra, to the copper-coloured, to the ruddy, (40) to the bringer of prosperity, to Paśupati, to the fierce (*ugra*) and the terrible, to him who kills in

been the name current among the Bāhikas. It is difficult to decide whether both appellations actually belonged at first to Agni, and not to Rudra. But, generally speaking, the contrary appears to me to be more credible, because in the hymns of the Rīg-veda a peaceful, and not a destructive, character is predominately ascribed to Agni. Further, both words are brought directly into connexion with the lightning in A.V. x. 1. *Bhavāsarvau asyatām pāpāṃrite devahetim.*" This text is quoted a few pages further on.

⁶² R.Ṽ. vii. 99, 7; and vii. 100, 6, above, pp. 86-88, and Appendix on p. 88.

front, and who kills from afar, to the slayer, to the excessive slayer, to the green-haired trees, to the deliverer, (41) to the source of prosperity, to the source of happiness, to the causer of prosperity (*śankarāya*), to the causer of happiness, to the auspicious (*śiva*) and the very auspicious, (42) to him who exists beyond and on this side, to him who crosses over to and fro, to him who exists in fords and river-banks, in young grass, and in foam, (43) who exists in gravel and in streams, in stony ground, and in habitable⁶³ places, to the god with spirally-braided hair, to him with smooth hair,⁶⁴ who exists in barren land, and in frequented roads, (44) among herds, in cow-pens, in beds, in houses, in the heart, in whirlpools (or in hoar-frost), and in rough (or desert) places, who abides in abysses, (45) in dry things and in green things, in dust, in moisture (or dust), in inaccessible places, in creepers, in the earth and deep under the earth. 46. Reverence to the leaf, and to him who is in the fall of the leaf, to the threatener, to the slayer, to the vexer and the afflicter, to you who make arrows and who make bows, to you the sprinklers, to the hearts of the gods,⁶⁵ to the discerners, to the destroyers, and to the indestructible. 47. O thou who chasest away, who art lord of the soma-juice, who art poor,⁶⁶ who art blue and red, do not crush, do not destroy⁶⁷ these [our] offspring, or these cattle, and let nothing of ours be sick. 48 (=R.V. i. 114, 1). 49. That we may live, be gracious to us with that body of thine which is propitious, which is propitious and healing on all days, which is propitious and heals disease. 50 (=R.V. ii. 33, 14. See above, p. 309). 51. Most bountiful, most gracious, be gracious and benevolent to us. Placing thy weapon on the remotest [or, highest] tree, approach, clad in a skin,⁶⁸

⁶³ Or, "in a place with still water."—Comm.

⁶⁴ This is the rendering of Böhlingk and Roth. See Weber's Ind. Stud., ii. 41, note. The Commentator on the Vāj. S. gives the following alternative explanation: *Pulastaye agre tishṭhati pulastih . . . yadvā pūrshu śarīreshu astih sattū yasya sa pulastih sarvāntaryāmī* |

⁶⁵ Agni, Vāyu, and Āditya are meant, according to the Commentator, and the S'atap. Br. ix. 1, 1, 23.

⁶⁶ *Daridra*. The Commentator explains this as meaning "without any connexion with others, from being without a second" (*nishparigraho 'dvitṛyatvāt*). Prof. Roth (Lexicon) proposes to render the word by "roving about," and Prof. Weber by "splitter."

⁶⁷ *Mā bher mā rok*. See Böhlingk and Roth, s.v. *ruk*, where *bher* is said to come from *bhid*, not *bhī*.

⁶⁸ See V. S. 3, 61, above, p. 322.

come, holding thy bow. 52. O deity, who avertest wounds [or, shootest arrows], and art ruddy in hue, reverence be to thee. May thy thousand shafts smite some one else than us. 53. Thousands of thousands of shafts are in thy hands. O god, do thou, the lord, avert their points [from us]. 54. We unbend a thousand leagues (*yojana*) away the bows of those unnumbered thousands of Rudras who are upon the earth. 55. Above this great atmospheric ocean there exist Bhavas. We unbend their bows a thousand leagues away. 56. Rudras with blue necks and white throats occupy the sky. We unbend, etc. 57. Sarvas with blue necks and white throats frequent [the regions] beneath the earth. We unbend, etc. 58. Of those [deities] with a colour like young grass, with blue necks and ruddy hue, who [live] in trees, we unbend, etc. 59. Of those lords of beings who are without locks of hair, and of those whose hair is spirally-braided, we unbend, etc. 60. Of those who are guardians of roads, givers of nourishment, who fight for life, we unbend, etc. 61. Of those who frequent the fords, with weapons in their hands, and swords, we unbend, etc. 62. Of those who pierce, in the midst of their meals, men who are drinking in vessels, we unbend, etc. 63. Of those Rudras who, so many [as we have described] and yet more numerous, occupy the regions, we unbend, etc. 64. Reverence to the Rudras who [live] in the sky,⁶⁹ of whom rain is the arrows. To them [I hold out] ten [fingers] to the east,⁷⁰ ten to the south, ten to the west, ten to the north, and ten upwards. To them be reverence: may they protect us, may they be gracious to us. We consign to their teeth the man whom we hate, and who hates us. 65. Reverence to the Rudras who [live] in the atmosphere, of whom the wind is the arrows. To them [I hold out] ten [fingers], etc., etc. 66. Reverence to the Rudras who [live] upon the earth, of whom food is the arrows. To them [I hold out] ten [fingers], etc., etc."

Many of the epithets in this Satarudriya are not found in other books; and it is difficult, and perhaps of little importance, to discover their real sense. Others, as the reader will have observed, are of the most fantastic character.

⁶⁹ The T. S. inserts here, "whose food is the wind."

⁷⁰ *Prāgabhīmukhāṅ angulīḥ kurve iti śeṣaḥ* | . . . *añjalim baddhvā sarva-dikṣhu namaskaromi* | Comm.

SECT. III.—*Passages relating to Rudra, Bhava, S'arva, etc., from the Atharva-veda.*

A. V. ii. 27, 6.—*Rudra jalāsha-bheshaja nīla-śikhanda karma-kṛit | prāśam pratiprāśo jahi arasām kṛiṇu ośhadhe* | “Rudra, who hast healing remedies, who hast dark locks, who art the performer of works, destroy the food of him who seeks to take ours; make it savourless, O plant!”

A. V. iv. 28, 1.—*Bhavā-S'arvau manve vām asya vittaṁ yayor vām idam pradīśi yad virochate | yāv asyeśāthe dvipado yau chatushpadas tau no munchatam aṁhasaḥ* | 2. *yayor abhyadhve uta yad dūre chid yau viditāv ishuhkṛitām asisṭhau | yāv—* | 3. *sahasrākshau vṛitrahanā huve 'haṁ dūregavyūti stuvann emy ugrau | yāv—* | 4. *yāv ārebhūte bahu sākam agre pra ched asrāśṭam abhibhūm janeshu | yāv—* | 5. *yayor vadhūd nāpapadyate kaśhana antar deveshūta mūnusheshu | yāv—* | 6. *yaḥ kṛityā-kṛid mūla-kṛid yātudhāno ni tasmin dhattaṁ vajram ugrau | yāv—* | 7. *adhi no brūtam pritanāsu ugrau saṁ vajrena sṛijatam yaḥ kimīdī¹¹ | staumi Bhavā-S'arvau nāthito jōhavīmi tau no munchatam aṁhasaḥ* |

1. “O Bhava and S'arva, I reverence you; have regard to this (your worshipper), ye under whose control is all this which shines: ye who are lords of this two-footed and four-footed (creation), free us from calamity. 2. Ye to whom belongs all that is near and even all that is remote, who are known as the most skilful shooters among all archers: ye who are lords, etc. (as in v. 1). 3. Ye thousand-eyed slayers of enemies, I invoke you; I go on praising you, ye fierce gods, whose domain extends far and wide: ye who are lords, etc. 4. Ye who, united, performed many (exploits) of old, who manifested ill omens among men: ye who are lords, etc. 5. Ye from whose destroying stroke no one either among gods or men escapes: ye who are lords, etc. 6. Fierce gods, launch your thunderbolt against the Yātudhāna, who practises sorcery, and prepares roots (for that purpose): ye who are lords, etc. 7. Fierce gods, take our side in battles, smite with the thunderbolt him who is a goblin. I praise you, Bhava and S'arva; distressed I again and again invoke you; deliver us from calamity.”

¹¹ Yāska explains this word thus, Nirukta, vi. 11: *Kim idānīm iti charate kim idam kim idam iti vā piśunāya charate* |

A. V. v. 21, 11.—*Yūyam ugrāḥ Marutaḥ Pṛiṣni-mātarāḥ Indrena yujā pra mṛiṇīta śatrūn | Somo rājā Varuṇo rājā mahādevaḥ uta mṛityur Indrah |* “Do ye, fierce Maruts, whose mother is Pṛiṣni, allied with Indra, destroy [our] enemies. (May) king Soma, king Varuṇa, and Indra, who is a great god and death, (do the same).” [This verse is from a martial hymn addressed to the Dundubhi or drum, which in verses 4–6 is besought to terrify the poet’s enemies, as the sight of a man frightens wild animals, a wolf goats and sheep, and a hawk smaller birds. 4. *Yathā mṛigāḥ saṁvijante āraṇyāḥ purushād adhi |* 5. *Yathā vṛikād ajāvayo dhāvanti bahu bibhyatīḥ |* 6. *Yathā śyenāt patatrīṇaḥ saṁvijante ahar divi. . . .*]

A. V. vi. 93, 1.—*Yamo Mṛityur aghamāro nirṛitho babhruḥ S'arvo 'stā nīla-śikhandaḥ | deva-jaṇāḥ senayā uttasthivāṁsas te asmākam pari vṛiṇjantu vīrūn |* 2. *Manasā homair harasū ghṛitena S'arvāyāstre uta rājne Bhavāya | namasyebhyo namaḥ ebhyaḥ kṛiṇomy anyatra asmad aghaviṣhā nayantu |* “May Yama, Death, who brings dire destruction, may the Destroyer, may tawny Sarva the archer with dark locks, may the hosts of the gods, arising with their army, may these avoid our heroes. 2. With mind, with oblations, with fire, with butter, I offer reverence to Sarva the archer, and to king Bhava, to them who deserve reverence; let them carry their deadly poisons to others than us.”

In A. V. vi. 141, 1, Rudra is mentioned along with Vāyu, Tvashṭri, and Indra (*Rudro bhūmne chikitsatu*).

A. V. vii. 87, 1.—*Yo Agnau Rudro yo apsv antar yaḥ oshadhīr vīrudhaḥ āviveśa | yaḥ imā viśvā bhuvanāni chākṛiṇe tasmai Rudrāya namo astv Agnaye |* “Reverence be to that Rudra, Agni, to the Rudra who is in Agni, who is in the waters, and who has entered into the plants and bushes, and who has formed all these creatures.”

A. V. viii. 2, 7.—. . . . *Bhavā-sarvau mṛidatām śarma yachhatam apasidhya duritām dhattam āyuh |* “Bhava and Sarva, be gracious, give protection; removing calamity, give life.”⁷²

A. V. viii. 5, 10.—*Asmai maṇim varma badhnantu devāḥ Indro Vishnuḥ Savitā Rudro Agniḥ | ityādi |* “May the gods, Indra, Vishnu, Savitṛi, Rudra, Agni, bind on him the jewel as a protection,” etc.

⁷² See the translation of the entire hymn, in which this half verse occurs, in the fifth volume of this work, p. 446 ff.

A. V. ix. 7, 7.—*Mitraś cha Varuṇaś cha aṁsau Tvashṭā cha Aryamā cha doshañ Mahādeva bāhū* | “Mitra and Varuṇa are the shoulders, Tvashṭri and Aryaman the fore-arms, and Mahādeva the two arms.”

A. V. x. 1, 23.—*Bhavā-sarvāu asyatām pāpa-kṛite kṛityā-kṛite dush-kṛite vidyutañ deva-hetiṁ* | “Let Bhava and Sarva launch the lightning, the bolt of the gods, against the doer of wickedness, against him who employs sorcery, against the evil doer.” (See Weber's Ind. Studien, ii. 37, note, quoted above in p. 328 f.)

A. V. xi. 2, 1.—*Bhavā-S'arvau mṛidatam mā 'bhiyātam bhūta-patī paśu-patī namo vām | pratihitām āyatām mā vi srāṣṭam mā no hiṁsi-shtañ dvipado mā chatushpadaḥ* | 2. *S'une kroṣṭre mā śarīrāṇi kartam aliklavebhyo grīdhrebhyo ye cha kṛishṇāḥ avishyavaḥ | makshikās te Paśu-pate vayāṁsi te vighase mā vidanta* | 3. *Krandūya te prāṇūya yās cha te Bhava ropayaḥ | namas te Rudra kṛiṇmaḥ sahasrākshāya amartya* | 4. *Purastāt te namaḥ kṛiṇmaḥ uttarād adharād uta | ubhāvargād divas pari antarikshāya te namaḥ* | 5. *Mukhāya te Paśupate yāni chakshūṁshi te Bhava | tvache rūpāya saṁdriṣe pratichīnūya te namaḥ* | 6. *Angebhyas te udarāya jihvāyai āsyāya te | dadbhyo gandhāya te namaḥ* | 7. *Astrā nīla-sikhandena sahasrākshena vājinā | Rudrenārdhaka-ghātinā tenu mā samarūmahi* | 8. *Sa no Bhavaḥ pari vṛiṇaktu viśvataḥ āpach⁷³ ivāgniḥ pari vṛiṇaktu no Bhavaḥ | mā no 'bhi māṁsta namo astv asmai* | 9. *Chatur namo aṣṭakṛitvo Bhavāya daśa kṛitvaḥ Paśupate namas te | taveme pan-cha paśavo vibhaktāḥ gāvo āsvāḥ purushāḥ ajāvayaḥ* | 10. *Tava chatasraḥ pradiśas tava dyaus tava pṛithivī tavedam ugrore antariksham | tavedaṁ sarvam ātmanvad yat prāṇat pṛithivīm anu* | 11. *Uruḥ kośo vasudhānas tavāyaṁ yasminn imā viśvā bhuvanāny antaḥ | sa no mṛida Paśupate namas te paraḥ kroṣṭāro abhibhūḥ śvānaḥ paro yantv agharudo vikeśyaḥ* | 12. *Dhanur bibharshi haritaṁ hiraṇyayaṁ sahasra-ghniṁ śata-vadhaṁ sikhandin | Rudrasyeshuś charati deva-hetis tasyai namo yatamasyāṁ diśitāḥ* | 13. *Yo 'bhiyāto nilayate tvām Rudra nichikīrshati | paśchād anu prayunkshe taṁ viddhasya pada-nīr iva* | 14. *Bhavā-rudrau sayujā saṁvidānāv ubhāv ugrāḥ charato vīryāya | tūbhyāṁ namo yatamasyām diśitāḥ* | 15. *Namas te astv āyate namo astu parāyate | namas te Rudra tiṣṭhate āsīnāyota te namaḥ* | 16. *Namaḥ sāyaṁ namaḥ prātar namo rātryā namo divā | Bhavāya cha S'arvāya cha ubhābhyām akaraṁ namaḥ* |

⁷³ In Böhtlingk and Roth's Lexicon, vol. v., p. 1003, several passages are quoted where *āpach* (with a long *ā* in the first syllable) occurs as an accusative plural.

17. *Sahasrāksham atipaśyam purastād Rudram asyantam bahudhā vipāśchitam | mā upārāma jihvayā iyamānam |* 18. *S'yāvāsvām kṛishnam asitam mṛinantam bhīmaṁ ratham keśinaḥ pādayantam | pūrve pratīmo namo astu asmai |* 19. *Mā no 'bhi srāḥ matyaṁ deva-hetim mā naḥ kru-dhaḥ Paśupate namas te | anyatra asmad divyāṁ śākhāṁ vi dhūnu |* 20. *Mā no hiṁsīr adhi no brūhi pari no vṛindhi mā krudhaḥ | ma tvayā samarāmaḥ |* 21. *Mā no goshu purusheshu mā grīdho no ajāvishu | anyatrogra vi vartaya piyārūnām prajāṁ jahi |* 22. *Yasya takmā kūśikā hetir ekam aśvasyeva vṛishanaḥ krandaḥ eti | abhipūrvaṁ nirṇayate namo astu asmai |* 23. *Yo antarikshe tishṭhati viśṭabhito ayajvanah pramṛinan deva-pīyūn | tasmai namo daśabhiḥ śakvarībhiḥ |* 24. *Tubhyam ūranyūḥ paśavo mṛigāḥ vane hitāḥ haṁsūḥ suparnūḥ śakunūḥ vayāṁsi | tava yaksham Paśupate apsv antas tubhyaṁ ksharanti divyūḥ ūpo vṛidhe |* 25. *Siṁśumārāḥ ajagarāḥ purīkayūḥ jashūḥ matsyūḥ rajasūḥ yebhyo asyasi | na te dūraṁ na parishṭhā 'sti te Bhava sadyaḥ survām pari paśyasi bhūmim pūrvasmād haṁsy uttarasmin samudre |* 26. *Mā no Rudra takmanā mā vishena mā naḥ saṁ srāḥ divyenāgninā | anyatrāsmad vidyutam pātayaitām |* 27. *Bhavo divo Bhavaḥ īse prīthivyūḥ Bhavaḥ ū papre uru antariksham | tasyai namo yutamasyūṁ diśītaḥ |* 28. *Bhava rājan yajamānāya mṛīḍa paśūnām hi paśupatir babhūtha | yaḥ śraddadhāti santi devūḥ iti chatushpade dvipade asya mṛīḍa |* 29 (=R.V. i. 114, 7). *Mā no mahāntam uta mā no arbhakam mā no vahantam uta mā no vakshyataḥ | mā no hiṁsīḥ pitaram mātaram cha svām tanvaṁ Rudra mā rīrisho naḥ |* 30. *Rudrasya ilaba-kārebhyo 'saṁśukta-gīḥyaḥ | idam mahāsyebhyuḥ śvabhyo akaram namaḥ |* 31. *Namas te ghoshinībhyo namas te keśinībhyāḥ | namo namaskṛitābhyo namaḥ sambhunjatībhyāḥ | namas te deva senābhyāḥ svasti no abhayaṁ cha naḥ |*

1. "Bhava and Sarva, be gracious to us, be not hostile, lords of spirits, lords of beasts [see v. 9]; reverence to you twain. Discharge not a long arrow; destroy not our bipeds and quadrupeds. 2. Abandon not our bodies to the dog or the jackal, to carrion birds, to vultures, to thy greedy black flies, lord of beasts; let not thy birds get us to devour. 3. We offer reverence to thy shout, to thy breath, and to thy arrows, Bhava, and, O immortal Rudra, to thee the thousand-eyed. 4. We offer reverence to thee from before, and from above, and from below, and from thy domain in the sky: reverence to thy firmament.

5. Reverence to thy face, Paśupati, to thine eyes, Bhava, to thy skin, to thy form, to thine aspect from behind. 6. Reverence to thy limbs, to thy belly, to thy tongue, to thy mouth, to thy teeth, to thy odour (nose?). 7. May we never contend with that archer whose locks are dark, who has a thousand eyes, the warrior, with Rudra the slayer of Ardhaka.⁷⁴ 8. May he (Bhava) everywhere avoid us, may Bhava avoid us as fire avoids the waters. May he not bear malice towards us: reverence be to him. 9. Four times, eight times, be reverence to Bhava: ten times be reverence to thee, Paśupati. Thine are these five distinct sorts of animals—kine, horses, men, goats, and sheep. 10. Thine, Ugra [or fierce god], are the four regions, the sky, the earth, and the wide atmosphere; thine is everything which has a spirit and which breathes upon the earth. 11. This is a vast and wealthy store-house of thine, within which all these beings are contained. Do thou favour us, Paśupati; reverence be to thee. Far from us be jackals, unlucky omens, dogs: may shrieking female demons with dishevelled hair go far from us. 12. Long-haired god, thou carriest a yellow and golden bow, [a weapon] which smites thousands and kills hundreds. Rudra's arrow, a celestial bolt, flies abroad: reverence be to it in whatever direction from hence [it flies]. 13. Thou pursuest after the adversary who lurks and seeks to overcome thee, Rudra, as a man tracking the steps⁷⁵ of a wounded [animal]. 14. Bhava and Rudra, who are always united and concordant, both fierce, ye advance to [deeds of] heroism. Reverence be to them twain in whatever direction they are from hence. 15. Reverence to thee coming, and to thee departing; reverence to thee, Rudra, standing, and to thee sitting. 16. Reverence in the evening, in the morning, by night and by day: I have offered reverence to Bhava, and to Sarva, both of them. 17. Let us not with our tongue offend Rudra, who rushes on, thousand-eyed, viewing all the world, who hurls his shafts in our presence, and who is manifoldly wise. 18. We approach first [with our worship] the god who has brown horses, is dark, black, destroying, terrible, who casts down the car of Keśin (the long-haired being)⁷⁶: reverence be to him. 19. Do

⁷⁴ Rudra is elsewhere said to be the slayer of Andhaka or Antaka. See Rāmāyana, Āraṇya Kāṇḍa 30, 27, which is quoted in the Appendix.

⁷⁵ Messrs. Böhtlingk and Roth assign to *pada-nī* the sense of "guide."

⁷⁶ Böhtlingk and Roth make *keśin* an epithet of Rudra: see *s.v.*

not hurl at us thy club,⁷⁷ thy celestial bolt: be not incensed at us, Paśupati; reverence be to thee. Brandish thy celestial weapon⁷⁸ over some other than us. 20. Slay us not; interpose for us; avoid us; be not angry with us; let us not contend with thee. 21. Do not covet our cattle, our men, our goats, and sheep. Fierce god, betake thyself [or, turn thy chariot] elsewhere; slay the offspring of the malignant. 22. Reverence be to him whose consumption, whose cough, whose bolt assails some one like the neighing of a stallion—to him who carries away [his victims?] in order. 23. Be reverence paid with ten śakvarī verses to him who abides fixed in the atmosphere, smiting the despisers of the gods who offer no sacrifice. 24. For thee the beasts of the wood, deer, swans, and various well-winged birds⁷⁹ are placed in the forest; thy living creatures, Paśupati, exist in the waters: to delight thee the celestial waters flow. 25. (There exist) porpoises, great serpents, purīkayas, sea-monsters, fishes, rajasas,^{79*} at which thou shootest. There is to thee, Bhava, nothing far, nor anything which stands [near] around thee. At a glance thou lookest around the whole earth: from the eastern thou slayest in the northern ocean. 26. Do not assail us, Rudra, with consumption, or with poison, or with celestial fire: cause this lightning to descend elsewhere than upon us. 27. Bhava rules the sky, Bhava rules the earth, Bhava hath filled⁸⁰ the vast atmosphere: reverence be to him in whatever direction from hence [he is]. 28. Bhava, king, be gracious to thy worshipper, for thou art lord of beasts. Be gracious to the quadrupeds and bipeds of him who believes that the gods exist.⁸¹ 29 (=R.V. i. 114, 7). Slay neither our great nor our small, neither him who is growing nor those who are to grow,⁸²

⁷⁷ A. V. viii. 8, 11.—*Trīṇḍhu enān matyam Bhavasya* | “May the club of Bhava crush them.”

⁷⁸ The word in the original is *śākhā*, “branch.”

⁷⁹ In the original, *suparnāḥ śakunāḥ vayūṃsi*.

^{79*} B. and R. say this word perhaps means “unclean.”

⁸⁰ Compare R.V. i. 52, 13, p. 99, above; and the other passages quoted in note 73 on the same page.

⁸¹ Compare R.V. viii. 89, 3, 4, quoted in the third volume of this work, p. 254.

⁸² Compare R.V. i. 114, 7, and T. S. iv. 5, 10, 2, p. 303, above. In Professor Wilson's Dictionary I find the sense of “growing” assigned to the root *vaḥ*, when conjugated in the *ātmane padu* with a nasal, *vaṁhate*. He says, however, that in this sense the root is more properly *bah*, *bāṁhate*. If the verb be so understood in this passage, the meaning will be the same as that which, on the authority of Messrs. Böhtlingk and Roth, I have adopted in the parallel text of the Rigveda.

neither our father nor our mother: injure not, Rudra, ourselves. 30. I have offered this reverence to Rudra's wide-mouthed howling dogs who swallow their prey unchewed. 31. Reverence, O deity, to thy shouting, long-haired, revered, devouring hosts. May blessing and security be ours."

A. V. xi. 6, 9.—*Bhavā-śarvāv idam brūmo Rudram Paśupatiś cha yaḥ | ishūr yāḥ eshām samvidma tāḥ naḥ santu sadā śivāḥ* | "We say this to Bhava and Sarva, to Rudra and to him who is Paśupati: may those arrows of theirs which we know be always propitious to us."

A. V. xii. 4, 17.—*Yaḥ enām avaśām āha devānām nihitaṁ nidhim | ubhau tasmai Bhavā-śarvau parikramyeshum asyataḥ* | "Both Bhava and Sarva advancing, discharge an arrow against him who declares this [cow], the hoarded treasure of the gods, to be no cow."

A. V. xiii. 4, 4.—*So 'ryamā sa Varuṇaḥ sa Rudraḥ sa Mahādevaḥ | 26. Sa Rudro vasuvanir vasudeye namovāke vashaṭkāro 'nu samhitāḥ | 27. Tasyeme sarve yātavaḥ upa praśisham āsate | 28. Tasyāmū sarvā nakshatrā vaśe chandramasā saha* | "4. He (Savitṛi) is Aryaman, he is Varuṇa, he is Rudra, he is Mahādeva. 26. He, Rudra, the giver of wealth, is placed as the 'vashaṭkāra' in the reverential invocation, at the giving of wealth. 27. All these demons wait upon his command. 28. All these stars, with the moon, are under his control."

The following passage, together with the rest of the fifteenth book of the Atharva-veda, is quoted and translated by Prof. Aufrecht in the first vol. of Weber's *Indische Studien*, pp. 121-140:

A. V. xv. 5, 1.—*Tasmai prāchyāḥ diśo antar-deśād Bhavam ishvāsam anushthātāram akurvan | Bhavaḥ enam ishvāsaḥ prāchyāḥ diśo antar-deśād anushthātā 'nutishthati | nainam S'arvo na Bhavo na Īśāno na asya paśūn na samūnūn hinasti yaḥ evam veda* | 2. *Tasmai dakṣiṇyāḥ diśo antardeśāch chharvam ishvāsam ityādi* | 3. *Tasmai pratīchyāḥ diśo antar-deśāt Paśupatiḥ ityādi* | 4. *Tasmai udīchyāḥ diśo antar-deśād ugraṁ devam ityādi* | 5. *Tasmai dhruvāyāḥ diśo antar-deśād Rudram ityādi* | 6. *Tasmai ūrdhvāyāḥ diśo antar-deśād Mahādevam ityādi* | 7. *Tasmai sarvebhyo antar-deśebhyāḥ Īśānam ityādi* | "[The gods] made Bhava the archer [to be] to him (the Vrātya) a deliverer from the intermediate space of the eastern region. Bhava the archer, a deliverer, delivers him from the interval of the eastern region. Neither Sarva nor Bhava, nor Īśāna slays either him who knows this, or his cattle, or his kindred.

2. [The gods] made Sarva the archer [to be] his deliverer from the intermediate space of the southern region, etc. 3. [The gods] made Paśupati the archer [to be] his deliverer from the intermediate space of the western region, etc. 4. [The gods] made the god Ugra, etc. (as above), of the northern region, etc. 5. [The gods] made Rudra, etc. (as above), of the lower region, etc. 6. [The gods] made Mahādeva, etc. (as above), of the upper region, etc. 7. [The gods] made Īśāna the archer [to be] his deliverer from all the intermediate regions," etc.

SECT. IV.—*Passages relating to Rudra from the S'atapatha and Sāṅkhāyana Brāhmaṇas.*

In the following text (which has been already quoted in the second volume of this work, p. 202) Rudra is identified with Agni:

S'atapatha Brāhmaṇa, i. 7, 3, 8.—*Agnir vai sa devaḥ tasya etāni nāmāni S'arvaḥ iti yathā prūchyāḥ āchakshate Bhavaḥ iti yathā Bāhikāḥ Paśūnām patiḥ Rudro 'gnir iti | tāny asya asāntāny eva itarāni nāmāni | Agnir ity eva śāntalamam |* "Agni is a god. These are his names: Sarva, as the eastern people call him,⁸³ Bhava, as the Bāhikas, Paśūnāmpati (lord of beasts), Rudra, and Agni. These other names of his (i.e. all the foregoing except Agni) are ungentle. Agni is his gentlest appellation."⁸⁴

The following passage describes the birth of Rudra, and at the same time identifies him with Agni:

S'atapatha Brāhmaṇa, 6, 1, 3, 7 ff.—*Abhūd vai iyam pratishtā iti | tad bhūmir abhavat | tām aprathayat sū prithivy abhavat | tasyām asyūm pratishtāyām bhūtāni bhūtānāncha patiḥ saṁvatsarāya adīkshanta | bhūtānām patir griha-patir āsīd Ushāḥ patnī | 8. Tad yāni tāni bhūtāni ritavas te | atha yaḥ sa bhūtānām patiḥ saṁvatsaraḥ saḥ | atha yā sū Ushāḥ patny aushasī sū | tāni imāni bhūtāni cha bhūtānānchā patiḥ saṁvatsaraḥ Ushasi reto 'sinchan | sa saṁvatsare kumāro 'jāyata | so 'rodīt | 9. Tam Prajāpatir abravīt "kumāra kiṁ rodishi yach chhramāt*

⁸³ On this the commentator remarks (p. 124 of Weber's edition): *Prūchyādi-deśa-bheda S'arvādi-nāma-bhede 'pi devatā ekā eva |* "Though, owing to the difference of countries, there is a difference of names, as S'arva, etc., still the god is but one."

⁸⁴ See the note translated from Weber's *Indische Studien* above in p. 328.

*tapaso 'dhi jāto 'si' iti | so 'bravīd "anapahata-pāpmā vai asmy ahita-nāmā nāma me dhehi" iti | tasmāt putrasya jātasya nāma kuryāt pūpmā-mam eva asya tad apahanty api dvitīyam api tṛitīyam abhipūrṣam eva asyu tat pāpmānam apahanti | 10. Tam abravīd Rudro 'si iti | tad yad asya tan nāma akarod Agnis tad-rūpam abhavat | Agnir vai Rudraḥ | yad arodīt tasmād Rudraḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti | 11. Tam abravīt "Sarvo 'si" iti | tad yad asya tan nāma akarod āpas tad-rūpam abhavan | āpo vai Sarvaḥ | adbhyo hi idaṁ sarvaṁ jāyate | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti | 12. Tam abravīt Paśupatiḥ asi iti | tad yad asya tan nāma akarod oshadhayas tad-rūpam abhavan | oshadhayo vai Paśupatis tasmād yadū paśavaḥ oshadhīr labhante 'tha patiyanti | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti | 13. Tam abravīd Ugro 'si iti | tad yad asya tan nāma akarod Vāyus tad-rūpam abhavat | Vāyur vai Ugras tasmād yadū balavad vāty "Ugro vāti" ity āhuḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti | 14. Tam abravīd "Āsanir asi" iti | tad yad asya tan nāma akarod vidyut tad-rūpam abhavat | vidyud vai Āsanis tasmād yaṁ vidyudhanty "Āsanir abadhīd" ity āhuḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti | 15. Tam abravīd "Bhavo 'si" iti | tad yad asya tan nāma akarod Parjanya tad-rūpam abhavat | Parjanya vai Bhavaḥ | Parjanyaūd hi idaṁ sarvaṁ bhavati | so 'bravīd "jyāyān vai asato 'smi dhehy eva me nāma" iti | 16. Tam abravīd "Mahān devo 'si" iti | tad yad asya tan nāma akarod chandramās tad-rūpam abhavat | Prajūpatir vai chandramāḥ Prajūpatir vai mahān devaḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti | 17. Tam abravīd "Īśāno 'si" iti | tad yad asya tan nāma akarod Ādityas tad-rūpam abhavat | Ādityo vai Īśānaḥ Ādityo hy asya sarvasya īshṭe | so 'bravīd "etāpān vai asmi mā mā itaḥ paro nāma dhūḥ" iti | 18. Tūny etāny ashtāv Agni-rūpāni Kumāro navamaḥ | sū eva Agnes tri-
vṛitā | 19. Yad vai iva ashtāv Agni-rūpāny ashtāksharā gāyatrī tasmād āhur "gāyatro 'gnir" iti | so 'yaṁ kumāro rūpāny anuprāviśat | na vai Agniṁ kumāram iva paśyanty etūny eva asya rūpāni paśyanty etāni hi rūpāni prāviśat |*

"This foundation existed. It became the earth (*bhūmi*). He extended it (*apṛathayat*). It became the broad one (*prithivī*). On this foundation beings, and the lord of beings, consecrated themselves for the year (*samvatsara*). The lord of beings was a householder, and Ushas was his wife. 8. Now these 'beings' were the seasons. That

‘lord of beings’ was the Year. That wife Ushas was Aushasī (the daughter of the dawn).⁸⁵ Then both those beings, and that lord of beings, the Year, impregnated Ushas, and a boy (*Kumāra*)⁸⁶ was born in a year. The boy wept. 9. Prajāpati said to him, ‘Boy, why dost thou weep, since thou hast been born after toil and austerity?’ The boy said, ‘My evil indeed has not been taken away, and a name has not been given to me. Give me a name.’ Wherefore when a son has been born [to any man], let a name be given to him; that takes away his evil; and [let] also a second and a third [name be given] in succession: that takes away his evil. 10. Prajāpati said to him, ‘Thou art Rudra.’ Inasmuch as he gave him that name, Agni became his form, for Rudra is Agni. He was Rudra because he wept (*arodīt* from *rud*, ‘to weep’).⁸⁷ The boy said, ‘I am greater than one who does not exist: give me a name.’ 11. Prajāpati replied, ‘Thou art Sarva.’⁸⁸ Inasmuch as he gave him that name, the waters became his form, for Sarva (All) is the waters, because all this is produced from the waters (see above, p. 24 f.). The boy said, ‘I am greater than one who does not exist: give me a name.’ 12. Prajāpati replied, ‘Thou art Paśupati.’ Inasmuch as he gave him that name, the Plants became his form, for Paśupati is the Plants. Hence, when beasts obtain plants, they become lords (or strong). The boy said,

⁸⁵ I am unable to explain how Ushas, the dawn, is identified with her own offspring, Aushasī; or how the ‘lord of beings’=the Year, consecrated himself for the year.

⁸⁶ The name *Kumāra*, Weber remarks (*Indische Studien*, ii. 302, 395), is applied to Agni in *Rig-veda*, v. 2, 1.

⁸⁷ See the end of note 9, p. 303, above. A story like the one there given will be found in *Taitt. Sanh.* i. 5, 1, 1:—*Devāsuraḥ saṁyattāḥ āsan | te devāḥ vijāyam upayanto ’gnau vāmaṁ vasu sanniyadadhata “idam u no bhāvishyati yadi no jeshyanti” iti | tad Agnir nyakāmayata | tena apākrāmat | tad devāḥ vijitya avarurutsamānāḥ anvāyan | tad asya suhasā āditsanta | so ’rodīt | yad arodīt tad Rudrasya Rudratvam* | “The gods and Asuras engaged in battle. The gods, conquering, deposited valuable property with Agni, saying, ‘If they should ever conquer us, we shall have this.’ Agni desired the property; and went off with it. The gods, after being victorious, went after him to recover their goods, which they sought to take from him by force. He wept. From his weeping Rudra gets his character of Rudra.”

⁸⁸ The origin of this name may perhaps be found in *Rig-veda*, x. 61, 19, where these words occur: *Iyam me nābhīr iha me sadhastham ime me devāḥ ayam asmi Sarvaḥ | dvijūḥ aha prathama-jāḥ ṛitasya idam dhenur aduhaj jāyamānā* | “This is my centre, here is my abode, these are my gods, this is I, Sarva (All). The twice-born men are the firstborn of the sacred rite. This the cow milked out, when she was being born.”

'I am greater than one who does not exist: give me a name. 13. Prajāpati said to him, 'Thou art Ugra.' Inasmuch as he gave him that name, Vāyu (the Wind) became his form. For Ugra (or the 'Fierce') is Vāyu. Wherefore when it blows strongly, men say, 'Ugra blows.' The boy said, 'I am greater than one who does not exist: give me a name.' 14. Prajāpati said to him, 'Thou art Aśani.' Inasmuch as he gave him that name, Vidyut (Lightning) became his form. For Aśani is Lightning. Hence they say that Aśani has struck a man whom lightning strikes. The boy said, 'I am greater than one who does not exist: give me a name.' 15. Prajāpati said to him, 'Thou art Bhava.' Inasmuch as he gave him that name, Parjanya (the god of rain) became his form. For Bhava (Being) is Parjanya; because all this [universe] springs (*bhāvati*) from Parjanya. The boy said, 'I am greater than one who does not exist: give me a name.' 16. Prajāpati replied, 'Thou art Mahādevaḥ (the 'Great god').' Inasmuch as he gave him that name, Chandramas (the Moon) became his form. For the Moon is Prajāpati: the 'Great god' is Prajāpati. The boy said, 'I am greater than one who does not exist: give me a name.' 17. Prajāpati replied, 'Thou art Īśāna (the ruler).' Inasmuch as he gave him that name, Āditya (the Sun) became his form. For Īśāna is the Sun, because he rules (*īshṭe*) over this universe. The boy said, 'I am so much: do not give me any further name.' 18. These are the eight forms of Agni. Kumāra (the boy, see above, para. 8 in the preceding page) is the ninth. This is the threefoldness (*trivṛttā*) of Agni. 19. Since there are, as it were, eight forms of Agni, [and] the gāyatrī metre has eight syllables, men say, 'Agni pertains to the gāyatrī.'⁶⁹ This boy (Kumāra) entered into the forms. Men do not see Agni as a boy; it is these forms of his that they see; for he entered into these forms."

This passage appears to be the original from which the story of the birth of Rudra in the Purāṇas is borrowed. That legend, as given in the Mārkaṇḍeya Purāṇa (in nearly the same words as in the Viṣṇu Purāṇa), is as follows:

⁶⁹ The same words occur in the Taitt. S. ii. 2, 5, 5; and the Taitt. Br. i. 1, 5, 3. The Commentator on the latter passage says: *Agner mukha-jatvena gāyatrī-sambandhitvam* | "Agni's connexion with the Gāyatrī arises from his having sprung from the mouth."

Mārk. Pur. Sect. 52, 2 ff.—*Kalpādāv ātmanas tulyaṁ sutam pradhīyataḥ prabhoḥ* | 3. *Prādur-āsīd athānke 'sya kumāro nīla-lohitāḥ | ruroda susvaram so 'tha dravaṁś cha dvija-sattama | kiṁ rodishīti tam Brahmā rudantam pratyuvācha ha | nāma dehīti taṁ so 'tha pratyuvācha jagat-patim | Rudras tvaṁ deva nāmnā 'si mā rodīr dhairyam āvaha | evam uktas tataḥ so 'tha sapta-kṛitvo ruroda ha | tato 'nyūni dadau tasmai sapta nāmāni vai prabhuḥ | sthūnūni chaishāṁ aṣṭānām patnīḥ putrāṁś cha vai dvija | Bhavaṁ Sarvaṁ tathesūnaṁ tathā Paśupatiṁ prabhuḥ | Bhīmam Ugram Mahādevam uvācha sa Pitūmahāḥ |*

“When, at the beginning of the kalpa, the lord (*i.e.* Brahmā) was meditating on a son similar to himself, there was manifested in his lap a boy of a blue and red colour, (3) who then wept loudly, running about. Brahmā said to him when he was weeping, ‘Why dost thou weep?’ He answered the lord of the world, ‘Give me a name.’ [Brahmā rejoined], ‘Thou, O deity, art called Rudra; do not weep; be patient.’ Being thus addressed, [the boy] wept again seven times. Then the lord gave him seven other names, and the places of these eight, and wives and sons. The Progenitor (Brahmā) called him [besides Rudra] Bhava, Sarva, Īśāna, Paśupati, Bhīma, Ugra, Mahādeva.”

These names (except Bhīma, which is substituted for Aśani) are the same as those in the Brāhmaṇa. The same legend is given in a somewhat different form in the Sāṅkhāyana or Kaushītakī Brāhmaṇa, and an abstract of that passage is furnished by Prof. Weber in his *Indische Studien*, ii. 300 ff. For the text of the passage I am indebted to Prof. Aufrecht, who copied it from the MS. of the Sāṅkhāyana in the Bodleian Library at Oxford.

Sāṅkhāyana Brāhmaṇa, vi. i. etc.—*Prajāpatiḥ prajāti-kāmas tapo tapyata | tasmāt taptāt pancha ajūyanta Agnir Vāyur Ādityaś Chandra-māḥ Ushāḥ panchamī | tān abravīd “yūyam api tapyadhvam” | te 'dikshanta | tān dikshitāṁś tepānūn Ushāḥ prajāpatyā 'psaro-rūpaṁ kṛitvā purastāt pratyudait | tasyāṁ eshūṁ manaḥ samapatat | te reto 'sinchanta | Tē prajāpatim pitaram etya abruvan “reto vai asichāmahai idam no mā amuyā bhūd” iti | sa prajāpatir hiraṇmayāṁ chamasam akarod ishu-mātram ūrdhvam evam tiryancham | tasmin retaḥ samasinchat | tataḥ udatishṭhat sahasrākshaḥ sahasrapūt sahasrena pratihitābhiḥ | 2. Sa prajāpatim pitaram abhyāyachhat | tam abravīt kathā mā 'bhyū-*

yachhasi" iti | "nāma me kurv" ity abravīn "na vai idam avihitena nāmnā annam atsyāmi" iti | "sa vai tvam" ity abravīd "Bhavaḥ eva" iti yad Bhavaḥ āpas | tena na ha vai evam Bhavo hinasti na asya prajāṁ na asya paśūn na asya bruvāṇāṁ chana | atha yaḥ enaṁ dveshṭi sa eva pūpīyān bhavati | na sa yaḥ evaṁ veda | tasya vratam ā im eva vāsaḥ paridadhīta iti | 3. Taṁ dvitīyam abhyāyachhat tam abravīt | "kathā mā abhyāyachhasi" iti | "dvitīyam me nāma kurv" ity abravīn "na vai idam ekena nāmnā annam atsyāmi" iti | "sa vai tvam" iti abravīch "Chharvaḥ eva" iti yaḥ Chharvo 'gnih | tena na ha vai enaṁ Sarvo hinasti na asya prajāṁ na asya paśūn na asya bruvāṇāṁ chana | atha yaḥ enaṁ dveshṭi sa eva pūpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ sarvam eva na aśnīyād iti | 4. Taṁ tṛtīyam abhyāyachhat | tam abravīt "kathā mā abhyāyachhasi" iti | "tṛtīyam me nāma kurv" ity abravīn "na vai idam dvābhyāṁ nāmabhyāṁ annam atsyāmi" iti | "sa vai tvam" ity abravīt "Paśupatir eva" iti yat Paśupatir Vāyuh | tena na ha vai enam Paśupatir hinasti na asya prajāṁ na asya paśūn na asya bruvāṇāṁ chana | atha yaḥ enaṁ dveshṭi sa eva pūpīyān bhavati | na sa yaḥ evaṁ veda | tasya vratam brāhmaṇam eva na parivaded iti | 5. Taṁ chaturtham abhyāyachhat | tam abravīt "kathā mā 'bhyāyachhasi" iti | "chaturtham me nāma kurv" ity abravīt | "na vai idam tribhir nāma-bhir annam atsyāmi" iti | "sa vai tvam" ity abravīd "Ugraḥ eva devaḥ" iti yad Ugro devaḥ oshadhayo vanaspatayaḥ | tena na ha vai enam Ugro devo hinasti na asya prajāṁ na asya paśūn na asya bruvāṇāṁ chana | atha yaḥ enaṁ dveshṭi sa eva pūpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ striyāḥ eva vivaraṁ na īksheta iti | 6. Tam panchamam abhyāyachhat | tam abravīt "kathā mā 'bhyāyachhasi" iti | panchamam me nāma kurv" ity abravīt | "na vai idam chaturbhir nāmabhir annam atsyāmi" iti | "sa vai tvam" ity abravīn "Mahān eva devaḥ" iti | yan Mahān devaḥ Ādityaḥ | Tena na ha vai enam Mahān devo hinasti na asya prajāṁ na asya paśūn na asya bruvāṇāṁ chana | atha yaḥ enaṁ dveshṭi sa eva pūpīyān bhavati | na sa yaḥ evaṁ veda | tasya vratam udyantam eva enaṁ na īksheta astaṁ yantaṁ cha iti | 7. Taṁ shashṭham abhyāyachhat tam abravīt "kathā mā abhyāyachhasi" iti | "shashṭham me nāma kurv" ity abravīt | "na vai idam panchabhir nāmabhir annam atsyāmi" iti | "sa vai tvam" ity abravīd "Rudraḥ eva" iti yad Rudraś Chandramāḥ | Tena na ha vai enam Rudro hinasti na asya prajāṁ na asya paśūn na asya bruvāṇāṁ chana | atha yaḥ enaṁ

dveshṭi sa eva pāpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ vimūrtam eva nāśnīyān majjānaṁ cha iti | 8. Tam saptamam abhyāyachhat | tam abravīt "kathā mā 'bhyāyachhasi" iti | "saptamam me nāma kuru" ity abravīt | "na vai idaṁ shadbhir nāmabhir annam atsyāmi" iti | "sa vai tvam" ity abravīd "Īśānaḥ eva" iti yad Īśāno 'nnaṁ | tena na ha vai enam Īśāno hinasti na asya prajāṁ na asya paśūn na asya bruvānaṁ chana | atha yaḥ enam dveshṭi sa eva pāpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ annam eva ichhamānaṁ na prat-yāchakshīta iti | 9. Tam aṣṭamam abhyāyachhat | tam abravīt "kathā mā 'bhyāyachhasi" iti | "aṣṭamam me nāma kuru" ity abravīt "na vai idaṁ saptabhir nāmabhir annam atsyāmi" iti | "sa vai tvam" ity abravīd "Āsanir eva" iti yad Āsanir Indrah | tena na ha vai enam Āsanir hinasti na asya prajāṁ na asya paśūn na asya bruvānaṁ chana | atha yaḥ enam dveshṭi sa eva pāpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ satyam eva vaded hiraṇyaṁ cha bibhṛīyād iti | sa esho 'shṭanāmā 'shṭadhā vihito Mahān devaḥ | ā ha vai asya aṣṭamāt purushāt prajā 'nnaṁ atti vaśīyān vaśīyān ha eva asya prajāyām ājāyate yaḥ evaṁ veda |

“Prajāpati, being desirous of progeny, performed austerity. From him when he had [thus] performed austerity five [children] were born, Agni, Vāyu, Āditya, Chandramas (Moon), and Ushas (dawn) the fifth. He said to them, ‘Do you also perform austerity.’ They consecrated themselves. Before them, when they had consecrated themselves, and had performed austerity, Ushas, the daughter of Prajāpati, assuming the form of an Apsaras (a celestial nymph) rose up. Their attention was riveted upon her, and they discharged seed. They then came to Prajāpati their father, and said to him, ‘We have discharged seed; let it not lie there in vain.’ Prajāpati made a golden platter, of the depth of an arrow, and of equal breadth. In this he collected the seed, and from it there arose a being with a thousand eyes, a thousand feet, and a thousand arrows on the string. 2. He came to his father Prajāpati, who asked him, ‘Why dost thou come to me?’ He answered, ‘Give me a name. I shall not eat this food, so long as no name has been given to me.’ ‘Thou art Bhava,’ said Prajāpati; for Bhava is the Waters. Therefore Bhava does not slay this man, nor his offspring, nor his cattle, nor any [creature of his] who speaks. And further, whoever hates him is most wicked. Such is not the case with

him who knows this. His rule is, let a man wear a garment. 3. He (this newly-produced being) came a second time to Prajāpati, who asked him, 'Why dost thou come to me?' 'Give me,' he replied, 'a second name: I shall not eat this food with only one name.' 'Thou art Sarva,' Prajāpati answered; for Sarva is Agni. Wherefore Sarva does not slay him, nor his offspring, nor his cattle, nor any [creature of his] who speaks. Further, whoever hates him is most wicked. Such is not the case with him who knows this. His rule is, let not a man eat every sort of food. 4. He came the third time to Prajāpati, who said to him, 'Why dost thou come to me?' 'Give me a third name,' he replied; 'I shall not eat this food with only two names.' 'Thou art Paśupati,' Prajāpati answered; for Paśupati is Vāyu (the Wind). Wherefore Paśupati does not slay him, etc., etc. His rule is, let no one slander a Brāhman. 5. He came the fourth time to Prajāpati, who said to him, 'Why dost thou come to me?' 'Give me a fourth name,' he replied; 'I shall not eat this food with only three names.' 'Thou art Ugradeva (the fierce god),' Prajāpati answered; for Ugradeva is plants and trees. Wherefore Ugradeva does not slay him, etc., etc. His rule is, let not a man look upon the shame of a woman. 6. He came the fifth time to Prajāpati, who said to him, 'Why dost thou come to me?' 'Give me a fifth name,' he replied; 'I shall not eat this food with only four names.' 'Thou art Mahādeva (the great god),' Prajāpati answered; for Mahādeva is Āditya (the Sun). Wherefore Mahādeva does not slay him, etc., etc. His rule is, let no man look upon him (the Sun) rising or setting. 7. He came the sixth time to Prajāpati, who said to him, 'Why dost thou come to me?' 'Give me a sixth name,' he replied; 'I shall not eat this food with only five names.' 'Thou art Rudra,' Prajāpati answered; for Rudra is Chandramas (the Moon). Therefore Rudra does not slay him, etc., etc. His rule is, let no man eat anything coagulated [or solid],⁹⁰ or any marrow. 8. He came the seventh time to Prajāpati, who said to him, 'Why dost thou come to me?' 'Give me a seventh name,' he replied; 'I shall not eat this food with only six names.' 'Thou art Īśāna,' Prajāpati answered; for Īśāna is food. Wherefore Īśāna does not slay him, etc., etc. His rule is, let no one reject him who desires food. 9. He came the eighth time to Prajā-

⁹⁰ This is the sense assigned by Böhlingk and Roth, *s.v.* *mūrchh*+vi.

pati, who said to him, 'Why dost thou come to me?' 'Give me an eighth name,' he replied; 'I shall not eat this food with only seven names.' 'Thou art Aśani,' Prajāpati answered; for Aśani is Indra. Wherefore Aśani does not slay him, etc., etc. His rule is, let a man speak truth, and keep gold. This is the Mahādeva (great god), who has eight names, and who is formed in eight ways. The progeny to the eighth generation of the man who possesses this knowledge, eats food, and ever wealthier and wealthier men will be born among his descendants."

The following is the account given in the Śatapatha Brāhmaṇa of the object and name of the Satarudriya :

Śatapatha Brāhmaṇa, ix. 1, 1, 1.⁹¹—*Atha atah śatarudriyam juhōti | atra esha sarvo 'gniḥ saṁskṛtaḥ | sa esho 'tra Rudro devatā | tasmīn devāḥ etad amṛitaṁ rūpam uttamam adadhuh | sa esho 'tra dīpyamāno 'tishṭhad annam ichhamānaḥ | tasmād devāḥ abibhayur "yad vai no 'yam na hiṁsyād" iti | 2. Te 'bruvann "annam asmai sambharāma tena enaṁ śamayāma" iti | tasmāi etad annaṁ samabharan śānta-devatyam⁹² | tena enaṁ aśamayan | tad yad etaṁ devam etena aśamayaṁs tasmāch chhānta-devatyam | "śānta-devatyam ha vai tach chhatarudriyam" ity āchakshate paroksham | paroksha-kāmāḥ hi devāḥ |*

"He now offers an oblation with the Satarudriya. Here this universal fire has been prepared; and here this Rudra is the deity. In him the gods placed this most excellent immortal form. Here he rose up flaming, desiring food. The gods were afraid of him, 'lest' (they thought) 'he should destroy us.' 2. They said, 'Let us collect food for him, and with it appease him.' They collected for him this food with which a deity is appeased, and with it they appeased him. Inasmuch as they appeased this god with this, it is therefore called 'Śāntadevatya' ('that with which a god is appeased'). They call this 'Śāntadevatya' esoterically 'Sata-rudriya'; for the gods love what is esoteric."

⁹¹ Compare Taitt. Br. i. 6, 1, 2. In the same work, i. 7, 1, 2, we read that the gods and Asuras were fighting, when the former said to Agni, "We shall conquer with thee as our champion." He said, "I shall transform myself into three parts." He did so, Agni being one part, Rudra a second, and Varuṇa a third, etc (*te devāḥ Agnim abruvan "tvayā vireṇa Asurān abhibhavāma" iti | so 'bravīt "tredhā ātmānaṁ vikarishye" iti | sa tredhā ātmānam vyakuruta Agnim tṛtīyam Rudraṁ tṛtīyam Varuṇaṁ tṛtīyam ityādi*).

⁹² *Śānta-devatyam śānta-devatārthaṁ devatā-śānty-artham |* Comm.

On this the commentator remarks: *Vihito 'yañ homo Rudra-rūpatā-pannasya Agner upasamanārtham* | "This oblation is offered in order to appease Agni who has taken the form of Rudra."⁹³

The same work gives, a little further on, another account of the origin of Rudra, and a different etymology for the S'atarudriya:

Satapatha Brāhmaṇa, ix. 1, 1, 6 ff.—*Prajāpater visrastūd devatāḥ udakrūmañs tam ekaḥ eva devo na ajahūd Manyur eva* | so 'sminn antar vitato 'tishṭhat | so 'rodīt | *tasya yāny āsrūni prūskandañs tāny asmin Manyau pratyatishṭhan* | *sa eva śata-śirshāḥ Rudraḥ samabhavat sahasrākshaḥ śateshudhiḥ* | *atha yāḥ anyāḥ viprusho 'patañs tā asankhyūtā sahasrūni*⁹⁴ | *imān lokān anuprāviśan* | *tad yad ruditāt samabhavañs tasmād Rudrāḥ* | so 'yañ śataśirshāḥ Rudraḥ sahasrākshaḥ śateshudhir⁹⁵ | *adhijya-dhanvā pratihitāyī bhīshayamāno 'tishṭhad annam ichhamānaḥ* | *tasmād devāḥ abibhayuḥ* | 7. *Te Prajāpatim abruvan* | "asmād vai bibhīmo yad vai no 'yañ na hiñsyād" iti | so 'bravīd "annam asmai sambharata tena enaṁ śamayata" iti | tasmai etad annaṁ samabharan śatarudriyaṁ tena enaṁ āsamayan | tad yad etaṁ śataśirshāḥ Rudram etena āsamayañs tasmācchataśirsha-rudra-śamanīyam | śataśirsha-rudra-śamanīyaṁ ha vai tat śatarudriyaṁ ity āchakshate paroksham | paroksha-kāmāḥ hi devāḥ ityādi | . . . 14. "Namas te Rudra manyave" iti | yaḥ eva asmin so 'ntar Manyur vitato 'tishṭhat tasmai etan namas-karoty uto "te ishava namo bāhubhyām uta te namaḥ" iti ishvā cha hi bāhubhyām cha bhīshayamāno 'tishṭhat |

6. "From Prajāpati, when he had become enfeebled, the deities

⁹³ In the Taitt. S. v. 4, 3, 1. it is said: *Rudro vai esha yad Agniḥ | sa etarhi jūto yarhi sarvaś chītaḥ sa yathā vatso jātāḥ stanam prepsaty evaṁ vai esha etarhi bhāgadheyam prepsati* | *tasmai yad āhutiṁ na juhuyād adhvaryuṁ cha yajamānaṁ cha dhyāyet* | *S'atarudriyaṁ juhoti* | *bhāgadheyena eva enaṁ śamayati* | *na ūrtim ū archaty adhvaryur na yajamānaḥ* | "This Agni is Rudra (or terrible). When now he is born, and all kindled, as a calf when born desires the udder, so he now desires his share. If an oblation were not presented to him, he would turn his thoughts (with the view of devouring) towards both the adhvaryu priest and the sacrificer. The S'atarudriya is celebrated; and the priest quiets him with a share. So both adhvaryu and sacrificer avoid injury." The same work, v. 5, 7, 4, says similarly: *Rudro vai esha yad Agniḥ | sa yathā vyāghraḥ kruddhas tishṭhaty evaṁ vai esha etarhi* | *sanchitam etair upatishṭhate namaskārair eva enaṁ śamayati* | "This Agni is Rudra (or terrible). As a tiger stands raging, so does he now. The priest approaches with these [oblations] [the fire] that has been prepared [and kindled]; and quiets him with prostrations.

⁹⁴ Compare N'r. i. 15, and Vāj. Sanh. 16, 54, above, 325.

⁹⁵ Compare Vāj. Sanh. xvi. 13, above, p. 323.

departed. Only one god, Manyu, did not leave him, but continued extended within him. He (Prajāpati) wept. The tears which fell from him remained in that Manyu. He became Rudra with a hundred heads, a hundred eyes, and a hundred quivers. Then the other drops which fell from him in unnumbered thousands entered into these worlds. They were called Rudras because they sprang from him when he had wept. This Rudra with a thousand heads, eyes, and quivers, stood with his bow strung, and arrows on the string, causing terror, and demanding food. The gods were afraid of him. 7. They said to Prajāpati, 'We are afraid of this being, lest he destroy us.' Prajāpati said to them, 'Collect for him food, and with it appease him.' They collected for him this food, the śatarudriya, and with it they appeased him. From the fact that with this they appeased the hundred-headed Rudra, it is 'that wherewith the hundred-headed Rudra is to be appeased' (*S'ata-śīrṣha-rudra-śamanīyam*). This they esoterically call Satarudriya; for the gods love what is esoteric." . . . 14. "Reverence, Rudra, to thy wrath' (see above, p. 326, verse 1). (In these words) he (the priest) expresses reverence to Manyu, who stood extended within him (Rudra). 'Reverence also to thy arrow and thine arms.' He (the god) stood causing terror with his arrow and arms."

The word Mahādeva occurs in the Tāṇḍya Mahābrāhmaṇa, vi. 9, 7, *Yūñ samām Mahādevaḥ paśūn hanyād ityādi* | "In whatever year Mahādeva slays cattle." The same work, vii. 9, 16 ff., makes mention of Rudra in connexion with cattle or victims: *Devāḥ vai paśūn vya-bhajanta | te Rudram antarāyan* | "The gods were dividing the victims. They passed over Rudra."

In the descriptions of Mahādeva which are found in the passages quoted in the last chapter from the Mahābhārata, though that deity is occasionally identified with Agni, as he is with other gods (see above, p. 204), he is generally represented in a different aspect, and with different characteristics. In the legend of the birth of Skanda or Kārttikeya,⁹⁶ however, which is narrated in the Vana-parvan of that poem, we find some trace of the early connexion of Rudra with Agni. We are there told that, after Skanda had been installed in his office of general of the gods (v. 14424), Mahādeva and Pārvatī arrived:

⁹⁶ Lassen (Ind. Ant. i. 588, note, 1st ed. = p. 701, 2nd ed.) observes that this legend differs from the one on the same subject in the Rāmāyaṇa, i. 38, and regards the former as a later interpolation in the Mahābhārata.

14427 ff.—*Āgamyā manuḥa-vyāghra saha devyā parantapa | archa-
yāmāsa supṛīto bhagavān govṛisha-dhvajaḥ | Rudram Agniṁ dvijāḥ prā-
huḥ Rudra-sūnus tatas tu saḥ | Rudrena śukram utśṛiṣṭaṁ tat śvetaḥ
parvato 'bhavat | Pāvakasyendriyaṁ śvete kṛittikābhiḥ kṛitaṁ nage | pū-
jyamānaṁ tu Rudrena dṛiṣṭvā sarve divaukasaḥ | Rudra-sūnuṁ tataḥ
prāhur Guhaṁ guṇavatāṁ varam | anupraviśya Rudrena vahnīm jāto hy
ayaṁ śiśuḥ | tatra jātas tataḥ Skando Rudra-sūnus tato 'bhavat | Ru-
drasya Vahneḥ Svāhāyāḥ śaṇṇāṁ strīṇāṁ cha Bhārata | jātaḥ Skandaḥ
sura-śreṣṭho Rudra-sūnus tato 'bhavat |*

“The god whose banner is a bull, arriving with his goddess, paid hīm honour, well pleased. Brāhmans call Agni Rudra; consequently he (Kārttikeya) is the son of Rudra. The seed which was discharged by Rudra became the white mountain. And the seed of Pāvaka (Agni) was formed by the Kṛittikās on the white mountain. Having seen Guha (Kārttikeya) thus honoured by Rudra, all the deities consequently call him, who is the most excellent of the gifted, the son of Rudra. For this child was produced by Rudra when he had entered into Fire. Being there born, Skanda was the son of Rudra. Skanda, that most eminent deity, being born from Agni, [who was] Rudra, and from Svāhā [and] the six wives [of the Rishis], was the son of Rudra.”

The allusions in this passage will become more intelligible if I give an outline of the preceding part of the allegorical story, which commences with v. 14241. Indra being distressed at the defeat of the armies of the gods (*deva-senā*) by the *Dānavas* (v. 14245 ff.) is meditating on this subject, when he hears the cry of a female calling for help, and asking for a husband to protect her. Indra sees that she has been seized by the demon Keśin, with whom he remonstrates; but the demon hurls his club at Indra, who, however, splits it with his thunderbolt. Keśin is disabled in the next stage of their combat, and goes off. Indra then finds out from the female that her name is *Devasenā* (army of the gods), and that she has a sister called *Daityasenā* (army of the *Daityas*), and that they are both daughters of *Prajāpati*. Her sister, she says, loves Keśin, but she herself does not, and wishes Indra to find for her a proper husband, who shall be able to overcome all the enemies of the gods. Indra takes *Devasenā* with him to *Brahmā* and desires him to provide her with a martial husband; and *Brahmā* promises that a helpmate of that description shall be born (14279 f.).

Indra then departs with Devasenā. It happened that Vasiṣṭha and other rishis had been offering a sacrifice, whither the gods headed by Indra proceeded to drink the soma-juice. Agni too, being invoked, descended from the region of the sun, entered into the fire, received the oblations of the rishis, and presented them to the gods. The story then proceeds (v. 14287):

*Nishkrāmaṁś chūpy apaśyat sa patnīś teshāṁ mahātmanām | sveshv
āśrameshūpaviṣṭāḥ svapantīś cha tathā sukhām | rukma-vedi-nibhās⁹⁷ tās
tu chandra-lekhāḥ ivāmalāḥ | hutāsanārchiḥ-pratimāḥ sarvās tārāḥ ivād-
bhutāḥ | sa tatra tena manasū babbhūva kshubhitendriyaḥ | patnīḥ drishṭvā
dvijendrāṇām Vahnīḥ kāma-vaśaṁ yayau | bhūyaḥ sa chintayāmāsa na
nyūyāṁ kshubhito hy aham | sādhyāḥ patnyo dvijendrāṇām akūmāḥ
kūmayāmy aham | naitāḥ śakyāḥ mayā drashtum prashṭum vā 'py ani-
mittataḥ | gārhapatyaṁ samūviśya tasmāt paśyāmy abhikṣhṇaśaḥ | saṁ-
spriśann iva sarvās tāḥ śikhūbhiḥ kāñchana-prabhāḥ | paśyamūnaś cha
mumude gārhapatyaṁ samāśritaḥ | nirushya tatra suchīram evaṁ Vah-
nīḥ vaśaṁ gataḥ | manas tāsū viniḥkshipya kūmayāno varāṅganāḥ | kāma-
santapta-hṛdayo deha-tyāga-viniśchitaḥ | alābhe brāhmaṇa-strīnām Agnir
vanam upāgamat | Svāhā tam Dakṣa-duhitā prathamāṁ kūmayat tadā |
sū tasya chhidram anvaichchach chīrāt-prabhṛti bhāvinī | apramattasya
devasya na cha paśyaty aninditā | sū taṁ jñātvā yathāvat tu Vahnīm
vanam upāgatam | tattvataḥ kāma-santaptaṁ chintayāmāsa bhāvinī |
aham saptarshi-patnīnām kṛtvā rūpāṇi Pāvakam | kūmayiṣhyāmi kā-
mārtā tāsāṁ rūpeṇa mohitam | evaṁ kṛte prītir asya kāmārūptiś cha
me bhavet | Sīvā bhāryā tv Angīrasaḥ śīla-rūpa-guṇānvitā | tasyūḥ sū
prathamāṁ rūpaṁ kṛtvā devī janādhipa | jagāma Pāvakābhīyāsaṁ taṁ
chovācha varāṅganā | mām Agne kāma-santaptaṁ tvaṁ kūmayitum
arhasi | karishyasi na ched evam mṛitūṁ mām upadhāraya | aham
Angīraso bhāryā Sīvā-nāmū Hutāśana | śiṣṭābhiḥ prahitā prāptā
mantrayitvā viniśchayam | Agnir uvācha | katham mām tvaṁ vijñānīśhe
kāmārtam itarāḥ katham | yās tvayā kīrtitāḥ sarvāḥ saptarshīnām
priyāḥ strīyaḥ | Sīvā uvācha | asmākāṁ tvam priyo nityam bibhīmas tu
vayāṁ tava | tvachchittam ingitair jñātvā preshitā 'smi tavāntikam |
maithunāyeha samprāptā kāmam prāptuṁ drutaṁ chara | yāmāyo mām*

⁹⁷ In Rāmāyaṇa iii. 32, 5, Rāvaṇa is described as *Rukma-vedi-gatam*, which the Commentator explains as *rukma-vedim prāptam hiraṇyeshṭaka-chitāṁ vedim prāptam* | "mounted on a platform of golden bricks."

*pratīkshante gamishyāmi Hutāsana | Mārkaṇḍeyaḥ uvācha | tato 'gnir
 upayame tām S'ivām prītām mudā yutaḥ | prītyā devī samāyuktā śukraṁ
 jagrāha pāninā | achintayad mamedam ye rūpaṁ drakshyanti kānane | te
 brāhmaṇīnām anṛitaṁ doṣaṁ vakshyanti Pāvake | tasmād etad raksha-
 mānū Garudī sambhavāmy aham | vanād nirgamanaṁ chaiva sukham mama
 bhaviṣhyati | Suparṇī sū tadā bhūtvā nirjagāma mahāvanūt | apaśyat
 parvataṁ śvetaṁ sara-stambaiḥ susaṁvṛitam | drīṣṭīvishaiḥ sapta-śīrshair
 guptam bhogibhir adbhutaiḥ | rakshobhiḥ cha piśāchaiḥ cha raudrair bhūta-
 ganaiḥ tathā | rākṣasābhiḥ cha sampūrṇam anekaiścha mṛiga-dvijaiḥ | sū
 tatra sahasū gatvā śaila-prishṭhaṁ sudurgamam | prākshipat kānchane
 kunde śukraṁ sū tvaritā śubhā | saptānām api sū devī saptarshīnām
 mahātmanām | patnī-sorūpatāṁ kṛtvā kūmayāmāsa Pāvakam | divya-
 rūpum Arundhatyāḥ kartum na śakitaṁ tayā | tasyās tapaḥ-prabhāvena
 bhartuḥ śūsrūṣaṇena cha | śaṭkṛitvas tat tu niḥkṣiptam Agneḥ retaḥ
 Kurūttama | tasmīn kunde pratipadi kāmīnyā Svāhayā tadū | tat skan-
 naṁ tejasū tatra saṁvṛitaṁ janayat sutam | rīṣibhiḥ pūjitaṁ skannam
 anayat Skandatūm tataḥ | śaṭ-śīrūḥ dviguna-śrotra dvāśāśakṣi-bhūja-
 kramah | eka-grīvaika-jaṭharah kumūrah samapadyata |
 v. 14514: Yudā Skandena mātṛīnām evam etat priyam kṛitam | ta-
 thainam abravīt Svāhū "mama putras tvam aurasah | ichhāmy ahaṁ
 tvayā dattām prītim parama-durlabhām" | tām abravīt tataḥ Skandah
 prītim ichhasi kīdriṣim | Svāhū uvācha | Dakṣhasyāham priyā kanyā
 Svāhū nāma mahābhūja | bālyāt prabhṛiti nityancha jāta-kumā Hutā-
 śane | na sa mām kāmīnīm putra samyag jānāti Pāvakah | ichhāmi
 śūśvataṁ vāsam vastum putra sahūgnīnā | Skandah uvācha | Havyam
 kāvyancha yat kinchid drījānām mantra-saṁstutam | hoṣhyanty Agnau
 sadā devī svāhety uktvā samuddhṛitam | adya prabhṛiti dūsyanti suvṛittāḥ
 sat-pathe sthītāḥ | evam Agnir tvayā sūrdham sadā vatsyati śobhane |
 Mārkaṇḍeyaḥ uvācha | evam uktā tataḥ Svāhū tushṭā Skandena pūjitā |
 Pāvakena samāyuktā bhartrā Skandam apūjayat | tato Brahmā Mahā-
 senam Prajāpatir athābravīt | abhigāchha Mahādevam pīṭaram tripurār-
 danam | Rudrenāgniṁ samāviśya svāhām āviśya chomayā | hitārthaṁ
 sarva-lokānām jātas tvam aparājitaḥ |*

"Issuing forth, he beheld the wives of these great [rishis] reclining
 in their own hermitages, and sweetly sleeping, resembling golden altars,
 pure as beams of the moon, like to flames of fire, all wonderful as stars.
 Perceiving that, his senses became agitated. Beholding the wives of

the Brahmans, Agni was overcome by desire. Again and again he reflected, 'It is not proper that I should be thus agitated: I am enamoured of the chaste spouses of the Brahmans, who are not in love with me. They cannot be looked upon or questioned by me without reason. Entering into the domestic fire, I shall gaze upon them close at hand.' Entering the domestic fire, touching, as it were, with his flames, all of them, who were bright as gold, and beholding them, he was delighted. Dwelling thus there for a long time, fixing his attention upon these beautiful women, and enamoured of them, Agni was overcome. His heart being distressed with desire, Agni, failing to obtain the Brahmans' wives, resolved to abandon his corporeal form, and went into the forest. Then Svāhā, the daughter of Daksha, first fell in love with him. This amorous and blameless goddess for a long time sought for his weak point, but as the god was watchful, she could not find any. But being perfectly aware that he had gone into the wood, and that he was really disturbed by desire, the amorous goddess thus reflected: 'I, who am distressed by love, will take the forms of the seven rishis' wives, and will court the affection of Agni, who is enchanted by their beauty. By doing so he will be pleased, and I shall obtain my desire.' Assuming first the form of Sīvā, the wife of Angiras, who possessed a good disposition, beauty, and excellent qualities, the handsome goddess (Svāhā) went to Agni, and thus addressed him: 'Agni, thou oughtest to love me, who am disturbed with love for thee: if thou wilt not do so, look upon me as dead. Agni, I, Sīvā, the wife of Angiras, have come, sent by virtuous women, and having considered my determination.' Agni replied: 'How dost thou, and how do all the other beloved wives of the seven rishis whom thou mentionest, know that I am distressed with love?' Sīvā answered: 'Thou hast always been beloved by us, but we are afraid of thee. Knowing thy heart by external signs, I have been sent to thee. I have come to be embraced: come quickly and fulfil thy desire. The other females are awaiting me; I shall depart, Hutāsana (Agni).' Agni then with joy embraced the delighted Sīvā. The goddess filled with delight took his seed in her hand. She reflected, 'All those who shall see this form of mine in the forest will falsely allege the transgression of Brahmans' wives with Agni. Wherefore preserving this, I shall become Garudī; and thus my egress from the wood will

become easy. She then, becoming Suparnī, issued from the great forest, and beheld the white mountain surrounded by palisades of arrows, guarded by wondrous seven-headed serpents, whose very glance was venomous, by Rākshasas, Piśāchas, and by hosts of Rudra's demons, filled with Rakshasis, and numerous beasts and birds. The beautiful goddess, having then gone quickly to the summit of the mountain, which was difficult of access, hastily threw the seed into a golden reservoir. Thus this goddess, assuming in succession the resemblance of the wives of the seven great rishis, loved Agni. But she could not take the divine form of Arundhatī (the wife of Vasiṣṭha), owing to the power of the latter's austerity, and her obedience to her husband. Six times was the seed of Agni thrown by the enamoured Svāhā into the reservoir on the pratipad (the first day of the lunar fortnight). Discharged there and collected, that seed by its energy generated a son. That [seed] which was discharged (*skanna*), being worshipped by the rishis, gave to this son his character of Skanda. Kumāra (Kārttikeya) was born with six heads, a double number of ears, twelve eyes, arms, and feet, one neck, and one belly." Kārttikeya marries Devasenā (vv. 14446 ff.). The six rishis' wives, his mothers, afterwards come to him, complaining that they had been abandoned by their husbands, and degraded from their former position, and asking him to secure their admission into paradise (*svarga*). The story then proceeds (v. 14514 ff.): "When Skanda had done what was gratifying to his mothers, Svāhā said him, 'Thou art my genuine son: I desire the love, difficult to obtain, which thou givest.' Skanda then asked her, 'What love dost thou desire?' Svāhā replied, 'I am the beloved daughter of Daksha, by name Svāhā. From my childhood I have been enamoured of Agni. But, my son, Agni does not thoroughly know me, who am enamoured of him. I wish to dwell perpetually with Agni.' Skanda rejoined: 'Whatever oblation of Brahmans is introduced by hymns, they shall always, goddess, lift and throw it into the fire, saying, "Svāhā." From this day forward, virtuous men, abiding in the right path, shall grant [thee this]. Thus, O beautiful goddess, Agni shall dwell with thee continually.' Being thus addressed by Skanda, Svāhā, gratified, worshipped by Skanda, and united with Agni as her husband, worshipped Skanda. Then Brahmā Prajāpati said to Mahāserja (Skanda), 'Go to thy father Mahādeva, the vexer of

Tripura. Thou unconquered hast been produced for the good of all worlds by Rudra who had entered into Agni, and Umā who had entered into Svāhā.' ”

SECT. V.—*Passages relating to Rudra in the Upanishads.*

To the preceding passages, descriptive of Rudra, from the Brāhmanas, I shall now subjoin a few of a different character from the Upanishads.

The first is from the Svetāsvatara Upanishad (Bibliotheca Indica, vol. vii., pp. 323 ff.):

Svetāsvatara Upanishad, iii. 1 ff.—*Yah eko jālavān īsate īsanībhiḥ sarvān lokān īsate īsanībhiḥ | yah eva ekaḥ udbhave sambhave cha ye etad vidur amṛitās te bhavanti | 2. Eko hi Rudro na dvitīyāya tasthur⁹⁸ yah imān lokān īsate īsanībhiḥ | pratyāñ janāñs tiṣṭhati sanchukopānta-kāle⁹⁹ saṁsṛīya viśvā bhuvanāni gopāḥ | 3. (R.V. x. 81, 3, above, p. 5.) Viśvataḥ-chakshur uta viśvato-mukho viśvato-bāhur uta viśvatas-pat | sam bāhubhyām dhamati sam patatrair dyāvūbhūmīm (sic) janayan devaḥ ekaḥ | 4. Yo devānām prabhavaś chodbhavaś cha viśvādhipo Rudro maharshiḥ | Hiranyagarbhaṁ janayāmāsa pūrvaṁ¹⁰⁰ sa no buddhya śubhayā saṁyunaktu | 5 and 6=Vāj. S. xvi. 2, 3 (see above, p. 322) . . . iv. 21. Ajātaḥ ity evaṁ kaśchid bhīruḥ pratipadyate | Rudra yat te dakṣhiṇam mukham tena mām pāhi nityam | 22=R.V. i. 114, 8, and Vāj. S. xvi. 16 with various readings (see above, pp. 303 and 323). “He who alone, the enchanter, rules by his powers, rules all worlds by his*

⁹⁸ These words *na dvitīyāya tasthur* appear to be established as the current reading of this passage; and a reading partly similar (with variations in other respects) will be found below in a corresponding verse which occurs in the Atharva-sīras. The commencement of the verse is, however, also found in the Nirukta, i. 15, where the reading is different and preferable, *ekaḥ eva Rudro vatasthe na dvitīyah*; and Śaṅkara, in his commentary on the Rig-veda (quoted in vol. iii. of this work, p. 60), gives the words thus, *ekaḥ eva Rudro na dvitīyo vatasthe*. Durga, the commentator on the Nirukta, as cited by Roth (Illust. of Nir., p. 12, note 4), quotes the whole verse as follows (without saying from what work it is taken): *Ekaḥ eva Rudro vatasthe na dvitīyo raṇe vighnan pritanāsu śatrūn | saṁsṛīya viśvā bhuvanāni gopā pratyāñ janān sanchukośānta-kāle* | “One only Rudra has existed and no second; slaying his enemies in the conflicts of the battle. Having created all worlds, a protector, he draws back all beings into himself at the time of the end.”

⁹⁹ The proper reading is probably *sanchukooha*. See the last note; and Böhtlingk and Roth, s.v. *kuch+sam*; where *sanchukocha* is given as the proper reading, instead of *sanchukośa*, which is found in Roth's Illust. of Nirukta, p. 12, note 4.

¹⁰⁰ These two words are varied below, 4, 12, thus: *paśyata jāyamaṇam*, i.e. “beheld Hiranyagarbha being born.” The rest of the verse remains the same.

powers, he who in origination and in production is alone,—they who know this become immortal. 2. For Rudra who rules these worlds by his powers, is but one; [the wise] do not assert (?) a second. Having, a preserver, created all worlds, he abides in men severally; he displays his wrath (absorbs them?) at the time of the end. 3. This one god, who has on every side eyes, on every side a face, on every side arms, on every side feet, when producing the heaven and earth, fashions them with his arms and with his wings. 4. May Rudra, the lord of all, the great rishi, the cause of production and the source of the gods, who first generated Hiranyagarbha,—may he put us in possession of an excellent understanding. . . . *Ibid.* iv. 21. Some fearful man concludes thus—‘[Thou art] unborn.’ Rudra, protect me with thy southern face.”

The next passage is from the commencement of the Atharva-śiras¹⁰¹ Upanishad. The MSS. which I have consulted vary very much in their readings:

Devāḥ ha vai svargaṁ lokam agaman | te devāḥ Rudraṁ aprichchhan
“ko bhavān” iti | so ’bravīd “aham ekaḥ prathamam āsaṁ vartāmi cha
bhavishyāmi cha na anyāḥ kaśchid matto vyatiriktaḥ” iti | so ’ntarūd anta-
ram prāviśad diśaścha antaraṁ samprāviśat | “so ’ham nityānityo vyaktā-
vyakto ’ham Brahmābrahma aham prānchaḥ pratyāncho ’haṁ dakṣiṇāncha
[dakṣiṇās cha?] udāncho ’ham adhaścha ūrdhvāncha diśaścha pratidiśaś-
cha aham pumān apumān strī cha ahaṁ sāvitrī ahaṁ gāyatrī aham
trishṭub jagaty anusṭub cha ahaṁ chhando ’ham gārhapatyo dakṣiṇāgnir
āhavanīyo ’haṁ satyo ’haṁ gaur ahaṁ Gaury ahaṁ jyeshṭho ’haṁ śreshṭho
’haṁ varishṭho ’ham āpo ’haṁ tejo ’ham ṛig-yajuh-sāmātharvāngiraso
’ham aksharam ahaṁ ksharam ahaṁ guhyo ’haṁ gopyo ’ham arāṇyo ’ham
pushkaram aham pavitrām aham agrāncha madhyāncha vahiścha purastāj
jyotir ity aham ekaḥ | sarvāncha mām eva mām yo veda sa sarvān devān
veda | gāṁ gobhir brāhmaṇān brāhmaṇyena havīmshi havishā āyur āyushā
satyaṁ satyena dharmāṁ dharmena tarpayāmi svena tejasu” | tato devāḥ
Rudraṁ na apaśyāms te devāḥ Rudraṁ dhyāyanti tato devāḥ ūrdhva-
bāharaḥ stuvanti yo vai Rudraḥ sa bhagavān yaś cha Brahmā tasma
vai namo namaḥ | yo vai Rudraḥ sa bhagavān yaścha Vishṇus tasma
vai namo namaḥ | yo vai Rudraḥ sa bhagavān yaścha Mahēśvaras tasma

¹⁰¹ A work called Atharva-śiras is mentioned in the passage of the Rāmāyaṇa, i. 14, 2, quoted above, p. 165 f. See Weber's Indische Studien, i. 382 ff.; and ii. 53 ff.

vai namo namaḥ | yo vai Rudraḥ sa bhagavān yā cha Umā tasmai |
yo vai Rudraḥ sa bhagavān yaścha Vināyakas tasmai | yo vai
Rudraḥ yaścha Skandah | yo vai Rudraḥ yaścha
Indraḥ | yo vai Rudraḥ yaścha Agniḥ | yo vai
Rudraḥ yā cha Bhūḥ | yo vai Rudraḥ yaścha
Bhuvah | om ādau madhye bhūr bhuvah suvar ante śīrsham
janadom¹⁰² viśva-rūpo 'si | Brahma ekas tvaṁ dvitridhā ūrdhvam adhaś
cha tvaṁ śāntiścha tvaṁ puṣṭiścha tvaṁ tushṭiścha tvaṁ hutam ahutam
viśvam aviśvaṁ dattam adattam kṛitam akṛitam param aparam parā-
yanan̄cha iti | "apāma somam¹⁰³ amṛitūḥ abhūma aganma jyotir avidūma
devān | kiṁ nūnam asmān kṛinavad arātiḥ kim u dhūrtir amṛita mart-
yasya" | (R.V. viii. 48, 3) | sarva-jagaddhitam vai etad aksharam prajā-
patyaṁ sūkshmaṁ saumyam purusham agrāhyam agrāhyena Vāyuṁ
vāyavyena somaṁ saumyena grasati svena tejasā | tasmai upasaṁhartre
mahāgrāsāya vai namo namaḥ | hṛdisthāḥ devatāḥ sarvāḥ hṛidi prāṇe
pratishṭhitūḥ | hṛidi tvam asi yo nityaṁ tisro mātṛāḥ paras tu saḥ |
tasya uttarataḥ śīro dakshinataḥ pādau yah uttarataḥ sa oṁkārah | yah
oṁkārah sa pranavo yah pranavaḥ sa sarva-vyūpī yah sarva-vyāpī so
'nanto yo 'nantas tat tārām¹⁰⁴ yat tārām tat sūkshmaṁ yat sūkshmaṁ
tat śuklaṁ yat śuklaṁ tad vaidyutaṁ yad vaidyutaṁ tat param Brahma
iti sa ekah | sa eko Rudraḥ sa Īśānah sa bhagavān sa Maheśvaraḥ sa
Mahādevaḥ | atha kasmād uchyate oṁkārah | yasmād uchchāryamānaḥ
eva sarvaṁ śarīram unmāmayati tasmād uchyate oṁkārah atha
kasmād uchyate ekah | yah sarvān lokān udgrīhṇāti¹⁰⁵ sṛjati visṛjati
vāsayati tasmād uchyate ekah | atha kasmād uchyate eko Rudraḥ | "eko
Rudro na dvitīyāya tasthe (sthitavān | advitīyah eva sthitavān | Comm.)
turīyam imaṁ lokam īśate īśanīyur (nīyamana-śaktimān | Comm.) jananī-
yuh (viśvotpādaka-śaktimān | Comm.) | pratyaṁ janās tiṣṭhanti saṁyug

¹⁰² The commentator explains this thus: *S'īrshaṁ śīro mantrah svāhā ity evamrū-*
paḥ | janadom janada iti karmopalakshaṇārtham akshara-trayam | janam janim tad-
upalakshita-janimad vastu-jātam tad dadāti iti janadaḥ | tasya sambodhanam | Instead
 of the words in the text, another MS. reads, *bhūs te ādir madhyam bhuvas te svas te*
s'īrshaṁ viśvarūpo 'si.

¹⁰³ *Umayā Brahma-vidyā-svarūpiṇyā Kātyāyanyā saha vartate iti Somas tam |*
[Soma is thus = sa + Uma, "with Umā"] yataḥ somam apāma tataḥ amritūḥ maraṇa-
hetubhir avidyā-tat-kārya-saṁskārair vivarjitāḥ abhūma sampannāḥ | —Comm.

¹⁰⁴ *Tārayati*, "delivers:" that which delivers.—Comm.

¹⁰⁵ *Ūrdhva-moksham ātmani grīhṇāti | —Comm.*

asyāntakāle samhritya viśvā bhuvānani goptā” | *tasmād uchyate eko Rudrah*¹⁰⁶ | *atha kasmād uchyate Īśāno* “*yaḥ sarvān lokān īśate īśanībhir*” *jananībhiḥ parama-śaktībhiḥ* | “*abhi tvā śūra nonumaḥ adugdhāḥ iva dhenavaḥ* | *īśānam asya jagataḥ swardṛiśam īśānam Indra tastushaḥ*” | (R.V. vii. 32, 22) | *tasmād uchyate Īśānaḥ* | *atha kasmād uchyate Maheśvaraḥ* | *yaḥ sarvān lokān sambhakshaḥ sambhakshayaty ajasraṁ srijati visrijati vāsayati tasmād uchyate Maheśvaraḥ* | *atha kasmād uchyate Mahādevaḥ* | *yaḥ sarvān bhāvān parityajya ātmā-jnāna-yogaiś-varye mahati mahīyate tasmād uchyate Mahādevaḥ* | *tad etad (etad nāma-nirukti-rūpaṁ charitam* | Comm.) *Rudra-charitam* | “*esho ha devaḥ pradīśo 'nu sarvāḥ pūrvo ha jātaḥ sa u garbhe antaḥ* | *sa eva jātaḥ sa janishyamānaḥ pratyāñ janās tishṭhati viśvato-mukhaḥ*” | (Vāj. S. 32, 4) | “*viśvatas-chakshur uta viśvato-mukho viśvato-bāhur uta viśvatas-pāt* | *sam bāhubhyām dhamati saṁ patatrair dyāvā-prithivī janayan devaḥ ekaḥ*” | (R.V. x. 81, 3) | *Rudre ekatvam (aikyam* | Comm.) *āhuḥ* | *Rudraṁ śūśvataṁ vai purāṇam ityādi* | *vrataṁ etat pāsupatam* | *Agnir iti bhasma Vāyur iti bhasma jalam iti bhasma sthalam iti bhasma vyoma iti bhasma sarvaṁ ha vai idam bhasma manaḥ etāni chakshūṁshi bhasmāni* | “*Agnir*” *ityādinā bhasma grīhitvā nimriyja angūni saṁspriśet* | *tasmād vrataṁ etat pāsupatam paśu-pāśa-vimokshāya* | *yo 'tharva-śīram brāhmaṇo 'dhīte so 'gni-pūto bhavati* | *sa vāyu-pūto bhavati* | *sa āditya-pūto bhavati* | *sa soma-pūto bhavati* | *sa satya-bhūto bhavati* | *sa sarva-bhūto bhavati* | *sa sarveshu tīrtheshu snūto bhavati* | *sa sarveshu vedeshv adhīto bhavati* | *sa sarva-veda-vrata-chāryāsu charito bhavati* | *sa sarvair devair jñāto bhavati* | *sa sarva-yajna-kratubhir ishṭavān bhavati* | *tena itihāsa-purāṇānām Rudrāṇām śata-sahasrāni japtāni bhavanti* | *gāyatriyāḥ śata-sahasraṁ japtam bhavati* | *pranavānām ayutaṁ japtam bhavati* | *rūpe rūpe (pāṭhe pāṭhe pratipāṭham* | Comm.) *daśa-pūrvān punāti daśottarān ā chakshushaḥ panktim punāti ityāha bhagavān Atharva-śīro 'tharva-śīraḥ (abhyūsaḥ ādarārthaḥ* | Comm.) | *sakriy japtvā śuchiḥ pūtaḥ karmānyo bhavati* | *dvitīyaṁ japtvā gānapatyam (sarva-niyantrītvam* | Comm) *avāpnoti tṛtīyaṁ japtvā devam eva anu-praviśaty oṁ satyam* | “*yo Rudro agnau* yo apsv antar ya oshadhīr vīrudhaḥ āviveśa* | *ya imā viśvā bhuvānāni chākṛīpe tasmai Rudrāya namo 'stu Agnaye*” | (A. V. vii. 87, 1. above, p. 333).

¹⁰⁶ In another MS. a different answer is given to this question: *Tasmād rishībhir na anyair bhaktair drutam asya rūpam upalabhyate* | “He is called ‘Rudra’ because his form is quickly (*drutam*) perceived by rishis, and not by other devout persons.”

“The gods went to heaven. They asked Rudra, ‘Who art thou?’ He said, ‘I alone was before [all things], and I exist, and I shall be. No other transcends me.’ He entered into one space after another, and into the space of the sky. ‘I am eternal and not eternal, discernible and undiscernible, I am Brahma, I am not Brahma,¹⁰⁷ I am the eastern, western, southern, northern [breaths, etc., Comm.], I am below and above, the regions, and the intermediate regions, I am male, eunuch, and female, I am the Sāvitrī, I the Gāyatrī, I the Trishtubh, Jagatī, and Anushtubh (metres), I am metre, I am the household, the southern, and the āhavanīya fires, I am true, I am the earth (or cow), I am Gaurī,¹⁰⁸ I am the eldest, I am the chief, I am the most excellent, I am the waters, I am brilliancy, I am the R̥ik, Yajush, Sāman, Atharvāṅgirasas, I am the undecaying, I the decaying, I the mysterious, I the secret, I dwell in the forests, I am the pushkara (sacrificial jar), the filter, the end, the middle, the outside, the front, and light, —I alone. He who knows me only, me, to be all, knows all the gods. By my own energy I satisfy the earth with rays (or the cow with cows), the Brahmans with brahmanhood, oblations with oblation, life with life, truth with truth, righteousness with righteousness.’ Then the gods did not behold Rudra. They meditate upon him. Then the gods, with arms raised aloft, praise him: ‘He who is Rudra is divine, and he who is Brahmā, to him be adoration. He who is Rudra is divine, and he who is Viṣṇu, to him be adoration. He who is Rudra is divine, and he who is Mahēśvara, to him be adoration. He who is Rudra is divine, and he who is Umā, to him be adoration. He who is Rudra, etc., and he who is Vināyaka, to him be adoration. He who is Rudra, etc., and he who is Skanda, to him be adoration. He who is Rudra, etc., and he who is Indra, to him be adoration. He who is Rudra, etc., and he who is Agni, etc. He who is Rudra, etc., and he who is Bhūh, etc. He who is Rudra, etc., and he who is Bhuvah, etc. (In the same way Rudra is identified with *suvaḥ* [*evaḥ*]; *mahaḥ*; *jana*; *tapas*; *satya*; *prithivī*; *āpas*; *tejas*; *vāyu*; *ākāśa*; *sūrya*; *soma*; *nakṣatrāṇi*; *aṣṭau grahāḥ*; *prāṇa*; *kāla*; *Yama*; *mṛityu*; *amṛita*; *bhūta*; *bhavya*; *bhaviṣyat*; *viśva*; *kṛtsna*;

¹⁰⁷ *Vākyābhyāso rūpasya ātmano vāstavaiva-pradarśanārthaḥ* | Comm. I should rather suppose, however, that the second word is not *Brahma*, but *abrahma*.

¹⁰⁸ *S'iva-priyā* | *aṣṭavarṣhā vā kumārī gaura-varṇā bāla-tūtā* (?) *tu* | Comm.

sarva; and *satya*.) Om! at the beginning, and in the middle are Bhūr, Bhuvah, Svah; at the end is the head. O giver of life, Om, thou art universal-formed. Thou alone art Brahma doubly, and triply, above and below; thou art gentleness, fatness, contentment; thou art the thing sacrificed, and the thing not sacrificed, the whole, and not the whole, what is given, and what is not given, what is done, and what is not done, that which is supreme, and not supreme, and what is surpassing. 'We have drunk the Soma, we have become immortal, we have entered into light, we have known the gods. What can an enemy now do to us? What can the malice of any mortal effect, O immortal god?'¹⁰⁹ This imperishable [principle], beneficial to the whole world, sprung from [or, having the nature of,] Prajāpati, subtile, beautiful, by its own energy swallows up the incomprehensible Purusha by the incomprehensible, Vāyu by that which has the nature of Vāyu, soma by that which has the nature of soma.¹¹⁰ To him the destroyer, the great devourer, be adoration. All the gods reside in the heart, situated in the heart and the breath. Thou who art continually in the heart, [art] the three letters, but he is beyond. To the north of him is the head, to the south the feet; that which is the north is the omkāra. The omkāra is the praṇava, which (praṇava) again is all-pervading, which ('all-pervading') again is infinite, which again is that which delivers, which again is subtile, which again is white, which again has the nature of lightning, which again is the supreme Brahma: thus he is the one. He is the only Rudra, he is Īśāna, he is divine, he is Maheśvara, he is Mahādeva. Now whence does the omkāra get its name? Inasmuch as so soon as it is uttered, it raises up the whole body, it is called omkāra." (The same inquiry is then made and answered in regard to the words 'praṇava,' 'sarvavyāpin' ['all-pervading'], 'ananta' ['infinite'] the 'deliverer,' 'subtile,' 'white,' 'having the nature of lightning,' and 'the supreme Brahma.' Then 'eka,' 'one,' is explained.) "Now why is he called 'one'? He who evolves, creates, variously creates, sustains all worlds, is therefore called the

¹⁰⁹ Quoted in the third volume of this work, p. 265. According to the commentator whom I have quoted under the text, Soma means *sa+uma*, he who dwells with Umā, in the form of divine knowledge, Kātyāyanī. What would the Vedic rishi who composed the verse have said to this mystical interpretation? Such explanations are not, however, peculiar to the adherents of any one religion.

¹¹⁰ I do not profess to understand the sense of this.

‘one.’ Now why is he called the one Rudra? ‘There is only one Rudra; there is no place for a second. He rules this fourth world, controlling and productive; living beings abide within him united with him. At the time of the end he annihilates all worlds, the protector.’ Wherefore he is called the one Rudra. Then why is he called *Īśāna*? He it is who rules all worlds by his ordinances, and supreme creative powers. ‘We, O heroic Indra, like un milked cows, approach with our praises thee who art the heavenly lord (*Īśāna*) of this moving, and the lord of this stationary, [world].¹¹¹ Hence he is called ‘*Īśāna*.’ (‘*Bhagavat*’ is then explained.) Then why is he called *Maheśvara*? He who, a devourer, constantly devours, creates, variously creates, sustains all worlds, is therefore called *Maheśvara*. Then why is he called *Mahādeva*? He who, abandoning all forms of being, exults in the great divine power of absorption in the knowledge of himself, is therefore called *Mahādeva*. Such is the history of Rudra. ‘This god [abides] throughout all regions; he was the first born; he is within the womb; it is even he who has been born, and he is still to be born; he exists, O men, pervading all things, with his face turned to every side.’ (Vāj. S. 32, 4.) ‘The one god, who has on every side eyes, on every side a face, on every side arms, on every side feet, when producing the earth and sky, fabricates them with his arms, and with his wings.’” (R.V. x. 81, 3, above, p. 6.) . . . Rudra is mentioned again in the following verses. “In Rudra they say there is oneness, and that Rudra is eternal and primeval,” etc. The Pāśupata rite is thus described: “This is the Pāśupata observance; ‘Agni is ashes, Vayu is ashes, water is ashes, dry land is ashes, the sky is ashes, all this is ashes, the mind, these eyes, are ashes.’ Having taken ashes while pronouncing these preceding words, and rubbing himself, let a man touch his limbs. This is the Pāśupata rite, for the removal of the animal bonds. The Brahman who reads the Atharva-śira is purified with fire, with air, with the sun, with soma (or the moon); he becomes truth, he becomes all, he has bathed in all the holy places, he is read in all the Vedas, he has practised the observances prescribed in all the Vedas, he is known by all the gods, he has sacrificed with all sacrificial rites; by him hundreds of thousands of *itihāsas*, *purāṇas*, and *Rudras* (formulas

¹¹¹ R.V. vii. 32, 22, quoted above, p. 103.

relating to Rudra), and a hundred thousand Gāyatrīs have been muttered, ten thousand Oms have been uttered; at every recitation he purifies ten generations of ancestors, and ten future generations of descendants; he purifies a row of men as far as the eye can reach; thus says the divine Atharva-śiras. Having muttered it once, he becomes clean, pure, and fit for the ceremonial; having muttered it a second time, he obtains dominion over hosts; having muttered it a third time, he enters into the god: Om, [this is] true. 'Adoration be to Rudra Agni, who resides in fire, and in the waters, who has entered into these plants, who formed all these worlds.' "

I shall not make more than a few further extracts from this mystical Upanishad, which throws little light on Rudra's character or history. The three gods, Brahmā, Viṣṇu, and Rudra, are mentioned together, along with Indra (*Brahmā-Viṣṇu-Rudrendrāḥ*); and Sambhu (one of the names of Rudra) is said (in a passage which I need not attempt to translate at length) to be possessor of all divine qualities, and to be lord of all; while the benefits of worshipping him are described (*kūraṇām tu dhyeyaḥ sarvaiśvarya-sampannaḥ sarveśvaraś cha Sambhuḥ ākāśa-madhye dhruvaṁ stabdhvā 'dhikaṁ kṣaṇam ekaṁ kratuśatasyāpi chatuḥ-saptatyā yat phalaṁ tad avāpnoti kṛtsnam oṁ-kāragataṁ cha sarva-dhyāna-yoga-jñānānāṁ yat phalam tad oṁkāra veda-para īśo vā śiva eko dhyeyaḥ śivankaraḥ sarvam anyat parityajya*).

In the Kaivalya Upanishad (translated by Prof. Weber, Ind. Stud. ii. 10 ff.) Āśvalāyana asks Brahmā to explain to him the science of divine things (*Athāśvalāyano bhagavantam parameshṭhinam upasametya uvācha adhīhi bhagavan brahma-vidyām ityādi*). Brahmā (*pitāmaha*) among other things tells him as follows: *Antyāśrama-sthaḥ sakalendriyāṇi nirudhya bhaktyā sva-gurum prāṇamya | hṛit-puṇḍarikaṁ virajāṁ viśuddhaṁ vichintya madhye viśadaṁ viśokam | anantam avyaktam achintya-rūpaṁ śivam praśāntam amṛitam brahma-yonim | tam ādi-madhyānta-vihīnam ekaṁ vibhuṁ chidānanda-svarūpam adbhutam | Umā-sahāyam paramesvaram prabhuṁ trilochanaṁ nīla-kanṭham praśāntam | dhyātvā munir gacchati bhūta-yoniṁ samasta-sūkṣhiṁ tamasaḥ parastāt | sa Brahmā sa Śivaḥ Sendraḥ so 'ksharaḥ paramaḥ svarāṭ | sa eva Viṣṇuḥ sa prāṇaḥ sa ātmā paramesvaraḥ*¹¹² | *sa eva sarvaṁ yad bhūtam yachcha bhavyaṁ sanātanam* | *jñātvā taṁ mṛityum atyeti nānyaḥ panthā vimuk-*

¹¹² Another MS. has here *Sa kalo 'gniḥ sa Chandramāḥ*.

taye | yaḥ śatarudriyam adhīte so 'gnipūto bhavati sa Vāyupūto bhavati ityādi | “A man in the last (or fourth) religious order (i.e. that of a mendicant) restraining all his senses, making obeisance to his teacher, meditating within on the lotus of the heart, [which is] spotless, pure, lucid, undisturbed,—the infinite, undiscernible, inconceivable, auspicious (*śiva*), tranquil, immortal, source of Brahma, [or, of divine knowledge],—contemplating him who is without beginning, middle, or end, the one, the pervading, the spiritual and blessed, the wonderful, the consort of Umā, the supreme lord, the three-eyed, the blue-throated, the tranquil,—[doing this] a Muni, [passing] beyond darkness, attains the source of being, the universal witness. He is Brahmā, he is Śiva, he is Indra, he is undecaying, supreme, self-resplendent; he is Viṣṇu, he is breath, he is the spirit, the supreme lord; he is all that has been or that shall be, eternal. Knowing him, a man overpasses death. There is no other way to liberation.” Further on it is said: “He who reads the Śatarudriya becomes purified by fire, purified by air,” etc., etc.

In one of the MS. collections of Upanishads belonging to the library of the East India Office, I find another work of that description, called the Nīlarudropanishad, which begins thus: *Apāśyaṁ chāvarohantaṁ divitaḥ prithivīmayah | apāśyam apāśyaṁ taṁ Rudraṁ nīlagriṇaṁ śikh-aṇḍīnam |* “I, formed of earth, beheld descending from the sky, I beheld, I beheld, that blue-necked, crested Rudra.” This composition contains many verses from the Śatarudriya.

SECT. VI.—*Some further texts from the Itihāsas and Purāṇas relative to Rudra.*

In the earlier parts of this work I have given a variety of extracts from the Rāmāyaṇa, Mahābhārata, etc., which exhibit the character of Mahādeva as he was conceived in the epic period (see pp. 165, 176, 178, 184–205, 223–228, 230–232, 240 f., 266–273, 278–281, 282–289). I shall now adduce such other passages from the Itihāsas, or Purāṇas, as may appear to throw any light on the history of the conceptions entertained of this deity, and of his relations to the other members of the Indian pantheon.

Rudra is briefly alluded to in the passages of the Rāmāyaṇa i. 14, 1 ff.; i. 75, 14 ff.; and Yuddha-Kāṇḍa, 119, 1 ff., quoted in pp. 165,

176 f., and 178 ff. The other texts of the Rāmāyaṇa in which I have observed any allusion to him are the following; and the representations which are there given of this god bear generally, perhaps, a stamp of greater antiquity than those which are found in the Mahābhārata.

In Rāmāyaṇa i. 23, 10 ff. (ed. Bombay), Rudra curses the embodied Kandarpa (the Indian Cupid), who wished to enter into him after his marriage, at a time when he was performing austerity; and Kandarpa in consequence becomes bodiless (*ananga*). (*Kandarpo mūrtimān āsīt Kāmaḥ ity uchyate budhaiḥ | tapasyantam iha Sthānuṃ nimayena samūhitam |* 11. *Kṛitodvāhaṃ tu deveśaṃ gachhantaṃ sa-marud-gaṇam | dharshayāmāsa durmedhāḥ hunkṛitaś cha mahātmanā |* 12. *Avadhyataś cha Rudrena chakshushū Raghunandana | vyaśīryanta śarīrāt svēt sarva-gūtrāṇi durmateḥ |*)

In i. 35, 20 (Bombay ed.), it is mentioned that the mountain-god, Himavat, gave his daughter Umā to the “unequalled Rudra” (*Rudrāya apratirūpāya*). In chapter xxxvii. of the same book, vv. 5 ff. the connubial intercourse of Śiva with Umā is described in most undignified language, as follows: *Purā Rāma kṛitodvāhaḥ Sītikanṭha mahātapaḥ |* 6. *Dṛiṣṭvā cha bhagavān devīm maithunāyopachakrame | tasya saṃkrīḍamānasya Mahādevasya dhīmataḥ | Sītikanṭhasya devasya divyaṃ varsha-śataṃ gatam |* 7. *Na chāpi tanayo Rāma tasyām āsīt parantapa |* “Formerly, after his marriage, Sītikanṭha (Śiva) the great devotee, (6) beholding the goddess, began to indulge in connubial love. A thousand years of the gods passed while the wise Mahādeva Sītikanṭha was thus sporting. But, O Rāma, vexer of thy foes, no son was born to Umā.” The gods being alarmed at the prospect of the formidable character of the offspring which might be born to Mahādeva, entreated him and his spouse to practise chastity. To this Mahādeva consented; but asked what would become of the seed which he had already discharged. This, the gods said, should be received by the earth. The gods then desired Agni, along with Vāyu, to enter into this seed. This Agni did, and the white mountain was produced in consequence (see above, p. 354), where Kārttikeya was born. The gods then worshipped Śiva and Umā, but the latter imprecated sterility on all their wives. The thirty-seventh section relates the birth of Kārttikeya. While Tryambaka (Śiva), the lord of the gods, was performing austerity, the other deities went to Brahmā and asked for a general in the room of Mahā-

deva, who, it seems, had formerly acted in that capacity. "He," they said, "whom thou didst formerly give us as a leader of our armies (i.e. Mahādeva), is now performing great austerity, along with Umā" (sect. 38, v. 3, Schlegel's ed.=sect. 37, 3, of Bombay ed.: *Yo naḥ*¹¹³ *senāpatir deva datto bhagavatā purā | sa tapaḥ param āsthāya tapyate sma sahomayā*). Brahmā says, that in consequence of the curse of Umā, no son could be born to any of the wives of the gods; but that Agni could beget a son on the river Gangā, who should be the general of the gods. The gods accordingly went to mount Kailāśa, and appointed Agni to effect their object. Agni accordingly impregnated the Gangā, who brought forth Kārttikeya, so called because he was nursed by the Kṛittikās."

In the forty-second section it is related how the royal rishi Bhagīratha performed austerity in order that the Gangā might descend from heaven and purify the ashes of the sons of Sagara (who had been destroyed by Kapila, sect. 40, at the end); and might by this means elevate them to paradise. Brahmā appeared to the king and told him that he ought to propitiate Śiva, who was the only being who could sustain the shock of the falling Gangā. Bhagīratha (as is told sect. 43) continued his austerities till Śiva the lord of Umā, the lord of animals (*Paśupati*), appeared to him, and said he would receive the Gangā on his head. He accordingly mounted the Himālaya, and called on the Gangā to descend. The Gangā was indignant at this summons, and came down in great volume and with great force on his head, thinking to sweep him down along with her into Pātāla. The god, however, determined to humble her pride, and she was compelled to circle for a long period of years in the labyrinth of his matted locks, without being able to reach the earth. Being again propitiated by Bhagīratha, Śiva at length allowed her to reach the lake Vindu, to flow to the sea, and eventually into the infernal regions, where she purified the ashes of the sons of Sagara and enabled them to ascend to heaven.

In the forty-fifth section is described the production of nectar from the churning of the ocean of milk by the rival sons of Diti and Aditi, who wished to obtain some specific which should render them immortal. In the first place, however, a fiery poison was vomited from the mouths

¹¹³ *Yo naḥ* is the reading of Schlegel's edition, as well as of Gorresio's, 39, 3. The Bombay edition reads *yena*, which does not seem so good a reading.

of the serpent Vāsuki, who was used as the rope in the process of churning. The gods then resorted to S'iva to deliver them from this portent:

21. *Atha devāḥ Mahādevaṁ S'ankaraṁ śaranārthinah | jagmuḥ Paśupatiṁ Rudram trāhi trāhīti tushṭuvuḥ |* 22. *Evam uktas tato devair deva-deveśvaraḥ prabhuḥ | prādurāsīt tato 'traiva śankha-chakra-dhara Hariḥ |* 23. *Uvāchainaṁ smitaṁ kṛtvā Rudram śūla-dharaṁ Hariḥ | daivatair mathyamāne tu yat pūrvaṁ samupasthitam |* 24. *Tat tvadīyaṁ sura-śreṣṭha surāṇām agrato hi yat | agra-pūjām iha sthītvā grīhāṇedaṁ visham prabho |* 25. *Ity uktvā cha sura-śreṣṭhas tatraivāntaradhīyata | devatānām bhayaṁ dṛiṣṭvā śrutvā vākyaṁ tu Sārṅginah |* 26. *Halāhalaṁ vishaṁ ghoraṁ sanjagrāhāmṛitopamam | devān visṛijya deveśo jagāma bhagavān Haraḥ |* 21. "Then the deities, seeking as their refuge Mahādeva, Sankara, went to Rudra Paśupati, and lauded him [calling out] 'deliver, deliver.' 22. Then, being addressed by the gods, the lord of the gods, Hari, appeared on that very spot, bearing the shell and the discus, (23) and smiling, said to Rudra, the wielder of the trident: 'That which has first appeared, when the ocean was being churned by the deities, (24) belongs to thee, most eminent of the gods, since thou art at the head of them. Standing here, receive, lord, this poison as the earliest offering.' 25. Having thus spoken, the most eminent of the gods disappeared on the spot. Perceiving the alarm of the deities, and having heard the words of Viṣṇu, (26) he (S'iva) took the deadly poison, as if it had been nectar. The divine Hara then dismissed the gods and departed."

The gods and Asuras proceeded with the churning, but were obliged now to call in the aid of Viṣṇu, as the mountain with which the operation was being performed sank down into the infernal regions. Viṣṇu, however, assumed the form of a tortoise, and supported the mountain on his back. At length nectar was produced, which Viṣṇu carried off.

In the description of the northern region contained in the Kishkindhā¹¹⁴ kāṇḍa of the Rāmāyaṇa, Kailāsa is spoken of as the residence of Kuvera, and no mention is made of S'iva as residing there:¹¹⁵

Kishk. 44, 27 ff. (ed. Gorresio = Bombay ed. 43, 20 f.).—*Taṁ tu*

¹¹⁴ In the Bombay edition this word is written 'Kishkindhā,' without a *y* before the final *ā*, which it has in Gorresio's edition.

¹¹⁵ See, however, the passage from the Sundara Kāṇḍa, sect. 89, which will be quoted in the Appendix, where Mahādeva is said to visit Kuvera, or mount Kailāsa.

sīghram atikramya kāntāraṁ loma-harshanam | pāṇḍuraṁ drakshyatha tataḥ Kailāsaṁ nāma parvatam | tatra pāṇḍura-meghābhāṁ Jāmbūnada-parishkritam | Kuvera-bhavanaṁ divyaṁ nirmitaṁ Viśvakarmanā |
 “Having quickly passed over that dreadful desert, you shall then see the white mountain, called Kailāsa, and there the celestial palace of Kuvera, formed by Viśvakarman, in colour like a brilliant cloud, and decorated with gold.”

The Bombay edition, 43, 54 ff., has the following lines, in which Rudra may be referred to: *Tam atikramya śailendram uttaras toyasāṁ nidhiḥ | tatra Somagirir nāma madhye hemamayo mahān | 55. Sa tu deśo viśūryo 'pi tasya bhāsā prakāśate | sūrya-lakshmyā 'bhivijneyo tapateva Vivasvatā | 56. Bhagavāṁs tatra viśvātmā S'ambhur ekādaśāt-makaḥ | Brahmā vasati deveśo brahmarshi-parivāritaḥ*¹¹⁸ | 54. “Beyond this monarch of mountains is the northern ocean, in the midst of which stands the great golden mountain, called Somagiri. 55. With its lustre that region, although sunless, shines; and is distinguished by a solar splendour, as if from the beams of Vivasvat (the sun). 56. There the divine soul of the universe, the eleven-fold Sambhu, Brahmā, lord of the gods, dwells, attended by the Brahman Rishis.”

In Gorresio's edition (44, 117 ff.) this passage shows a number of various readings: *Kurūṁs tām samatikramya uttare payasāṁ nidhiḥ | tatra Somagirir nāma hiraṇmaya-samo mahān | 118. Indra-loka-gatāḥ ye cha Brahma-loka-gatās cha ye | sarve te samavaiḥshanta girirājaṁ divaṁ gatāḥ | 119. Asūryo 'pi hi deśaḥ sa tasya bhāsā prakāśate | sasūryaḥ iva lakṣmīvāṁs tapatīva divākare | 120. Bhagavāṁs tatra bhūtātmā Svayambhūr bahudhātmaḥ | Brahmā bhavati vaśyātmā sarvātmā sarva-bhāvanāḥ | 117.* “Beyond, to the north of the Uttara Kurus, is an ocean, in which is a great mountain, as it were of gold. 118. All those who have gone to the sky, to the world of Indra, or to that of Brahmā, have beheld the king of mountains. 119. By its

¹¹⁸ The commentator thus explains this verse: *Viśvam atati vyāpnoti iti viśvātmā vyūpakas tena Viṣṇu-rūpaḥ | viṣṇu-vyūptāv ity anusārāt | sa eva S'ambhuḥ śam bhavaty asmāt | sa eva ekādaśātmaḥ ekādaśānūvākārthaikādaśa-rudrātmakaḥ | sa eva Brahmā brīmhanatvāt jagat-sraśṭritvāt |* “Viśvātmā means, he who pervades all things; and consequently he is in the form of Viṣṇu, as Viṣṇu has the sense of pervader. The same being is S'ambhu, he from whom prosperity (śam) arises (bhavati); and he is also elevenfold, in the form of the eleven Rudras, who signify eleven repetitions of him (?). The same being is also Brahmā, from his increasing,—creating the world.”

light that region shines, although sunless, as if it had a sun, and resplendent as if the lord of day were blazing. 120. There the divine soul of beings, Svayambhū, Brahmā, dwells, self-subdued, the soul, and producer of all things." Here there is no reference to Mahādeva, Svayambhū being substituted for Sambhu.

Another passage relating to Rudra which occurs in Gorresio's recension of the Rāmāyana is the following (though it is not to be found in the corresponding section of the Bombay edition):

Kishk. 44, 46 ff.—*Taṁ tu deśam atikramya Trisṛiṅga nāma parvataḥ | tasya pūde saro divyam mahat kāñchana-pushkaram | tataḥ prachyavate divyā tikshṇa-śrotās tarangiṇī | nadī naika-grahākīrṇā kuṭilā loka-bhāvini | tasyaikaṁ kāñchanaṁ sṛiṅgam parvatasyāgni-sannibham | vaidūrya-mayam ekancha śailasyāsya samuchhṛitam | Anutpanneshu bhūteshu babhūva kila bhūmitaḥ | agrajaḥ sarva-bhūtānāṁ Viśvakarmeti viśrutaḥ | tat tasya kila paurāṇam agnihotram mahātmanah | āsit trisikharah śailaḥ pravṛittās tatra ye 'gnayaḥ | tatra sarvāṇi bhūtāni sarvamedhe mahāmakhe | kṛtvā 'bhavad mahātejāḥ sarva-loka-maheśvaraḥ | Rudrasya kila saṁsthānaṁ saro vai sūrvamedhikam | tataḥ pravṛittū Sarayūr ghora-nakravatī nadī | deva-gandharva-patagāḥ piśāchoraga-dānavāḥ | praviśanti na taṁ deśam pradīptam iva pāvakam | tam atikramya śailendram Mahādevābhipūlitam | ityādi |* "When that region has been overpassed, a mountain called Trisṛiṅga [will be seen], at the foot of which is a divine lake, of large dimensions, filled with golden lotuses. Thence flows a divine billowy river, with rapid stream, swarming with crocodiles, winding, gladdening the world. That mountain has one golden peak, [one] resembling fire, and it has also one elevated point formed of lapis lazuli. When no creatures had as yet come into existence, there sprang from the earth the first of all beings, known as Viśvakarman. This triple-peaked mountain was the scene of the ancient Agnihotra sacrifice of that great being, where all the fires were employed. Having formed all beings there at this great universal sacrifice, he became the mighty lord (*maheśvara*) of all worlds. This lake of the universal sacrifice is the abode of Rudra; and from it issues the river Sarayū, abounding in dreadful crocodiles. Gods, Gandharvas, birds, Piśāchas, snakes, and Dānavas, do not enter that region, which is like blazing fire. Having overpassed that great mountain, protected by Mahādeva," etc.

In regard to the story of Viśvakarman, which is not usually met with in the Purāṇas, and does not harmonize well with the course of their cosmogony, compare the two hymns in pp. 5 ff., the story from the Nirukta in p. 9, above, and the Śatap. Br. xiii. 7, 1, 14.

Śatapatha Brāhmaṇa, xiii. 7, 1, 14.—*Tena ha etena Viśvakarmā Bhāuvanaḥ ije | teneshṭvā 'tyatishṭhat sarvāṇi bhūtāni idaṁ sarvam abhavat | atitishṭhati sarvāṇi bhūtāni idaṁ sarvam bhavati yaḥ evam vidvān sarva-medhena yajate yo vā etad evam veda | 15. Taṁ ha Kaśyapo yājayānchakāra | tad api Bhūmiḥ ślokaṁ jagau | "na mā martyaḥ kaśchana dātum arhati Viśvakarman Bhāuvana mandaḥ āsitha | upamankshyati syā salilasya madhye mṛishaisha te sangaraḥ Kaśyapāya" iti |* "With this sacrifice, Viśvakarman, the son of Bhuvana, sacrificed. Having sacrificed with it, he overpassed all beings, and became all this. That man overpasses all beings and becomes all this, who, knowing this, sacrifices with the Sarva-medha ('universal sacrifice'), or he who thus knows this. 15. Kaśyapa performed this sacrifice for him. Wherefore also the Earth recited a verse: ¹¹⁷ 'No mortal ought to bestow me. Viśvakarman, son of Bhuvana, thou wast foolish. She (the earth) will sink into the midst of the water. This promise of thine to Kaśyapa is vain.'

It would appear as if the author of the preceding passage of the Rāmāyaṇa intended to identify Rudra with Viśvakarman, when he says that the latter "became the mighty lord (*maheśvara*) of all worlds." Compare the passages from the Kūrma Purāṇa and Mahābhārata quoted below in notes 131 and 133, pp. 376 and 377; and Mahābhārata, Śāntip. 241, quoted in a note to p. 372, vol. v., of this work. If Mahādeva is identified with Viśvakarman, he must, according to the Rāmā-

¹¹⁷ The commentator observes on this: *Asmai cha Viśvakarmā bhūmiṁ dātum iyesha tatra cha kālē Bhūmīr api imaṁ ślokaṁ gītavati | tvaṁ tu mandaḥ mandamatir janāḥ āsitha babhūvitha jātāḥ ity arthaḥ | upa-śabdo ni-śabdasya arthe | yaś cha āśakyam pratijñānte mandaḥ ity abhiprāyaḥ |* "Viśvakarman desired to give the earth to him; and at that time the Earth also sang this verse. Thou wast 'dull,' dull of understanding. The preposition *upa* is here used in the sense of *ni*. And the sense is that he who promises what is impossible is foolish." Compare the passage of the Mahābhārata, Vana-parvan, v. 10209 (in the first vol. of this work, p. 451), where the earth is said to have been given to Kaśyapa by Parasurāma; and another text from the Anuśāsana-parvan, vv. 7232 ff. (*ibid.* p. 464), where the earth is said to have become offended with king Anga, who desired to bestow her on the Brahmans, and to have in consequence abandoned her form. Kaśyapa afterwards entered into her, and she became his daughter. Compare also Śatapatha Brāhmaṇa, vii. 4, 3, 5 (quoted above, p. 27).

yaṇa and Śatapatha Brāhmaṇa, be regarded as sprung from the earth, or Bhuvana, and therefore not eternal. It is to be noted, however, that the Śatap. Br. speaks of this Viśvakarman as a mortal, and the Ait. Br. speaks of him as a prince who conquered the earth.

In the next passage¹¹⁸ Mahādeva is represented as visiting Kuvera on Mount Kailāsa, and as acknowledging the divinity of Rāma:

Rām. (ed. Gorresio) v. 89, 6 ff.—*Atha pradhāno dharmātma lokānām īśvaraḥ prabhuh | tataḥ sabhāyām devasya rājno Vaiśravanasya saḥ | dhanādhyaksha-sabhām devaḥ prāpto hi Vṛishhabha-dhvajāḥ | Umā-sahāyo deveśo gaṇaiś cha bahubhir vṛitaḥ | avatīrya vṛishāt tūrṇam mahitaḥ śūla-dhṛig vibhuḥ | gīres tasya mahātejaḥ praviśṭas tu sabhām Haraḥ | Riddhyā sahāya-yuktaś cha tathā Vaiśravanāḥ svayam | anyonyaṁ tau samālingya upaviśṭāv ubhāv api | sabhāyām tatra tau devau te cha devāḥ yathākramam | upaviśṭāḥ gaṇaś chaiva Yakshās cha saha Guhya-kaiḥ | aksha-dyūtaṁ tatas tābhyām pravṛittaṁ samanantaram | etasminn antare tatra Rākshasendraṁ Vibhīṣhaṇam | dṛiṣṭvā Paulastyaṁ āyāntaṁ Śivaḥ prāha dhaneśvaram | ayaṁ Vibhīṣhaṇaḥ praptaḥ śaraṇam tava pārthiva | manyunū 'bhipluto viro Rākshasendra-vimānitaḥ | ityādi |*

“Now the righteous and mighty ruler of the worlds, whose banner is a bull, the god of gods, accompanied by Umā, and attended by numerous hosts, came then to the assembly of the divine king Vaiśravaṇa (Kuvera), the lord of riches. Alighting quickly from his bull, Hara, the mighty lord, the wielder of the trident, being received with honour, entered into the assembly on that mountain (Kailāsa, v. 4); and at the same time Vaiśravaṇa himself, with Riddhi (his wife),¹¹⁹ and attended by his companions, [came in]. Having embraced each other, those two gods with the other deities sat down in order in the assembly, together with their hosts, and the Yakshas and Guhyakas. The two gods then began to play at dice. In the mean time, beholding the eminent Rākshasa Vibhīṣhaṇa, the son of Pulastya, approaching, Śiva says to the lord of riches, ‘This, O king, is the hero Vibhīṣhaṇa, who has resorted to thee, overwhelmed by distress, having been dishonoured by the chief of the Rākshasas (Rāvaṇa),’” etc., etc.

While Śiva is speaking, Vibhīṣhaṇa arrives, and bows down before

¹¹⁸ This passage, however, is only to be found in Gorresio’s recension, and not in the section of the Devanāgarī recension which corresponds to it—viz. vi. 17, 1, ff.

¹¹⁹ See Böhtlingk and Roth, s.v. Riddhi, and the Mahābhārata, *Asuśāsana-parvan*, 675, and 7637, as well as the *Harivaṁśa*, 7167, 7739, there referred to.

the deities, who tell him to stand up; and go to Rāma, who will install him king of the Rākshasas (vv. 21 ff.). Vibhīshana stands, with his head bent downwards, and sunk in contemplation, when Śiva again speaks to him (vv. 37 ff.): *Taṁ dhyāyamānam bhagavān uvācha prabhur avyayaḥ | uttiṣṭhotttiṣṭha rājendra sukham āpnuhi śāśvatam |* 39. *Tasmād uttiṣṭha gachha tvam purānam prabhum avyayam | ādhūrām sarvabhūtānām śāśvataṁ niravagraham | sa hi sarva-nidhānam cha gatir gatimatām varaḥ | kṛtsnasya jagato mūlaṁ tasmād gachhasva Rāghavam |* "The divine, imperishable lord said: 'Stand up, stand up, prince of kings, obtain ever-during happiness. . . . Stand up, therefore, go to the ancient, imperishable lord, the support of all beings, eternal, uncontrolled. For he, the most excellent, contains all things, and is the refuge of all who seek a refuge, the root of the whole world: wherefore go to Rāghava (Rāma).'" Vibhīshana then departs through the air, to go to Rāma.¹²⁰

¹²⁰ In the following passages some of Mahādeva's achievements are alluded to:— iii. 30, 27 (ed. Bomb.), and iii. 35, 93 (Gorr.): *Sa papāta Khara dhūmau dahyamānaḥ. śarāgninī | Rudreṇa vinirdagdhaḥ S'vetāranye purā 'ndhakaḥ |* "[The Rākshasa] Khara fell on the ground, burnt by the fire of the arrow, like Andhaka [who was] formerly consumed by Rudra in the S'veta forest." (Compare A. V. xi. 2, 7, above, pp. 334, 336, where Rudra is called the slayer of Ardhaka.) iv. 5, 30 (Gorr.): *Yathā krudhasya Rudrasya Tripuraṁ vai vijigyushaḥ |* "[The frowning face of Rāma] like that of the incensed Rudra, who had conquered Tripura." vi. 51, 17 (Gorr.): "The Rākshasa trembled when smitten by Lakshmana's arrow, like the dreadful portal of Tripura, when struck by the bolt of Rudra" (*Rudra-vāṇāhataṁ ghoram yathā Tripura-gopuram*). In the following verse allusion is made to Rudra as a slaughterer of animals: vi. 73, 37 f. (Gorr. = Bombay ed. vi. 94, 35). *Hatair aśvair padātaiś cha tad babhūva raṇājiram | ākrīḍaḥ iva Rudrasya krudhasya nighnataḥ paśūn |* "With slain horses and footmen, that battle-field became like the garden of the enraged Rudra when slaughtering animals." I do not know what the next verse refers to, vi. 55, 88 (Gorr.): *Kumbhasya patato rūpam bhagnasyorasi mushtinā | Īśvareṇābhipannasya rūpam Paśupater iva |* "The appearance of Kumbha when shattered on the chest by the fist of Sugrīva, was like the appearance of Paśupati (Ś'iva) when overcome by Īśvara." The commentator quoted by Gorresio has the following note in explanation: *Īśvareṇa pralaya-kālena hetunā abhipannasya lokān abhisrastasya Paśupateḥ Rudrasya rūpam iva rūpam babhūva ity arthaḥ |* "The Bomb. ed. (76, 93) reads in the second line: *babhau Rudrābhipannasya yathā rūpaṁ Gavāmpateḥ |* which the commentator renders, "appeared like the form of the lord of rays (the sun), overcome by Rudra" (*Rudreṇa abhipannasya abhibhūtasya Gavāmpateḥ Sūryasya iva*.) It would almost seem (strange as it may appear) as if the author of the recension of the Rāmāyana published by Gorresio, had not understood the word Gavāmpati (lord of cows or rays) as designating the sun, when he took it for the equivalent of Paśupati. Īśvara and Paśupati are both names of Rudra; and he could not be assailed by himself. Gavāmpati occurs in the hymn to the Sun in the Mahābhārata, iii. 192 (as quoted by Böhling and Roth, s.v.), as one of the numerous names or epithets of the Sun.

From the passages quoted above from the Mahābhārata and Brāhmaṇas in p. 284, and pp. 200 and 202, note, it appears as if some contest had at one time existed between the votaries of Mahādeva, and those of other deities, in regard to adoration of the former. It may perhaps be inferred from the passages cited in pp. 288–291, also, that the worship of this god, as practised by some tribes, was regarded by others with aversion, or even with horror. Some further indications of this aversion may be discovered in the myth of Daksha's sacrifice, as related in the Mahābhārata, and in the Vāyu and other Purāṇas (see Wilson's Vishṇu Purāṇa, pp. 61 ff. = pp. 120 ff. of Dr. Hall's ed., vol. i.).

This story is told, perhaps in its simplest form, in the following passage of the Rāmāyaṇa, i. 66, 7 ff. (ed. Schlegel and Bombay = 68, 7 ff. Gorresio):

*Evam uktas tu Janakāḥ pratyuvācha mahūmunim | śrūyatām asya dhanusho yad-artham iha tishṭhati | Devurātaḥ iti khyāto Nimeḥ shashṭho (jyeshṭho, Bomb. ed.) mahīpatiḥ | nyāso 'yaṁ tasya bhagavan haste datto mahātmanah | Daksha-yajna-badhe pūrvam dhanur āyamyā vīryavān | vidhvasya tridāsān Rudrah salīlam idam abravīt | "yasmād bhāgārthino¹²¹ bhāgān nākalpayata me surāḥ | varāṅgāni [=śīrāṁsi, Comm. in Bomb. ed.] mahūrḥāni dhanushā śātayāmi vaḥ | tato vimanasāḥ sarve devūḥ vai muni-pungava | prāsādayanta deveśāṁ teshāṁ prīto 'bhavad Bhavaḥ | prītaśchāpi dadau teshāṁ tāny angāni mahaujasām | dhanushā yāni yāny āsan śātītāni mahātmanā | tad etad deva-devasya dhanū-ratnam mahātmanah | nyāsa-bhūtaṁ tadā nyastaṁ asmākam pūrvakē vibho |*¹²²

"Janaka, being thus addressed, replied to the great muni: 'Hear, regarding this bow, from what cause it is here. A king called Deva-rāta was the sixth in descent from Nimi. This [bow] was a deposit committed to the hands of this great personage. Formerly, at the destruction of Daksha's sacrifice, the heroic Rudra, when he had drawn this bow, and routed the gods, thus spake in derision: "Since, ye gods, ye have divided to me no portion, though I desired it, I cut off your most precious heads with my bow." Then all the deities, being dis-

¹²¹ *Svishṭakrid-ādi-yajna-bhāgārthino mama* | "To me who desired a share in the Svishṭakrid, etc., offering."—Comm.

¹²² This last line runs as follows in Gorresio's edition (ch. lxviii. 13): *Tishṭhaty ady pi bhagavan kule 'smakam supūjitam* | The other various readings, though numerous, are unimportant.

tressed, propitiated the god of gods, who became favourable to them, and restored the limbs of those glorious beings which had been cut off by the mighty bow. This is the precious bow of the great deity, which was at that time deposited with our ancestor.' ”

In this version of the myth there is no mention of Rudra commissioning Vīrabhadra, or any other demons, to destroy the sacrifice or put the gods to flight. He is simply said to wound the gods with his bow.¹²³

The same story is told in the Sautika-parvan, vv. 786–808, and in greater detail in the Śānti-parvan, of the Mahābhārata, in verses 10226–10258, and is immediately afterwards repeated in vv. 10275 ff. According to the first account (which is given in answer to a question regarding the origin of Jvara, Fever), Umā, Śiva's wife, seeing the gods passing by in chariots, inquires of her husband where they are going, and is told by him that they are proceeding to Daksha's horse-sacrifice. The goddess then asks why her lord also does not go. He replies: *Surair eva mahābhāge pūrvam etad anuṣṭhitam | yajneshu sarveshu mama na bhāgaḥ upakalpitaḥ | pūrvopāyopapannena mārgena varavarṇini | na me surāḥ prayachhanti bhāgaṁ yajnasya dharmataḥ*¹²⁴ |

¹²³ This same story is again briefly alluded to in the following other passages of the Rāmāyaṇa:—iii. 30, 36 (ed. Gorr. = Bomb. ed. iii. 24, 35): *Taṁ drishṭvā tejasā yuktaṁ vivyathur vana-devatāḥ | Dakshasyeva kratuṁ hantum udyatāstram Pinākinam* | “Beholding him (Rāma), possessed of might, the sylvan deities were distressed, as if he had been Pinākin (Śiva) with his weapon ready to destroy the sacrifice of Daksha.” Ibid. 70, 2: *Hantu-kāmaṁ paśuṁ Rudraṁ kruddhaṁ Daksha-kratau yathā* | “Like the incensed Rudra who sought to slay the victim at the sacrifice of Daksha.” (The Bomb. ed. iii. 65, 2, has a quite different reading: *Dagdhu-kāmaṁ jagat sarvaṁ yugānte cha yathā Haram* | “Like Hara [Rudra] desirous of burning up the whole world at the end of the Yuga.”) And again, vi. 54, 33 (ed. Gorr.): *Tato visphārayāmāsa Rāmaḥ tad dhanur uttaman | bhagavān iva sankruddho Bhavaḥ kratu-jighāṁsayā* | “Then Rāma stretched that excellent bow, like the divine Bhava enraged, and seeking to destroy the sacrifice.” Rudra's followers are, however, mentioned in the Rāmāyaṇa. Thus in iii. 31, 10 (ed. Gorr.) it is said: *Sa taiḥ parivṛito ghoraiḥ rākshasair nṛi-varātmajaḥ | Mahādevaḥ pitṛi-vane ganaiḥ pūrva-gatair iva* | “This son of an eminent man (Rāma) was surrounded by these horrible Rākshasas, like Mahādeva by his attendant hosts in a cemetery.” (Instead of the last line the Bomb. ed. has the following, iii. 25, 12: *Tithishv iva Mahādevo vṛitaḥ pāriśadāṁ ganaiḥ*.) And in another place (v. 12, 39, ed. Gorr.) Śiva is called the lord of demons (*griham Bhūtapater iva*).

¹²⁴ The same words nearly are put into the mouth of Mahādeva in the Vāyupurāṇa. See Wilson's Vishṇu Purāṇa, vol. i., p. 126, of Dr. Haṅ's ed.

"The former practice of the gods has been, that in all sacrifices no portion should be divided to me. By custom, established by the earliest arrangement, the gods lawfully (*dharmataḥ*) allot me no share in the sacrifice." Umā is extremely chagrined that her husband, a god of so great dignity, should be so treated. Perceiving his wife's distress, Śiva goes, with his attendants, and puts an end to the sacrifice. The sacrifice takes the form of a deer, and is followed by Śiva to the sky. A drop of sweat falls from his forehead, from which a fire proceeds, out of which again a formidable being is born, Jvara (fever), which burns up the sacrifice, puts the gods to flight, etc. On this Brahmā appears to Śiva, and promises that the gods shall henceforth give him a share in the sacrifice (*bhavato 'hi surāḥ sarve bhāgaṁ dūsyanti vai prabho*), and proposes that Jvara (fever) shall be allowed to range over the earth. Śiva is propitiated, and assents to Brahma's proposal, and has ever afterwards obtained a share in the sacrifice (*ity ukto Brahmanā devo bhāge chāpi prakalpīte | bhagavantaṁ tathety āha . . . parāncha prītim agamaḥ utsmayaṁścha Pināka-dhṛik | avāpa cha tadā bhāgaṁ yathoktam Brahmanā Bhavaḥ*).

The second version of the story is as follows: vv. 10272 ff. Daksha formerly commenced a sacrifice at Gangādvāra in the Himālaya, which was attended by the various orders of divine beings, including Indra and Brahmā. Dadhīchi, however, a votary of Rudra, was indignant that no worship was to be offered to that deity. 10283 ff. *Tān drisṭvā manyunā "vishto Dadhīchir vākyāṁ abravīt | "nāyaṁ yajno na vā dharmo yatra Rudro na ijjate | badha-bandham prapannāḥ vai kinnu kālasya paryayaḥ | kinnu mohād na paśyanti vinūśam paryupasthitam | upasthitam mahāghoraṁ na budhyanti mahādhvare" | Ity uktvā sa mahā-yogī paśyati dhyāna-chakshushā | sa paśyati Mahādevaṁ devīncha vara-dām śubhām | Nāradaṁcha mahātmānaṁ tasyāḥ devyāḥ samīpataḥ | santosham paramaṁ lebhe iti niśchitya yoga-vit | eka-mantrās tu te sarve yeneśo na nimantritāḥ* ¹²⁵ *| tasmād deśād apākramya Dadhīchir vākyam abravīt | apūjya-pūjanāchchaiva pūjyānānchāpy apūjanāt | nṛi-ghātaka-samam pāpam śasvat prāpnoti mānavaḥ* ¹²⁶ *| anṛitaṁ nokta-pūrvam me na cha*

¹²⁵ A line similarly expressed occurs a little further on.

¹²⁶ The account of Daksha's sacrifice given in the Vāyu-purāṇa, and translated by Prof. Wilson, V.P. (vol. i., pp. 122 ff. of Dr. Hall's ed.), has a good many lines which correspond nearly with some in this passage of the Mahābhārata. Of these Dr. Hall was kind enough to send me copies. One of them agrees in sense with this verse.

*vakshye kadāchana | devatānām ṛishīnām cha madhye satyam bravīmy aham |
 āgatam Paśubhartūram sraśtūram jagataḥ patim | adhware yajna-bhok-
 tūram sarveshām paśyata prabhum | Dakṣaḥ uvācha | Santi no bahavo
 Rudrāḥ śūla-hastāḥ kapardinaḥ | ekādaśa-sthūna-gatāḥ nāhaṁ vedmi Ma-
 heśvaram ¹²⁷ | Dadhīchir uvacha | sarveshām eva manthro 'yaṁ yenāsau na
 nimantritāḥ ¹²⁸ | yathā 'ham S'ankarād ūrdhvaṁ nānyam paśyāmi daiva-
 tam | tathā Dakṣasya vipulo yajno 'yaṁ na bhaviṣhyati | Dakṣaḥ uvācha |
 etan makheśāya suvarṇa-pātre haviḥ samastaṁ vidhi-mantra-pūtam | Viṣ-
 nor nayāmy apratimasya ¹²⁹ bhāgam prabhur vibhuḥ chāhavanīya eṣaḥ |
 Devy uvācha | kim nāma dānaṁ viśamaṁ tapo vū kuryām ahaṁ yena
 patir namādya | labheta bhāgam bhagavān achintyo ardhham tathā bhā-
 gam atho tritīyam | evam bruvānām bhagavān sva-patnīm prahrīṣṭa-
 rūpaḥ kṣubhitāṁ uvācha | na vetsyi mām devī kṛīṣṭadarāṅgi kim nāma yuk-
 tāṁ vachanam makheśe | ahaṁ vijānāmi viśāla-netre dhyānena hīnāḥ na
 vidanty asantaḥ | tavādya mohena cha sendra-devāḥ lokāḥ trayāḥ sarvataḥ
 eva mūḍhāḥ | mām adhware śaṁsitūrah stuvanti rathantaram sāma-gūś
 chopagānti | mām brāhmaṇāḥ brahma-vido yajante māmādhvaryavaḥ kalpa-
 yante cha bhāgam | Devy uvācha | supṛakṛito 'pi puruṣo sarvaḥ strī-
 janasaṁsadi | stauti garvāyate chāpi svam ātmānam na saṁśayaḥ |
 Bhagavān uvācha | nātmānaṁ staumi deveśi paśya me tanu-madhyame |
 yaṁ śrakṣhyāmi varārohe yūgārthe vara-varnini |*

“Beholding them, Dadhīchi, filled with indignation, thus spake :
 ‘This is no sacrifice, nor a legitimate ceremony, in which Rudra is
 not worshipped. [These gods] have become entangled in the bonds of
 destruction. Is this the adverse influence of time? or is it through
 delusion that they do not see that ruin is at hand? They perceive not
 that a great calamity is impending at the sacrifice.’ Having so spoken,
 this great devotee beholds with the eye of contemplation : he sees
 Mahādeva and his boon-bestowing and auspicious goddess, and close to
 her the great Nārada, and received the highest satisfaction. Dadhīchi,
 versed in meditation, having ascertained that all the gods had adopted
 a common resolution that they would not invite Mahādeva, issued

¹²⁷ A verse closely resembling this occurs in the Vāyu Purāṇa.

¹²⁸ The corresponding line runs thus in the Vāyu Purāṇa : *Sarveshām eka-manthro 'yaṁ yeneśo na nimantritāḥ*; which Prof. Wilson thus renders : “The invocation that is not addressed to Īśa is, for all, but a solitary (and imperfect) summons.”

¹²⁹ Instead of *bhāgam*, etc., the Vāyu Purāṇa reads *sarvaṁ prabhur vibhor hy āha-
 vanīya-nityam*.

forth from that [sacrificial] ground, and spake thus: 'By worshipping that which ought not to be worshipped, and neglecting to worship that which ought to be worshipped, a man ever incurs sin equal to that of a murderer. I have never before uttered, neither shall I ever utter, falsehood. Among gods and rishis I declare the truth. Behold Paśubhartri (Śiva) arrived, the creator, the master of the world, the lord of all, the eater of the sacrifice.' Daksha replied: 'We have many Rudras, armed with tridents, and wearing spirally-braided hair, who occupy eleven places.¹³⁰ I know not Maheśvara.' Dadhīchi answered: 'This is a [preconcerted] plan of all [the gods] that he (Mahādeva) has not been invited. Since I perceive Śankara, and no other deity, to be supreme, therefore this sacrifice of Daksha shall not be prosperous.' Daksha spake: 'I offer to the lord of sacrifice (Viṣṇu), in a golden vessel, this entire oblation purified by rites and by texts, the share of the incomparable Viṣṇu: he is the lord, the all-pervading, the sacrificial fire.'¹³¹ Devī (who, without any preamble, is here introduced as speaking) said: 'What liberality or arduous austerity can I perform whereby my divine, incomprehensible husband may to-day obtain a share, a half-share, or a third?' The god, delighted in aspect, addressed his troubled wife who had thus spoken: 'Thou knowest me not, goddess, slender of waist and limb; nor what speech befits the lord of sacrifice. I know, O large-eyed; but the wicked, devoid of

¹³⁰ Compare the phrase *ekādaśātma* above, p. 367.

¹³¹ Prof. Wilson (p. 124 f.) has the following note on the parallel passage of the Vāyu Purāṇa: "The Kūrma Purāṇa gives also this discussion between Dadhīcha and Daksha, and their dialogue contains some curious matter. Daksha, for instance, states that no portion of a sacrifice is ever allotted to Śiva, and no prayers are directed to be addressed to him, or to his bride (*sarveshu eva hi yajneshu na bhūgaḥ parikalpitah | na mantrāḥ bhūryayā sārdaṁ Śankarasyeti neshyate*). Dadhīcha apparently evades the objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is undoubtedly hymned by the several ministering priests of the Vedas (*sa stūyate sahasrāmśuḥ sāmāgādhvaryu-hotṛibhiḥ | paśyainām Viśvakarmāṇām Rudram mūrti-trayīmayam*). Daksha replies that the twelve Ādityas receive special oblations; that they are all the suns; and that he knows of no other. The Munis, who overhear the dispute, concur in his sentiments (*ye ete dvādaśādityūḥ Āditya-yajna-bhāginah | sarve sūryāḥ iti jneyāḥ na hy anyo vidyate raviḥ | evam ukte tu munayah samāyātāḥ didrikshavaḥ | vādham ity abruvan Dakṣhaṁ tasya sūhāyya-kārinah*). These notions seem, to have been exchanged for others in the days of the Padma-P. and Bhāgavata, as they place Daksha's neglect of Śiva to the latter's filthy practices—his going naked, smearing himself with ashes," etc., etc. An abstract of the story as given in the Bhāgavata will be found in the text.

reflection, know not: and the three worlds, including Indra and the gods, are to-day altogether bewildered with thy bewilderment. Worshipers praise me at the sacrifice, singers of the sāma chant the rathantara, Brahmans, versed in the veda (*brahma*), adore me, and Adhvaryu (i.e. Yajurvedic) priests divide for me a portion.'¹³² Devī replied: 'Doubtless, every common man praises and magnifies himself in an assembly of women.' Mahādeva answered: 'I praise not myself, queen of the gods; behold, slender-waisted, beautiful-complexioned [goddess], what being I shall create.'" Mahādeva accordingly creates a dreadful being, who, attended by hosts of other frightful creatures, demolishes all Daksha's preparations for his sacrifice. Brahmā and the other gods humbly inquire of this destroyer who he is. He replies that he is neither Rudra nor Devī, but Vīrabhadra, sent to destroy the sacrifice, and exhorts them to submit to Mahādeva, whose wrath is better than the beneficence of any other god (*varaṁ krodho 'pi devasya vara-dānaṁ na chānyataḥ*). Upon this Daksha sings the praises of Maheśvara.¹³³ The latter then appears, and assents to Daksha's request that his preparations for sacrifice shall not be fruitless (vv. 10338 ff.). Daksha then celebrates him by reciting his eight thousand names. *

The following is an abstract of the same story as told in the Bhāgavata Purāṇa, book iv. sections 2-7, with a colouring different from that of the Mahābhārata, and some interesting illustrations of the hostility between the Saivas and the Vaishnavas, or between the former and the more orthodox adherents of the Vedas, which, not-

¹³² The text of the Vāyu Purāṇa as translated by Prof. Wilson (Vish. Pur., p. 65 =p. 128 of Dr. Hall's ed. vol. i.) differs somewhat from that of the Mahābhārata, as here given. The former text has been copied for me by Prof. Fitz-Edward Hall from the Guikowar MS. in the India Office Library, and is as follows: *Mamūdhvare saṁsitāraḥ stuvanti rathantare sāma gāyanti geyam | abrahmaṇe brahma-satre yajante mamūdhvaryavaḥ kalpayante cha bhāgam* | "At my sacrifice worshippers praise (me); in the rathantara they sing the sāma song; they adore (me) in a sacrifice of devotion without Brahmans; and the adhvaryus divide for me a portion." It is remarkable that Mahādeva's worship should be here described as performed "without Brahmans." But what are we to make of the word "adhvaryu"? Could it mean, in later times at least, anything else than the Brahmanical priest so called?

¹³³ In this passage (v. 10332) Mahādeva is called Viśvakarman (*Devo nāhūyate tatra Viśvakarmā Maheśvaraḥ*). Compare the passage from the Rāmāyaṇa, above, p. 368 f., and note 131, p. 376. There appears to be some confusion in the narrative as given in verses 10331 ff. Though Daksha had already made his submission to Mahādeva, the story seems to be begun over again, or recapitulated.

withstanding the conciliation of the conflicting views introduced by the writer at the close of the story, no doubt had, and perhaps still has, a real existence in the minds of many of the sectaries. Satī, the wife of Siva, was the daughter of Daksha, as we are told in the same work (iv. 1, 47, 48): *Prasūtim Mānavīm Dakṣaḥ upayame hy Ajāt-majah | tasyām sasarja duhitṛiḥ śhoḍaśśmala-lochanāḥ | trayodaśādād Dharmāya tathāikām Agnaye vibhuḥ | pitṛibhyaḥ ekām yuktebhyo Bhavā-yaikām bhava-chhīde |* “Daksha, the son of Aja (the ‘unborn’—he is said [v. 11] to be the son of Brahmā=Aja), married Prasūti, the daughter of Manu. From her he begot sixteen pure-eyed daughters. Of these this lord gave thirteen to Dharma, one to Agni, one to the meditative [or united, *saṁyatebhyo militebhyo vā*, Comm.] Pitṛis, and one to Bhava (Siva), the destroyer of existence.” Satī, however, bore no children to Siva. i. 64. *Bhavaḥ patnī tu Satī Bhavaṁ devam anuvratā | ātmanāḥ sadṛiṣam putram na lebhe guṇa-śīlataḥ |*

In the second section we are informed how enmity arose between Mahādeva and his father-in-law Daksha. It appears that the gods and rishis were assembled at a sacrifice celebrated by the Prajāpatīs. On the entrance of Daksha, all the personages who were present, rose to salute him, excepting only Virinchya (Brahmā) and Mahādeva. Daksha, after making his obeisance to Brahmā, sat down by his command; but was offended at the treatment he received from Siva (iv. 2, 8 ff.): *Prān nishannam Mṛidaṁ drisṭvā nāmṛiṣat tad-anā-dṛitaḥ | uvācha vāmaṁ chakshurbhyām abhivikṣhya dahann iva | śrūyatām brahmarshayo me saha-devāḥ sahāgnayaḥ | sādhnūnām bruvato vṛittam nājnānād na cha matsarāt | ayaṁ tu loka-pālānām yaśoghno nirapatrapaḥ | sadbhīr ācharitaḥ panthāḥ yena stabdhena dūshitaḥ | esha me śiṣhyatām prāpto yan me duhitur agraḥ | pāṇim vipṛāgni-mukhataḥ sāvitṛyāḥ iva sādhu-vat | grīhīte mṛiga-śāvāksyāḥ pāṇim markata-lochanāḥ | praty-utthānābhivādārhe vūchā 'py akṛita nochitam | lupta-kriyāyāsūchaye mānino bhinna-setave | anichhann apy adām bālām sūdrāyevosatiṁ giram | pretāvāseshu ghoreshu pretair bhūta-gaṇair vṛitaḥ | aṭaty unmatta-vad ṇagno vyupta-keśo hasan rudan | chitā-bhasma-kṛita-snānaḥ preta-sraṇ nrasṭhi-bhūṣanaḥ | śivāpadeśo hy aśivo matto matta-janapriyaḥ | patiḥ pramatha-bhūtānām tamo-mātrātma-kātmanām | tasmai unmāda-nāthāya nashṭa-sauchaḥ durhṛide | dattā mayā vata sādhuḥ chodite parameshṭhinā | vinindyaivam sa Girīsam apratīpam avasthitam | Dakṣo 'thāpaḥ upa-*

*sprīṣya kruddhaḥ śaptum prachakrame | ayaṁ tu deva-yajane Indropendrā-
dibhir Bhavaḥ | saha bhāgaṁ na labhatāṁ devair deva-gaṇādhamah |*
“Beholding Mṛiḍa (Śiva) previously seated, Dakṣha did not brook his want of respect; and looking at him obliquely with his eyes, as if consuming him, thus spake: ‘Hear me, ye Brahman rishis, with the gods and the Agnis, while I, neither from ignorance nor from passion, describe what is the practice of virtuous persons. But this shameless being (Śiva) detracts from the reputation of the guardians of the world,—he by whom, stubborn as he is, the course pursued by the good is transgressed. He assumed the position of my disciple, inasmuch as, like a virtuous person, in the face of Brahmans and of fire, he took the hand of my daughter, who resembled Sāvitrī. This monkey-eyed [god], after having taken the hand of [my] fawn-eyed [daughter], has not even by word shown suitable respect to me whom he ought to have risen and saluted. Though unwilling, I yet gave my daughter to this impure and proud abolisher of rites and demolisher of barriers, like the word of the Veda¹³⁴ to a Sūdra.’ He roams about in dreadful cemeteries, attended by hosts of ghosts and sprites, like a madman, naked, with dishevelled hair, laughing, weeping, bathed in the ashes of funeral piles, wearing a garland of dead men’s [skulls], and ornaments of human bones, pretending to be Śiva (auspicious) but in reality Aśiva (inauspicious), insane, beloved by the insane, the lord of Pramathas and Bhūtas (sprites), beings whose nature is essentially darkness. To this wicked-hearted lord of the infuriate, whose purity has perished, I have, alas! given my virtuous daughter, at the instigation of Brahmā.’¹³⁵ Having thus reviled Giriśa (Śiva), who

¹³⁴ *Uśatīm gīram*, which the commentator explains *veda-lakṣhaṇām gīram*. It occurs also elsewhere in this same Purāṇa, as in iii. 16, 13, where the Comm. renders it by *kamanīyām*, “to be loved.” See Böhtlingk and Roth, vol. v., p. 1204, &c.

¹³⁵ The commentator gives as follows what he calls the real, esoteric, sense of this abuse:—*Vāstavaḥ tv ayam arthaḥ | luptiḥ kriyāḥ yasmīn para-brahma-rūpatvāt | ataḥ eva nāsti śūchir yasmāt | amānīne abhinna-setave, iti cha chhedah | tasya pureneś-varasya madīyā mānushī kanyā kathaṁ yogyā syād iti lajjādinā dātum anichchann api tat-sambandha-lōbhena dattavān | ‘sūdrāyēti’ anarhatva-mūtre dṛiṣṭānto na hīnatve pūrvāpara-sva-vachana-virodhāpatteḥ | etad uktam bhavati | yathā kaśचित् sūdrāya vedam artha-lobhena dadāti | ‘pretāvāśeshv’ ityādi sarvaṁ viḍambana-mātram iti | svayam eva āha ‘ummatta-vad’ iti | anyathā ‘ummattaḥ’ ity eva avakṣhyat | ‘aśivaḥ’ nāsti śivo yasmāt | amattaḥ | amatta-jana-priyaḥ | iti chhedah | ‘patih pramatha-bhūtānām’ iti bhakta-vātsalyam āha | tūmasān api doṣham apanīya gūti iti | nashṭānām api śaucaṁ sūddhir yasmāt | duṣṭeṣhv apy ete mayā anukampyāḥ iti hrin mano yasya*

did not oppose him, Daksha having then touched water, incensed, began to curse him [thus]: 'Let this Bhava (Śiva), lowest of the gods, never, at the worship of the gods, receive any portion along with the gods Indra, Upendra (Viṣṇu), and others.'” Having delivered his malediction, Daksha departed. A counter-malediction, as follows, was then uttered upon him and the Brahmans who took his part, by Nandīśvara, one of the chief of Mahādeva's followers:

21 ff.—*Yāḥ etam martyam uddiśya bhagavatṛ apatīdruhi | druhyaty ajnaḥ prithag-drīṣṭis tattvato vimukho bhavet | grīheṣṭu kūṭa-dharmeshu saktō grāmya-sukhechchayā | karma-tantraṃ vitanutāḍ¹³⁶ veda-vāda-vipanna-dhīḥ | buddhyā parābhidhyāyinyā viśmṛitātma-gatīḥ paśuḥ | strī-kūmaḥ so 'stu nitarāṃ Dakṣo vasta-mukho 'chirat | vidyā-buddhir avidyāyām karmamayyām asau jaḍaḥ | saṃśarantv iha ye cānum anu Sarvāvamāninam | girāḥ śrutāyāḥ puṣhpinyāḥ madhu-gandhena bhūriṇā | mathnā chonmathitātmanāḥ sammukhyantu Hara-dviṣaḥ | sarva-bhākṣhāḥ dvijāḥ vṛittiyai dhṛita-vidyā-tapo-vratāḥ | vitta-dehendriyārāmāḥ yāchakāḥ vicharantv iha |* “May the ignorant being who, from regard to this mortal (Daksha), and considering [Śiva] as distinct [from the supreme

sa durhṛit tasmai | 'vata' iti harshe | Brahmano vākya[?] lajā-bhayādikam parityajya dattā ity arthaḥ | “The real meaning (of vv. 13 ff.) is this: ‘He in whom works are destroyed, owing to his character of supreme Brahma; in consequence of which there is none purer than he.’ Instead of *mānīne* and *bhinna-setave*, the division of words may also be *amānīne*, *abhinna-setave*, ‘not proud,’ ‘not demolisher of barriers.’ Though unwilling to give my daughter through modesty, etc., from a feeling that my human daughter could not be worthy of the supreme lord, I nevertheless gave her from a covetous desire of being connected with him. The words ‘as to a S'ūdra’ are merely an illustration to express unfitness, and not defectiveness, otherwise there would be a contradiction between his preceding and his following words. The sense is this: ‘just as any one through covetousness of money gives the Veda to a S'ūdra.’ The words ‘in cemeteries,’ etc., are a mere disguise. He himself says ‘like a madman.’ Otherwise he would have said ‘a madman.’ *Asīva*, inauspicious, means he than whom none is more auspicious. The words *matta* and *mattajana-priya* should be so divided as to be preceded by a negative, and thus mean ‘not insane,’ ‘beloved by the not-insane.’ The words ‘lord of Pramathas,’ etc., intimate his love for those devoted to him. The sense is that, removing their faultiness, he cherishes even those who have the quality of darkness. *Nashṭa-sauekōya* means that from him comes purity to the depraved. *Durhṛit* means he whose heart, feeling, suggests that ‘even these, although wicked, are to be compassionated by me.’ *Vata* intimates joy. ‘Owing to the injunction of Brāhmā, abandoning modesty, fear, etc., I gave my daughter:’ such is the sense.”

¹³⁶ This is Burnouf's reading. It is an archaic, Vedic, form. The Bombay edition reads *vitanute*.

spirit],—hates the deity who does not return the hatred,—be averse to the truth. Devoted to domestic life, in which frauds are prevalent,¹³⁷ let him, from a desire of vulgar pleasures, practise the round of ceremonies, with an understanding degraded by Vedic prescriptions.¹³⁸ Forgetting the nature of soul, with a mind which contemplates other things, let Daksha, brutal, be excessively devoted to women, and have speedily the face of a goat. Let this stupid being, who has a conceit of knowledge, and all those who follow this contemner of Śarva (Śiva), continue to exist in this world in ceremonial ignorance. Let the enemies of Hara (Śiva), whose minds are disturbed by the strong spirituous odour and the excitement of the flowery words¹³⁹ of the Veda, become deluded ! Let those Brahmans, eating all sorts of food, professing knowledge and practising austerities and ceremonies [merely] for subsistence, delighting in riches and in corporeal and sensual enjoyments, wander about as beggars !”

The wrath of Bhṛigu, one of the sages present at the sacrifice, is aroused by this curse :

27 ff.—*Tasyaivaṁ dadataḥ śāpaṁ śrutvā dvija-kulāya vai | Bhṛiguḥ pratyasṛijach chhāpam brahma-dandaṁ duratyayam | Bhava-vrata-dharāḥ ye cha ye cha tān samanuvratāḥ | pāṣaṇḍinas te bhavantu sachchhāstra-paripanthinaḥ | nashṭa-śauchāḥ mūḍha-dhiyo jaṭā-bhasmāsthī-dhārīnaḥ | viśantu Śiva-dīkshāyaṁ yatra daivaṁ surāsavam | brahma cha brāhma-nāṁś chaiva yad yūyam parinindatha | setum vidhāranam puṁsām ataḥ pāṣaṇḍam āśritāḥ | eṣha eva hi lokānūṁ śivaḥ panthā sanātanaḥ | yam pūrve chānusaṁtasthur yat-pramāṇaṁ Janārdanaḥ | tad brahma paramaṁ śuddhaṁ satām vartma sanātanam | vigarhya yūta pāṣaṇḍāṁ daivaṁ vo*

¹³⁷ The words so rendered, *griheshu kṛta-dharmeshu*, occur thrice in this Purāṇa (see Böhtlingk and Roth *s.v.* *kṛta-dharma*), viz., in iii. 30, 10 ; in iv. 25, 6 ; and in the verse before us. In his note on iii. 30, 10 (verse 9 in the Bombay edition) the commentator explains the word *kṛta-dharmeshu* as meaning houses “in which frauds, practices such as roguery in regard to money, etc., prevail” (*kṛtāḥ vitta-sūthyādi-bahulāḥ dharmāḥ yeshu*). In his remarks on the other passages he gives no explanation of the word. In his translation of iii. 30, 10, M. Burnouf renders the term by “sa maison où dominant le mensonge [et la misère,” *duḥkha-tantreshu*]; in the verse before us by “attaché dans les maisons, à des vils devoirs” ; and similarly in iv. 25, 6, by “au milieu des devoirs vulgaires d’un maître de maison.”

¹³⁸ This depreciation of the Vedas may have arisen from a consciousness on the part of the Śaivas, that their worship was not very consistent with the most venerated Scriptures of their own country.

¹³⁹ Compare the Bhagavad Gītā ii. 42 ff., quoted in the 3rd vol. of this work, p. 31 f.

yatra bhūta-rāt | "Hearing him thus utter a curse against the tribe of Brahmans, Bhṛigu launched a counter-imprecation, a Brahmanical weapon, hard to be evaded: 'Let those who practise the rites of Bhava (Mahādeva), and all their followers, be heretics, and opponents of the true scriptures. Having lost their purity, deluded in understanding, wearing matted hair, and ashes and bones, let them undergo the initiation of Śiva, in which spirituous liquor is the deity. Since ye revile the veda (*brahma*) and Brahmans, the barriers by which men are restrained, ye have embraced heresy. For this [veda] is the auspicious (*śiva*) eternal path of the people, which the ancients have trod, and wherein Janārdana (Viṣṇu) is the authority. Reviling this veda (*brahma*), supreme, pure, the eternal path of the virtuous, follow the heresy in which your god is the king of goblins.' "

On hearing this imprecation, Śiva departed with his followers, while Daksha and the other Prajāpatīs celebrated for a thousand years the sacrifice in which Viṣṇu was the object of adoration. ,

The enmity between the father-in-law and son-in-law continues (sect. 3). Daksha being elevated by Brahmā to the rank of chief of the Prajāpatīs, becomes elated. He commences a great sacrifice called Vṛihaspatīsava. Seeing the other gods with their wives passing to this sacrifice, Satī presses her husband, Śiva, to accompany her thither. He refers to the insults which he had received from her father, and advises her not to go. She, however (sect. 4), being anxious to see her relatives, disregards his warning and goes; but being slighted by her father, Daksha, she reproaches him for his hostility to her husband, and threatens to abandon the corporeal frame by which she was connected with her parent. She then voluntarily gives up the ghost. Seeing this, Śiva's attendants, who had followed her, rush on Daksha to kill him. Bhṛigu, however, throws an oblation into the southern fire, pronouncing a Yajus text suited to destroy the destroyers of sacrifice (*yajna-ghna-ghnena yajushā dakṣhiṇāgnau juhāva ha*). A troop of Ribhus in consequence spring up, who put Śiva's followers to flight. Śiva is filled with wrath when he hears of the death of Satī (sect. 5). From a lock of his hair, which he tore out, a gigantic demon arose, whom he commanded to destroy Daksha and his sacrifice. This demon proceeds with a troop of Śiva's followers, and they all execute the mandate. . 15 ff. *Rurijur yajna-pātrāṇi tathaike 'gnān anāsaya* |

*kundeshv amūtrayan kechid bibhidur vedi-mekhalāḥ | abādhanta munin
 anye eke patnīr atarjayan | apare jagrihur devān pratyāsannān palāyitān |
 . . . 19. juhvataḥ sruva-hastasya śmaśrūṇi bhagavān Bhavaḥ | Bhṛigor
 lulunche sadasi yo 'hasat śmaśru darśayan | Bhagasya netre bhagavān
 pātitasya rushā bhūvi | ujjahāra sadahstho 'kshnā yaḥ śapantam asū-
 suchat | Pūshnās chāpātayad dantān Kālingasya yathā Balah | śapyamāne
 garimaṇi¹⁴⁰ yo 'hasad darśayan dataḥ | 15. "Some broke the sacrificial
 vessels, others destroyed the fires, others made water in the ponds,
 others cut the boundary-cords of the sacrificial ground; others as-
 sailed the Munis, others reviled their wives; others seized the gods
 who were near, and those who had fled. . . . 19. The divine Bhava
 (Śiva) plucked out the beard of Bhṛigu, who was offering oblations
 with a ladle in his hand, and who had laughed in the assembly, show-
 ing his beard. He also tore out the eyes of Bhaga, whom in his wrath
 he had felled to the ground, and who, when in the assembly, had made
 a sign to [Daksha when] cursing [Śiva]. He moreover knocked
 out the teeth of Pūshan¹⁴¹ (as Bala did the king of Kalinga's), who
 (Pūshan) had laughed, showing his teeth, when the great god was
 being cursed." Tryambaka (Śiva, or Vīrabhadra, according to the
 commentator) then cuts off the head of Daksha, but not without some
 difficulty. The gods report all that had passed to Svayambhū (Brahmā),
 who, with Vishṇu, had not been present (sect. 6). Brahmā advises
 the gods to propitiate Śiva, whom they had wrongfully excluded from
 a share in the sacrifice (v. 5. *athāpi yūyaṁ kṛita-kilvishāḥ Bhavaṁ
 ye barhisho bhāga-bhājam parāduḥ*). The deities, headed by Aja
 (Brahmā), accordingly proceed to Kailāsa, when they see Śiva "bear-
 ing the linga desired by devotees, ashes, a staff, a tuft of hair, an
 antelope's skin, and a digit of the moon, his body shining like an even-
 ing cloud" (v. 35. *lingancha tāpasābhishṭam bhasma-danḍa-jaṭājīnam |
 angena sandhyā-'bhra-ruchā chandra-lekhūncha bibhratam*). Brahmā ad-
 dresses Mahādeva "as the eternal Brahma, the lord of Śakti and Śiva,
 who are respectively the womb and the seed of the universe,—who,
 in sport, like a spider, forms all things from Śakti and Śiva, who are
 consubstantial with himself, and preserves and reabsorbs them" (vv.*

¹⁴⁰ *Garimaṇi gurutare Rudre* | Comm.

¹⁴¹ See Taitt. Sanhitā, ii. 6, 8, 3, and other texts quoted above, pp. 200 ff., for the
 older story.

41 f. *jāne tvām īśaṁ viśvasya jagato yoni-vijayoḥ | Śakteḥ Ś'ivasya cha param yat tad Brahma nirantaram | tvam eva bhagavann etach Chhiva-Ś'aktyoḥ sarūpayoḥ | viśvaṁ sṛijasi pāsy atsi kṛīdann ūrṇa-paṭo yathā*). (A similar supremacy, as we shall see, is ascribed to Viṣṇu in section 7.) Brahmā adds that it was this great being who had instituted sacrifice, and all the regulations which Brahmans devoutly observe; and entreats him, who is beyond all illusion, to have mercy on those who, overcome by its influence, had wrongly attached importance to ceremonial works, and to restore the sacrifice of Daksha, at which a share had been refused to him by evil priests (v. 49. *Na yatra bhāgaṁ tava bhāgino daduḥ kuya-jvinaḥ*). Mahādeva partly relents (sect. 7), and allows Daksha to have a goat's-faced head, Bhaga to see with Mitra's eyes, Pūshan to eat with the teeth of his worshipper, Bhṛigu to have a he-goat's beard, etc. (vv. 3 ff.) Daksha, after having had a goat's head fitted to his body, celebrates the praises of Śiva (vv. 8 ff.). The sacrifice is then recommenced, and in order to its completion, and to remove the pollution occasioned by the touch of Mahādeva's warriors, an oblation is made to Viṣṇu on three platters (v. 17. *Vaiṣṇavaṁ yajna-santatyai trikapālaṁ dvijottamāḥ | puroḍāsaṁ niravapan vīra-saṁsarga-śuddhaye*). Hari (Viṣṇu) being meditated on, then appears (v. 18), is saluted with the greatest reverence by the gods, headed by Brahmā, Indra, and Śiva (*Tryaksha*); is lauded successively by Daksha, by the priests, by Rudra himself, etc., etc. (vv. 26 ff.), and at length expresses himself as follows, in such a manner as to demonstrate the futility of the dispute between Daksha and Mahādeva, and to show that he himself was the one supreme deity, of whom all the others were only the manifestations, though in reality one in their essence:

V. 50. *Srī-Bhagavān uvācha | aham Brahmā cha Sarvaś cha jagataḥ kāraṇam param | ātmeśvaraḥ upadrashtā svayamdrig aviśeshanaḥ | 51. ātma-māyāṁ samāviśya so 'ham guṇamayīm dvija | sṛijan rakshan haran viśvaṁ dadhre saṁjnāṁ kriyochitām | 52. tasmin Brahmany advitiye kevale paramātmani | Brahma-Rudrau cha bhūtāni bhedenājno 'nupaśyati | 53. yathā pumān na svāṅgeshu śiraḥ-pāny-ādishu kvachit | pūrakya-buddhiṁ kurute evam bhūteshu mat-parah | 54. Trayāṇām eka-bhāvānām yo na paśyati vai bhīdām | sarva-bhūtātmanāṁ brahman sa śāntim adhigachhati | 50. "I am Brahmā and Sarva (Śiva), the supreme cause of the world, the soul, the lord, the witness, the self-manifesting (or, self-beholding),*

devoid of attributes. 51. Entering into my own illusion consisting of the [three] Guṇas (qualities)—creating, preserving, and destroying—I have assumed names corresponding to my several acts. 52. In that one and only Brahmā, the supreme Spirit, the ignorant person perceives a distinction of Brahmā and Rudra, and creatures. 53. But as a man does not think of his own members, his head, hands, etc., as belonging to another, so the man who is devoted to me [does not look upon] created things [as distinct from me]. 54. He who beholds no distinction between the three gods who are one in essence, and the soul of all things, attains tranquillity.”

Dakṣha, after adoring Viṣṇu, worships the other gods, and offers to Rudra his proper share in the sacrifice (vv. 55 f.). Satī, the daughter of Dakṣha, who had abandoned her original body, is born again as the daughter of Himavat and Menā (v 58. *evam Dākṣhāyaṇī hitvā Satī pūrva-kalevaram | jajne Himavataḥ kshetre Menāyām iti śusruma*).¹⁴²

The Śaiva compiler of the Linga Purāṇa takes his revenge on the Vaiṣṇava writers, who, like the author of the Bhāgavata Purāṇa, have exalted Viṣṇu at the expense of Śiva, by narrating the following legend of an undignified dispute between Brahmā and Viṣṇu regarding their respective claims to superiority, and of the apparition of the

¹⁴² The same account of Satī's double birth is given in the Viṣṇu Purāṇa, i. 8, 9 ff.: *Evam-prakāro Rudro 'sau Satīm bhūryām avindata | Dakṣha-kopācheha tatyāja sū Satī svām kalevaram | Himavad-duhitā sū 'bhūd Menāyām devīja-sattama | upayame punaś 'chomām ananyām bhagavān Bhavaḥ |* “Rudra, being of the character thus described (i.e. one of the eight forms of the son born to Brahmā: see above, pp. 339 ff.) obtained Satī for his wife. This Satī abandoned her body in consequence of the anger of Dakṣha. She then became the daughter of Himavat and Menā; and the divine Bhava again married Umā who was identical [with his former spouse].” In the preceding section (the 7th) of the Viṣṇu Purāṇa, Satī is mentioned as one of the twenty-four daughters of Dakṣha; but the husband, Bhava, to whom she is said to have been given in marriage, is enumerated (as is also Agni) among the Munis to whom Dakṣha's daughters were wedded: *Tābhyah śiṣṭūḥ kaṇḍasyah ekādaśa sulochanāḥ | Khyūtiḥ Saty atha Sambhūtiḥ Smṛitiḥ Prītiḥ Kṣamā tathā | Sannatiś cānusūyā cha Ūrjā Svāhā Svadhā tathā | Bhṛiguḥ Bhavo Marīchiś cha tathā chaivāṅgirāḥ munīḥ | Pulastyaḥ Pulahaś chaiva Kratuś charṣi-varas tathā | Atriḥ Vasisthō Vahnīś cha Pitarasḥ cha yathū-kramam | Khyūty-ādyaḥ jagṛihuh kunyūḥ munayo muni-sattama |* “Younger than them (the other thirteen daughters of Dakṣha) were eleven virtuous and lovely-eyed damsels, Khyūti, Satī, Sambhūti, Smṛiti, Prīti, Kṣamā, Sannati, Anusūyā, Ūrjā, Svāhā, and Svadhā. Bhṛigu, Bhava, Marīchi, the muni Angiras, Pulastya, Pulaha, Kratu the excellent rishi, Atri, Vasistha, Vahni (i.e. Agni or Fire), and the Pitris,—these munis in order married Khyūti and the other maidens.”

Linga to rebuke and humble them by pointing out the inferiority of both to the supreme Mahādeva :

Linga Purāṇa, i. 17, 5-52.—*Pitāmahaḥ uvācha | Pradhānaṁ lingam ākhyātāṁ lingī cha paramēśvaraḥ | rakshārtham ambudhau mahyaṁ Viṣṇos tv āsīt surottamāḥ | vaimānike gate sarge jana-lokaṁ saharshibhiḥ | sthītikāle tadā pūrṇe tataḥ pratyāhṛite tathā | chatur-yuga-sahasrānte satyalokaṁ gate surūḥ | vinū 'dhipatyāṁ samatāṁ gate 'nte Brahmano mama | śuśke cha sthāvare sarve tv anāvṛishtyā cha sarvaśaḥ | paśavo mūnushāḥ vṛikshāḥ piśūchāḥ piśitūśanāḥ | gandharvādyaḥ kramenaiva nīrdagdāḥ bhānu-bhānubhiḥ | ekārṇave mahāghore tamo-bhūte samantataḥ | puṣṭe (?) hy ambhasi yogūtmā nirmalo nirupaplavaḥ | sahasra-śīrṣhāḥ viśvātmā sahasrākṣaḥ sahasra-pāt | sahasrabāhuḥ sarvajnaḥ sarva-deva-bhavodbharaḥ | Hiraṇyagarbho rajasā tamasā S'ankaraḥ svayam | sattvena sarvago Viṣṇuḥ sarvātmatve Maheśvaraḥ | kālātmā kāla-nābhas tu śuklaḥ kṛiṣṇas tu nirguṇaḥ | Nūrāyaṇo mahābāhuḥ sarvātmā sadasanmayāḥ | tathā bhūtam ahaṁ dṛiṣṭvā śayānam panka-jekṣaṇam | māyayā mohitas tasya tam avoḥam amarṣitaḥ | kas tvam vadeti hastena samutthāpya sanātanam | tadā hasta-prahareṇa tīreṇa sa drīdhena tu | prabuddho 'hīya-śayanāt samāsīnaḥ kṣaṇaṁ vaśī | dadarśa nidrā-viklinnaṁ nīrajāmala-lochanāḥ | mām agre saṁsthitam bhāṣā dhyāṣito bhagavān Hariḥ | āha chotthāya bhagavān hasan mām madhuraṁ sakṛit | svāgataṁ svāgataṁ vatsa pitāmaha mahādyute | tasya tad vachanaṁ śrutvā smita-pūrvaṁ surarshabhāḥ | rajasā, viddha-vairas cha tam avoḥaṁ Janārdanam | bhāṣase vatsa vatseti sarga-saṁhāra-kāraṇam | mām ihāntaḥ-smitaṁ kṛtvā guruḥ śiṣhyam ivānagha | kartāraṁ jagatāṁ sūkṣhāt prakṛiteścha pravartakam | sanātanam ajaṁ Viṣṇuṁ Virinchiṁ viśva-sambhavam | viśvātmānaṁ vidhātāraṁ dhātāram pankajekṣaṇam | kimartham bhāṣase mohād vaktum arhasi satvaram | so 'pi mām āha jagatāṁ kartā 'ham iti lokaya | bhartā hartā bhavān angād avatīrṇo mamāvyayūt | viśmṛito 'si jagannāthaṁ Nūrāyaṇam anāmayaṁ | puruṣam paramātmānam puru-hūtam puruṣtutam | Viṣṇuṁ achyutam īśūnaṁ viśvasya prabhavodbhavam | tavāparādho nāsty atra mama māyā-kṛitaṁ tv idam | śṛiṇu satyaṁ chaturvaktra sarva-devośvaro hy aham | kartā netā cha hartā cha na mayā 'sti samo vibhuḥ | aham eva param Brahma paraṁ tattvam pitāmaka | aham eva paraṁ jyotiḥ paramātmā tv ahaṁ vibhuḥ | yad yad dṛiṣṭaṁ śrutaṁ sarvaṁ jagaty asmiṁś charācharam | tat tad viddhi chaturvaktra sarvam manmayam ity atha |*

mayā śriṣṭam purā vyaktaṁ chaturviṁśatikaṁ svayam | nityāntāḥ hy
 anavo baddhāḥ śriṣṭāḥ krodhodbhavādayaḥ | prasādād hi bhavān andāny
 anekānīha līlayā | śriṣṭā bulldhir mayā tasyām ahankāras tridhā tataḥ |
 tanmātra-panchakaṁ tasmād mano dehendriyāni cha | ākāśādīni bhūtāni
 bhautikāni cha līlayā | ity uktavati tasmimś cha mayi chāpi vachas tathā |
 āvayos chābhavad yuddhaṁ syghoraṁ romaharshaṇam | pralayārṇava-
 madhye tu rajasā baddha-vairayoḥ | etasminn antare lingam abhavach
 chāvayoh purāḥ | vivāda-samanārthaṁ hi prabodhārthaṁ tathā'vayoh |
 jvālā-mālā-sahasrādhyāṁ kālānala-śatopamam | kshaya-vṛiddhi-vinirmuk-
 tam ādi-madhyānta-varjitam | anaupamyam anirdeśyam avyaktaṁ viśva-
 sambhavam | tasya jvālā-sahasreṇu mohito bhagavān Hariḥ | mohitam
 prūha mām atra parīkshāvo 'gni-sambhavam | adho gamishyāmy anala-
 stambhasyānupamasya cha | bhavan ūrdhvam prayatnena gantum arhasi
 (sic) satvaram | evaṁ vyākṛityā viśvātmā svarūpam akarot tadā | vārūham
 aham apy ūśu haṁsatvam prāptavān surāḥ | tadā-prabhṛiti mām āhur
 haṁsaṁ haṁso virād iti | haṁsa haṁseti yo brūyād mām haṁsaḥ sa
 bhavishyati | suśveto hy analūkshaḥ cha viśvataḥ pakṣa-saṁyutaḥ | mano-
 'nila-javo bhūtvā gato 'haṁ chordhvataḥ surāḥ | Nārāyaṇo 'pi viśvātmā
 nīlānjana-chayopamam | daśa-yojana-vistīrṇaṁ śata-yojanam āyutam |
 Meru-parvata-varshmāṇaṁ gaura-tīkṣṇāgra-dashṭrīṇam | kālāditya-samā-
 bhāsaṁ dīrgha-ghoṇam mahāsvanam | hrasva-pādaṁ vicītrāṅgaṁ jaitraṁ
 dridham anaupamam | vārūham asitam rūpam āsthāya gataṁ adhaḥ |
 evaṁ varsha-sahasraṁ tu tvaram Viṣṇur adho gataḥ | nāpaśyad alpam
 apy aśya mūlaṁ lingasya sūkarāḥ | tūrat kūlaṁ gato hy ūrdhvam aham
 apy arisūdanāḥ | satvaram sarva-yatnena tasyāntaṁ jñātum ichhoyā |
 śrānto hy adṛishtvā tasyāntam ahankārād¹⁴³ adho gataḥ | tathāiva bha-
 gavān Viṣṇuḥ śrāntaḥ saṁtrasta-lochanāḥ | sarva-deva-bhavas tūrṇam
 utthitaḥ sa mahāvapuḥ | samāgato mayā sūrdham pranīpatya mahā-
 manāḥ¹⁴⁴ | māyayā mohitaḥ Sambhos tathā saṁvigna-mānasāḥ | prīṣṭha-
 taḥ pūrśvalaś chaiva chāgrataḥ parameśvaram | pranīpatya mayā sūrdh-
 aṁ sasmāra kim idaṁ tv iti | tadā samabhavat tatra nādo vai śabda-
 lakṣaṇaḥ | om om iti sura-śreṣṭhāḥ suvyaktaḥ pluta-lakṣaṇaḥ | kim idam
 tv iti sanchintya mayā tishṭhan mahāsvanam | lingasya dakṣiṇe bhūge
 tadā 'paśyat sanātanam | ādyaṁ varṇam a-kāraṁ tu u-kāraṁ chottare
 tataḥ | ma-kāram madhyatāś chaiva nūdāntaṁ tasya chom iti |

¹⁴³ In a transcript of this passage made for me in India, and published in my *Mataparīkṣā*, the reading is *aham kālād*, which seems a preferable reading.

¹⁴⁴ *Bhayād muhuḥ*—reading in the *Mataparīkṣā*.

“Pitāmaha (Brahmā, in answer to an inquiry of the gods and rishis) says: ‘Pradhāna (nature) is called the Linga, and Paramēśvara is called Lingin¹⁴⁵ (the sustainer of the Linga). It arose for the preservation of myself and Vishṇu in the ocean, O deities. When the Vaimānika¹⁴⁶ creation had proceeded with the rishis to the Janaloka,¹⁴⁷ and when—the period of the continuance [of the world] having then been completed,—[all things] had been absorbed, at the end of the thousand sets of four yugas, and had departed to the Satyaloka—I, Brahmā, being at length reduced to a condition of equality [with other creatures] without dominion over them,¹⁴⁸ and all immovable things having become altogether dried up from want of rain,—beasts, men, trees, Pisāchas, flesh-eating goblins, Gandharvas, etc., were by degrees burnt up by the rays of the sun. The one awful ocean being everywhere enveloped in darkness, the great-armed Nārāyaṇa, the soul of all things, formed of existence and non-existence, sleeps¹⁴⁹ upon the water, plunged in contemplation, spotless, tranquil, thousand-headed, the soul of the universe, thousand-eyed, thousand-footed, thousand-armed, omniscient, the source of the existence of all the gods, he who is himself through passion (*rajas*) Hiranyagarbha, through darkness (*tamas*) Sankara, through goodness (*sattva*) the all-pervading Vishṇu, and in his universality Maheśvara, having the character of time, having time for his centre,¹⁵⁰ white, black, free from the three qualities, the great-armed Nārāyaṇa, the universal soul, having the essence both of entity and non-entity. Beholding the lotus-eyed deity in this condition, sleeping, I, deluded by his illusion, touching the eternal being with my hand, impatient, said to him, ‘Who art thou? speak.’ Roused

¹⁴⁵ *Lingādhishṭhānam* | Comm.

¹⁴⁶ *Vaimānike sarge deva-sarge* | Comm.

¹⁴⁷ “The different accounts agree in stating that when the three lower spheres are consumed by fire, Maharloka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Vāyu, is the residence of the rishis and demigods during the night of Brahmā,” etc.—Wilson, *Vishṇu Purāṇa*, p. 213, note; see also the same work, p. 632, and note 7 (= pp. 227 ff., vol. ii., and pp. 192 ff., vol. v. of Dr. Hall’s ed.).

¹⁴⁸ *Lit.* “the end of me, Brahmā, having come to equality without dominion.”

¹⁴⁹ The reading of the Bombay text is here *pushte*; but some such word as *śete*, “sleeps,” seems to be required by the sense.

¹⁵⁰ *Kālānabha* is the term in the original. Perhaps the proper reading may be *Kālānātha*, “the lord of time,” which occurs in the *Mahābhārata*, *S’antip.* 10368. See Böhlingk and Roth *s.v.*

by the strong and violent stroke of my hand from his snaky couch, sitting for a moment, self-restrained, the deity whose eyes are pure as the lotus looked up heavy with drowsiness. The divine Hari, invested by lustre, seeing me standing before him, rising up, said to me, sweetly smiling at the same time, 'Welcome, welcome, my child, the glorious Pitāmaha.' Hearing these words of his, accompanied by a smile, O deities, my illwill being excited by passion (*rajas*), I said to Janārdana (Vishṇu): 'Dost thou, O sinless god, like a teacher speaking to his pupil, smiling inwardly, address the words 'child, child,' to me [who am] the cause of creation and destruction, the undisputed maker of the worlds, and the mover of Prakṛiti (nature), the eternal, unborn, Vishṇu,¹⁵¹ Virinchi, the source and soul of all things, the disposer, the upholder, the lotus-eyed? Why dost thou foolishly address me thus? Tell me quickly.' He said to me, 'Perceive that I am the maker, the preserver, the destroyer of the worlds; thou hast issued from my imperishable body. Thou hast forgotten the lord of the world, the potent Nārāyaṇa, Purusha, the supreme Spirit, invoked of many, lauded of many, Vishṇu, the undecaying, the lord, the source and origin of the universe. In this there is no fault of thine: it arises from my illusion. Listen to the truth, O four-faced deity: I am the lord of all the gods, the maker, the director, the destroyer; there is none equal to me, all-pervading. I, even I, O Pitāmaha, am the supreme Brahma, the supreme reality, the supreme light, the supreme spirit, all-pervading. Whatever thing, movable or immovable, has been seen or heard of in this world, know, O four-faced deity, that it is all formed of me. By me of old has been created everything that is discernible, consisting of the twenty-four principles; the atoms, which in their ultimate [and most subtle] form are eternal, have been united; and the beings sprung from my wrath¹⁵² (Rudra), etc., have been created. From my complacence thou and numerous (mundane) eggs have been formed in sport. Intelligence (*buddhi*) has been created by me in sport, and then from it three-fold ahankāra: from it the five tanmātras, and thence mind, with the bodily senses, as also ether and the other elements, and things formed of the elements.' As soon as he and I had thus spoken, a direful and terrific fight arose

¹⁵¹ Brahmā here assumes this character as belonging to himself.

¹⁵² See above, pp. 230 and 266 f.

in the sea of universal dissolution ¹⁵³ between us twain, whose enmity had been roused by passion. At this time there appeared before us, to stay our contention and admonish us, a luminous Linga, encircled with a thousand wreaths of flame, equal to a hundred final mundane conflagrations, incapable of diminution or increase, without beginning, middle, or end, incomparable, indescribable, undefinable, the source of all things. Bewildered by its thousand flames, the divine Hari said to me (Brahmā) who was myself bewildered, 'Let us on the spot examine the source of [this] fire. I will go down the unequalled pillar of fire, and thou shouldst quickly proceed strenuously upwards.' Having thus spoken, the universal-formed took the shape of a boar, and I immediately assumed the character of a swan.¹⁵⁴ Ever since then men call me Hansa (swan), for Hansa is Virāj.¹⁵⁵ Whoever shall call me 'Hansa, Hansa,' shall become a Hansa (unimpassioned saint). Having become purely white, and fiery-eyed, with wings on every side, rapid as thought and as the wind, I went upwards. Nārāyaṇa too, the soul of all things, having taken the dark form of a boar, like a heap of blue collyrium, ten yojanas broad and a hundred yojanas long, bulky as mount Meru, with white sharp-pointed tusks, luminous as the sun of mundane destruction, long-snouted, loud-grunting, short-footed, wondrous-limbed, victorious, strong, incomparable, proceeded downwards. Speeding thus downwards for a thousand years, Viṣṇu, the boar, beheld no base at all of the Linga. For the same period I went rapidly upwards, O destroyers of your foes, with all my might, desirous of learning its end; but I descended from the lapse of time, without seeing its end; and so, too, the divine Viṣṇu of vast bulk, the source of all the gods, worn out, with affrighted look, ascended rapidly. Meeting with me, that magnanimous deity, prostrating himself, bewildered by the illusion of Sambhu (Śiva), and disturbed in mind, bowing, along with me, before Parameśvara (Śiva), behind, at the side, and in front, exclaimed, 'What is this?' Then, O chief of the gods, there arose there the articulate sound "om, om," distinct and protracted. Considering what this could be, he then, standing

¹⁵³ See the commencement of this extract.

¹⁵⁴ In the 5th and 6th sections of the Śiva-purāṇa "it is explained in a puerile and inept manner why Brahmā took the form of a swan and Viṣṇu of a boar." —Aufrecht's Catalogue of the Bodl. Sansk. MSS., p. 636.

¹⁵⁵ See the first volume of this work, pp. 9 and 36.

with me, beheld this eternal loud-resounding [monosyllable] upon the right side of the Linga; the first letter a-kāra, after it u-kāra, ma-kāra in the centre, and Om as the result of the sounds.' "

This is followed by a great deal of mysticism about the letters of the word om and the other letters of the alphabet, etc., etc.

The eighteenth section of the same Purāṇa contains a hymn addressed by Viṣṇu to Rudra, which recites a list of the attributes of the latter deity. Mahādeva is gratified with this hymn, and tells Brahmā and Viṣṇu that they had both sprung from him, offers them a boon, and touches them with his auspicious hands. Nārāyaṇa asks as a boon that they may both entertain an eternal devotion for him; which Mahādeva as a matter of course grants. I cite the verses which follow, in the original :

Linga Purāṇa, 19, 8 ff.—*Jānubhyam avanīṁ gatvā punar Nārāyaṇaḥ svayam | pranīpatya cha Viśveśam prāha mandatarāṁ vaśī | “āvayor deva-
deveśa vivādam ati-śobhanam | ihāgato bhavān yasmād vivāda-śamanāya
nau” | tasya tad-vachanaṁ śrutvā punaḥ prāha Haraḥ Hariḥ | pranīpatya
sthitam mūrdhnā kṛitāṅjuli-putam smayan | S'rī-mahādevaḥ uvācha | pra-
laya-sthiti-sargānām kartū tvaṁ dharanīpate | vatsa vatsa Hare Viṣṇo
pālayaitach charācharam | tridhā bhinno hy ahaṁ Viṣṇo Brahma-Viṣṇu-
Bharākhyaḥ | sarga-rakṣā-laya-guṇair nishkalaḥ paramēśvaraḥ | sammoha-
m tyaja bho Viṣṇo pālayainam Pitāmahaḥ | pādme bhaviṣyati sutaḥ
kalpe tāvā Pitāmahaḥ | tadā drakshyasi mām chaivaṁ so 'pi drakshyati
padma-jah | evam uktvā sa bhagavān tatraivāntaradhīyata | tadā-pra-
bhṛiti lokeshu lingārchā supratishṭhitā | linga-vedī Mahādevī lingaṁ
sākṣhād Maheśvaraḥ | “The self-restraining Nārāyaṇa, falling on his
knees on the ground, and having made obeisance to Viśveśa (Śiva),
spoke gently thus: ‘Our dispute, O god of gods, has proved most auspi-
cious,¹⁵⁶ since thou hast come hither to allay it.’ Having heard these
words, Hara (Śiva), smiling, again said to Hari (Viṣṇu), who stood
making obeisance with his hands joined: ‘Thou, lord of the earth, art
the author of the creation, continuance and destruction [of the uni-*

¹⁵⁶ I cannot render this sentence, as it stands, otherwise than by taking *vivādam* for a neuter nominative, though nouns of this formation are masculine. The commentator explains *śobhanam* as meaning *ubhayor api sama-balatvācch chhobhamānam*, “brilliant from the equal powers of the two combatants”; and supplies *śamaya*, “appease, or stop, it” (*ataḥ śamaya ity adhyāhāraḥ*).

verse]: my child, my child, Hari, Vishṇu, preserve all this moving and stationary world. I, the undivided supreme lord, am divided in a three-fold manner under the names of Brahmā, Vishṇu, and Bhava, possessing the attributes of creating, preserving, and destroying. Relinquish, Vishṇu, thy delusion; cherish this Pitāmaha. He shall be thy son in the Pādma Kalpa. Then shalt thou behold me, and he also who sprang from the lotus (Brahmā) shall see me.' Having thus spoken, the deity vanished. Thenceforward the worship of the Linga has been inaugurated in the worlds. The pedestal of the Linga is, Mahādevī (Umā), and the Linga is the visible Maheśvara."

The reader will probably be of opinion that this story does not throw much light on the real origin of the Linga-worship.

The Vishṇu Purāṇa (i. 7, 6 ff.) does not assign a high rank to Rudra; but makes him the offspring of Brahmā (as the Mahābhārata, quoted above, p. 230 and 266 f., makes him of Vishṇu): *Sanandanādayo ye cha pūrvāṁ śṛiṣṭās tu Vedhasū | na te lokeshv asajjanta nīrapekshāḥ prajāsu te | sarve te chāgata-jñānāḥ vīta-rāgāḥ vimatsarāḥ | teshv evaṁ nīrapeksheshu loka-śṛiṣṭau mahātmanāḥ | Brahmano 'bhūt mahākrodhas trailokyadāhana-kshamaḥ | tasya krodhāt samudbhūta-jvālū-mālā-vidīpitam | Brahmano 'bhūt tadā sarvaṁ trailokyam akhilam mune | bhrukutī-kutīlāt tasya lalāṭāt krodha-dīpitāt | samutpannas tadū Rudro madhyāhnārka-samaprabhaḥ | ardha-nārī-nara-vapuḥ prachando 'ti-śarīravān | "vibhajātmānam" ity uktvā tam Brahmā 'ntardadhe punaḥ | tathokto 'sāu dvidhā strītvam puruṣatvaṁ tathā 'karot | bibheda puruṣatvaṁ cha dāsadhā chaikadhā cha saḥ | saumyāsaumyais tathā sātāsāntaiḥ strītvam cha sa prabhuḥ | bibheda bahudhā devaḥ svarūpair asitaiḥ sitaiḥ |* "Sanandana and the others who were before created by Vedhas (Brahmā) had no regard for the worlds, and were indifferent about offspring, for they had all attained to knowledge, and were free from love and from hatred. As they were thus indifferent to the creation of worlds, the mighty Brahmā was filled with fierce anger, sufficient to burn up the three worlds. The three worlds were illuminated in every part by the wreaths of flame engendered from the wrath of the god. From his forehead, wrinkled with a frown and inflamed with anger, Rudra then sprang forth, glorious as the noonday sun, his body half male and half female, fierce, and huge in bulk. Brahmā disappeared after saying to him, 'Divide thyself.' Being thus addressed, he severed himself into twain, into

a male and a female body. The god then divided his male form into eleven portions, gentle and ungentle; and in like manner his female body into many forms black and white.”¹⁵⁷

In the same way the Harivaṁśa says (v. 43): *Tato 'srijat punar Brahmā Rudraṁ roshātma-sambhavam* | “Then Brahmā next created Rudra, the offspring of his anger.”

SECT. VII.—*Results of the preceding Sections.*

The various texts quoted in Sections i.–iv. (pp. 299–355) from the Rig-, the Yajur-, and Atharva-vedas, and from the Brāhmaṇas, relative to Rudra, compose the principal materials which we possess for forming an idea of the characteristics ascribed to that deity in the more ancient portions of Indian literature anterior to the composition of the Epic poems and Purāṇas. The Upanishads from which I have derived the mystical extracts given in the fifth section (pp. 355 ff.) are of uncertain date, and their contents throw but little light on the development of the worship of Rudra. The extracts which I have given from the Rāmāyaṇa and Mahābhārata in chapter ii. (pp. 176 f., 184 ff., 223–226, 230 ff., 240 f., 263, 266 ff., 278 ff., and 283–291), and in the last section, while they contain some of the earliest descriptions of which I am aware, of Rudra in the new, and very different, aspect in which he has been conceived in the later ages of Hindū mythology, since he has come to be identified with Śiva or Mahādeva, are yet unfitted to elucidate the process by which he became elevated to the highest rank in the Indian pantheon. I shall, however, draw from these texts a summary of the attributes which they respectively assign to Rudra, which will exhibit the modifications which the conception of this deity

¹⁵⁷ See Professor Wilson's notes on this passage, V. P., 2nd ed., vol. i., p. 103, ff. The S'ūtiparvan of the Mahābhārata also speaks (vv. 13723 ff.) of Mahādeva, the three-eyed, and the great devotee, as having sprung from the forehead of Brahmā, of his coming to visit his father on the mountain Vajrayanta, and of his saluting him respectfully, falling at his feet, and being raised up by him with his left hand. Brahmā then proceeds to unfold to him the nature of Puruṣa. (*Atha tatrasatas tasya Chaturvaktrasya dhimataḥ | lalāṭa-prabhavaḥ putraḥ Śivāḥ āgād yadrichhayā | ākāśena mahāyogī purā trinayanah prabhuh | tataḥ khād nīpapatāsu dharaṇīdhara-mūrdhani | agrataś chābhavat prīto vavande chūpi pādayoḥ | tam pādayor nīpatitām dṛishṭvā savyena pāninā | utthāpayāmasa tadā prabhur ekaḥ Prajāpatiḥ | uvācha chainam bhagavāms chirasyaḡatam ātmajam.*)

undergoes in the later, as compared with the earlier, passages. To my own remarks on this subject, however, I shall prefix some observations by Professors H. H. Wilson, Weber, and Whitney, on the character of the Vedic Rudra.

The following remarks by Professor Wilson are extracted from the Introductions to the first and second volumes of his translation of the Rig-veda (published, vol. i., 1st ed., in 1850, and 2nd ed. in 1866; and vol. ii. in 1854):

“We have a Rudra, who, in after-times, is identified with Sîva, but who, even in the Purāṇas, is of very doubtful origin and identification; whilst in the Veda he is described as the father of the winds, and is evidently a form of either Agni or Indra. The epithet *kaparddin* which is applied to him appears, indeed, to have some relation to a characteristic attribute of Sîva,—the wearing of his hair in a peculiar braid; but the term has probably in the Veda a very different signification—one now forgotten,—although it may have suggested in after-time the appearance of Sîva in such a head-dress, as identified with Agni; for instance, *kaparddin* may intimate his head being surrounded by radiating flame, or the word may be an interpolation; at any rate, no other epithet applicable to Sîva occurs, and there is not the slightest allusion to the form in which, for the last ten centuries at least, he seems to have been almost exclusively worshipped in India, that of the *Linga* or *Phallus*: neither is there the slightest hint of another important feature of later Hinduism,—the *Trimūrti*, or Tri-une combination of Brahmā, Viṣṇu, and Sîva, as typified by the mystical syllable *om*, although, according to high authority on the religions of antiquity, the *Trimūrti* was the first element in the faith of the Hindūs, and the second was the *Lingam*.”¹⁵⁸—(vol. i., pp. xxvi., xxvii.)

“Of Rudra also, the character is equivocal; but it may be doubted if it partakes in any remarkable degree of that fierceness and wrath which belong to the Rudra of a later date; he is termed, it is true, the slayer of heroes, but so is Indra: the effects of his anger upon men and animals are deprecated; but he is also appealed to as wise and bountiful, the author of fertility and giver of happiness, and his peculiar characteristics are evidently his presiding over medicinal plants and removal of disease, attributes of a beneficent, not of a malignant and

¹⁵⁸ Creuzer, *Religions de l'antiquité*, book i., chap. i., p. 140.

irascible deity. As above remarked, the Maruts, or winds, are termed his sons;¹⁵⁹ and this relationship would assimilate him to Indra. There is also a class of inferior deities, termed Rudras, who in one passage are worshippers of Agni, and in another are followers of Indra; being the same as the Maruts. So far, therefore, Rudra might be identified with Indra; but we have the name applied unequivocally to Agni in a hymn exclusively dedicated to that divinity (R. V. i. 27, 10). The term denotes, according to the Scholiast, the 'terrible Agni'; but there is no warrant for this in the text, and we may be content, therefore, with the latter, to regard Rudra as a form or denomination of fire."—(*Ibid.* pp. xxxvii. f.)

"Rudra is described, as in the first book, by rather incompatible qualities, as both fierce and beneficent; but his specific province is here also the tutelarship of medicinal plants, and administration of medicine, and he is designated as a physician of physicians (R. V. ii. 33, 4). With respect also to his presiding over medicinal plants, there occurs a passage worthy of note, as among the herbs are those, it is said, which Manu selected, alluding, most probably, to the seeds of the plants which Manu, according to the legend as related in the *Mahābhārata*, took with him into his vessel at the time of the deluge. There are more particulars of the person of Rudra than usual. He is sometimes said to be brown or tawny, but he is also said to be white-complexioned (R. V. ii. 33, 8); he is soft-bellied and handsome-chinned; he is armed with a bow and arrows, and brilliant with golden ornaments. He is also called the father of the Maruts. There is little, however, in all this, except his fierceness, to identify him with the Rudra of the *Purāṇas*."—(vol. ii., pp. ix. f.)

The following interesting and ingenious speculations of Professor Weber are translated from his *Indische Studien*, ii., 19–22 (published in 1853):

"In the beginning of the ninth book of the *Satapatha Brāhmaṇa* (see above, p. 347 f.), we obtain a complete explanation of the *Satarudriya* (see above, p. 322 ff.). When the preparation of the consecrated place for kindling the fire is completed (*chity-upadhāna-parisamāpty-ānantaryam, Sāyana*), and the fire has been kindled, and blazes up (*dīpyamāno*

¹⁵⁹ See the Section on the Maruts in the fifth vol. of this work, pp. 147 ff.

'*tishṭhat*'), the gods (*i.e.* the Brahmins ¹⁶⁰) are terrified by it, *yad vai no 'yaṁ na hiṁsyād iti* ('lest it should destroy us'): and with the view of appeasing this [howling, hungry] flame, which is conceived of as in the form of Rudra, *i.e.* to consecrate and propitiate the fire, they offer their adoration to Rudra, and to his supposed troop of associates, *i.e.* to all conceivable shapes of terror, and by this means render them favourable, and avert all their malevolent influences. Hence the Brāhmaṇa explains *śata-rudriya* by *śānta-rudriya* (as *gata* comes from the root *gam*); a double sense, which may perhaps have actually been, though indistinctly, contemplated, when the name was first given.¹⁶¹ In this application of Rudra as the god of fire (independently of the other contents of the Satarudriya), we may find an indication of the time when it was composed. Though Rudra originally signifies generally the howler, and consequently can stand as well for an epithet of the crackling fire as of the raging storm, yet in the earliest period the word had been more specially used to denote the latter signification, and is therefore frequently used in the Rig-veda in the plural as an epithet of the Maruts. The unbridled fury (*manyu*) of the storm, its roaring, its tearing up (*aufwühlen*) of heaven and earth,¹⁶² must have produced a strong and overpowering effect upon the Arian Indians in the high mountain valleys (perhaps of Kashmīr) in which we must conceive them to have lived at that early period; and it was thus in the natural course of things that they should connect everything terrible and horrible with the idea of the god of storms, and regard him as the lord, and the cause, of every evil:¹⁶³ numberless, indeed, were these aerial hosts, black, pierced only by the quivering gleams of the lightning, diffusing everywhere shuddering and horror.

"It is true that Rudra 'is also appealed to as wise and bountiful, the

¹⁶⁰ "In the Brāhmaṇas the thoughts of men are very frequently put into the mouths of the gods. For instance, when the gods go to Prajāpati, and request him to solve any difficulty, this is merely a transcendental expression for the fact of a few wise men applying for instruction to one still wiser than themselves."

¹⁶¹ "The Ārshādhya of the *Chārāyaṇīya* School of the Kāthaka also (ii. 17) says: *S'atarudriyaṁ devānāṁ Rudra-samanan*." "The S'atarudriya is an appeasing of Rudra by the gods."

¹⁶² "Hence in the R.V. i. 114, 5, he is also called *varāha*, "boar," as the storm-clouds too are elsewhere conceived under the same image" (Ind. Stud. i. 272, note).

¹⁶³ "In R.V. i. 114; ii. 33. Hence, too, seven verses from these hymns are incorporated in the S'atarudriya."

author of fertility, and giver of happiness;' ¹⁶⁴ but it is only indirectly that he is so addressed, and merely because he departs, and directs his destroying arrows towards some other quarter, against the enemies of the suppliant, and leaves the latter himself in peace; the worshipper flatters him with fair words, as if he were purely benevolent, to pacify his anger, and to render him gracious (*śiva*); and he only appears directly beneficent in so far as he chases away clouds and vapours, purifies and clears the atmosphere; in reference to this he is called a physician, and moreover acquainted with healing herbs: but he carries also diseases and contagions themselves as arrows in his quiver, and slays therewith men and cattle.

“In the crackling flame of the fire, now, men thought that they heard again the wrathful voice of the storm, that in the consuming fierceness of the former, they perceived once more the destructive fury of the latter. In this way we have to explain how it happened that both deities became gradually identified, and lent their respective epithets to one another, particularly as at the same time the storm is, in bad weather, accompanied with gleaming and fiery lightnings. This identification seems to have extended not merely to Agni and Rudra themselves, but also to the Rudras, in so far as the latter, from being the raging and flaming companions of the storm, appear to have become the representatives of all sorts of terrific shapes in general, until in the epic period they retired completely into the background, while their ancient master, Rudra, in his combination with Agni, became continually more firmly condensed as the god of rage and destruction, and a new class of beings took the place of the Rudras as attendants upon him (in his capacity of *Siva*).

“At the period when the Rudra-book (the *Śatarudriya*) was composed, the blending of the two destructive deities (Storm and Fire) had evidently taken place; and the epithets which are there assigned to Rudra lead us back partly to himself, and partly to Agni. The epithets ‘dweller in the mountains’ (*girīśa*, *girīśaya*, *girīśanta*, *giritra*), and those of *kapardin*, *vyūpta-keśa*, *ugra*, and *bhīma*, *bhīśhaj* and *śiva*, *śambhu* and *śankara*, belong to the Storm, while on the other hand those of *nīla-grīva* (= *nīlakanṭha*, spoken of smoke), *śitikanṭha*, *hiranya-bāhu* (of flame), *vilohita*, *sahasrāksha* (of sparks), *paśupati* (of sacrificial

¹⁶⁴ Wilson, Introd. to Trans. of R.V., vol. i., quoted above, p. 394.

victims), *śarva* and *bhava*, etc., belong to Fire. Now almost all these epithets¹⁶⁵ are technical epithets and characteristics of the epic Śiva, and when applied to him are partially unintelligible, and become explicable only after they have been distinguished according to the two separate elements to whose combination this god owes his origin.¹⁶⁶ But as in the Rudra-book Rudra nowhere appears as Īśa or Mahādeva, and no character is assigned to him analogous to that of the epic Śiva; and as the word *śiva* is applied to him simply as an epithet (with its comparative *śivatara* annexed); the book in question must in any case be held to date from an earlier epoch of the Indian religion, whilst its elevation to the rank of an Upanishad may only have taken place in the epic period, and have been occasioned by the special worship of Śiva.”

The following remarks of Professor Whitney on the same subject are taken from the Journal of the American Oriental Society, vol. iii., p. 318 f. (published in 1853); and are reprinted in the volume entitled “Oriental and Linguistic Studies,” published by their author in 1873:

“To the second domain, the atmosphere, belong the various divinities of the wind and storm. God of the breeze, the gentler motion of the air, is Vayū (from the root *vā*, ‘blow’). He drives a thousand steeds; his breath chases away the demons; he comes in the earliest morning, as the first breath of air that stirs itself at daybreak, to drink the soma, and the Auroras weave for him shining garments. The storm-winds are a troop, the Maruts or Rudras: the two names are indifferently used, but the former is much the more usual (the etymology of neither is fully established). They drive spotted stags, wear shining armour, and carry spears in their hands; no one knows whence they come nor whither they go; their voice is heard aloud as they come rushing on; the earth trembles and the mountains shake before them. They belong in Indra’s train; are his almost constant allies and companions. They are called the sons of Rudra, who is conceived of as peculiar god of the tempest. As their father he is very often mentioned; as a divinity with independent attributes he is of much rarer occurrence; hymns addressed to him alone are but few.

¹⁶⁵ “And so of many other epithets found elsewhere: thus Śiva owes his epithet Tryambaka, and his wife Ambikā, to Rudra; and, on the other hand, his epithet Tripura, and his wife Kālī, Karālī, to Agni,” etc.

¹⁶⁶ “Hence he is also called Kālāgnirudra, as in the Purāṇas, and in the Kālāgnirudra Upanishad.”

He is, as might be expected, a terrible god: he carries a great bow from which he hurls a sharp missile at the earth; he is called the 'ruler of men,' *kshayadvīra*; ¹⁶⁷ his wrath is deprecated, and he is besought not to harm his worshipper; if not in the Rik, at least in the Atharvan and Brāhmaṇas, he is styled 'lord of the animals,' as the unhoused beasts of the field are especially at the mercy of the pitiless storm. At the same time, to propitiate him, he is addressed as master of a thousand remedies, best of physicians, protector from harm: this may have its ground, too, partly in the beneficial effects of the tempest in freshening the atmosphere of that sultry clime. Rudra's chief interest consists in the circumstance that he forms the point of connexion between the Vedic religion and the later Īva-worship. Īva is a god unknown to the Vedas: his name is a word of not unfrequent occurrence in the hymns, but means simply 'propitious'; not even in the Atharvan is it the epithet of a particular divinity, or distinguished by its usage from any other adjective. As given to him whose title it has since become, it seems one of those euphemisms so frequent in the Indian religion, applied as a soothing and flattering address to the most terrible god in the whole Pantheon. The precise relation between Īva and Rudra is not yet satisfactorily traced out. The introduction of an entirely new divinity from the mountains of the north has been supposed, who was grafted in upon the ancient religion by being identified with Rudra; or again a blending of some of Agni's attributes with those of Rudra to originate a new development. Perhaps neither of these may be necessary; Īva may be a local form of Rudra, arisen under the influence of peculiar climatic relations in the districts from which he made his way down into Hindostan proper; introduced among, and readily accepted by, a people which, as the Atharvan shows, was strongly tending toward a terrorism in its religion."

The characters ascribed to Rudra in the hymns of the R. V. are most heterogeneous and frequently indefinite. I shall endeavour to gather from different places and to group together those epithets which have most affinity to each other. This god is described as wise, bountiful, and powerful (i. 43, 1; i. 114, 4), as the strongest and most glorious of beings (ii. 33, 3), as lord (*īśāna*) of this world, possessed of

¹⁶⁷ Compare the note on the sense of this word, above, p. 301 f.

divine power (ii. 33, 9), as unsurpassed in might¹⁶⁸ (*ibid.* 10), as the father of the world,¹⁶⁹ mighty, exalted, undecaying (vi. 49, 10); as cognizant of the doings of men and gods by his power and universal dominion (vii. 46, 2); as putting the waters in motion (x. 92, 5); as self-dependent (vii. 46, 1), and as deriving his renown from himself (i. 129, 3; x. 92, 9); as the lord of heroes (i. 114, 1, 3, 10; x. 92, 9); as the lord of songs and sacrifices (i. 43, 4), the fulfiller of sacrifices (i. 114, 4); brilliant as the sun, and as gold (i. 43, 5), tawny-coloured (this epithet is frequently applied), with beautiful chin (ii. 33, 5), fair-complexioned (*ibid.* 8), multiform, fierce, arrayed in golden ornaments (*ibid.* 9), youthful (v. 60, 5), terrible as a wild beast, destructive (ii. 23, 11), wearing spirally-braided hair (i. 114, 1, 5); and as the celestial boar (*ibid.* 5). He is frequently represented as the father of the Maruts or Rudras (i. 64, 2; i. 85, 1; i. 114, 6, 9; ii. 33, 1; ii. 34, 2; v. 52, 16; v. 60, 5; vi. 50, 4; vi. 66, 3; vii. 56, 1; viii. 20, 17). He is once identified with Agni (ii. 1, 6). He is described as seated on a chariot (ii. 33, 11), as wielding the thunderbolt (ii. 33, 3), as armed with a bow and arrows (*ibid.* 10, 14; v. 42, 11; x. 125, 6), with a strong bow and fleet arrows, with sharp weapons (vi. 74, 4; vii. 46, 1; viii. 29, 5). His shafts are discharged from the sky, and traverse the earth (vii. 46, 3). He is called the slayer of men (*nṛi-ghne*, iv. 3, 6).¹⁷⁰ His anger, ill-will, and destructive shafts are deprecated (i. 114, 7, 8; ii. 33, 1, 11, 14; vi. 28, 7; vii. 46, 3, 4). But he is also represented as benevolent (i. 114, 9), as mild, and easily invoked (ii. 33, 5), beneficent (*ibid.* 7), gracious (*śiva*, x. 92, 9), as the cause or condition of health and prosperity to man and beast (i. 114, 1). He is frequently described as the possessor of healing remedies, and is once characterized as the greatest of physicians (i. 43, 4; i. 114, 5; ii. 33, 2, 4, 7, 12, 13; v. 42, 11; vi. 74, 3; ¹⁷¹ vii. 35, 6; vii. 46, 3; viii.

¹⁶⁸ Compare the similar epithets applied to Viṣṇu and Indra above: see pp. 97 f. and generally sections i. and ii., chapter ii. above. And yet in R.V. ii. 39, 9, Rudra is described in common with Indra, Varuṇa, Mitra, and Aryaman, as unable to resist the will of Savitṛi. See the fifth volume of this work, p. 163.

¹⁶⁹ *Bhuvanasya pitaram*. Compare Raghuvansa i., 1, where Parameśvara (Śiva) and Pārvatī are styled the "parents of the world" (*jagataḥ pitarau*).

¹⁷⁰ In vii. 56, 17, it is similarly said of the Maruts, *āre gohū nṛihū vadho vo astu*: "Far be your kine-slaying, man-slaying bolt."

¹⁷¹ In this passage Soma is associated with Rudra as the dispenser of remedies.

29, 5). He is supplicated for blessings (i. 114, 1, 2; ii. 33, 6), and represented as averting the anger of the gods (i. 114, 4; ii. 33, 7). In R. V. vi. 74, 1 ff. he is connected with Soma in the dual, and entreated along with the latter to bestow good and avert evil.

On a review of these passages, and the hymns from which they are drawn, it appears that in most places Rudra has no very clearly defined function (such, for instance, as is ascribed to Indra and Agni, or even to Vishnu) as an agent in producing, or a representative of, the great phenomena of the physical world. It would be difficult to make out from the larger portion of the texts which I have cited to what region of the universe the activity of this god should be referred. It is true that he is repeatedly declared to be the father of the Maruts or Rudras (the winds or storms); and from this relation we might anticipate that he would be described as, still more eminently than they, the generator of tempests, and chaser of clouds. There are, however, few, if any, distinct traces of any such agency being ascribed to him. The numerous vague epithets which are constantly applied to him would not suffice to fix the particular sphere of his operation, or even to define his personality, as most of them are equally applied to other deities. This is the case with the terms "fierce," "tawny-coloured," "with beautiful chin"; and even the word *kapardin* ("with spirally-braided hair"), which at a later period became a common, if not distinctive, epithet of Mahādeva, is in the R.V. applied also to Pūshan (see above, p. 301, note 7). While, however, the cosmical function of Rudra is thus but obscurely indicated, he is described as possessing other marked and peculiar characteristics. It is, however, principally in his relation to the good and evil which befall the persons and property of men that he is depicted. And here there can be little doubt that, though he is frequently supplicated to bestow prosperity, and though he is constantly addressed as the possessor of healing remedies, he is principally regarded as a malevolent deity, whose destructive shafts, the source of disease and death to man and beast, the worshipper strives by his entreaties to avert. If this view be correct, the remedies of which Rudra is the dispenser may be considered as signifying little more than the cessation of his destroying agency (as Professor Weber remarks, see above, p. 397), and the consequent restoration to health and vigour of those victims of his ill-will who had been in danger of perishing. • It may appear

strange that opposite functions should thus be assigned to the same god: but evil and good, sickness and health, death and life, are naturally associated as contraries, the presence of the one implying the absence of the other, and vice versâ; and in later times Mahādeva is in a somewhat similar manner regarded as the generator as well as the destroyer. We may add to this that, while it is natural to deprecate the wrath of a deity supposed to be the destroyer, the suppliant may fear to provoke his displeasure, and to awaken his jealousy, by calling on any other deity to provide a remedy. When the destructive god has been induced to relent, to withdraw his visitation, or remove its effects, it is natural for his worshippers to represent him as gracious and benevolent, as we see done in some of the hymns to Rudra.

From the above description, however, it will be apparent that the elder Rudra, though different in many respects from the later Mahādeva, is yet, like him, a terrible and destructive deity; while, on the other hand, the ancient Vishṇu, like the modern god of the same name, is represented to us as a preserver, of a benignant, or, at least, of an innocuous, character (R.V. i. 22, 18; i. 155, 4; i. 186, 10; viii. 25, 12).

In the Yajur-veda we find the same characteristics assigned to Rudra as in the Rig-veda. Thus both a healing virtue (iii. 59; xvi. 5, 49) and a destructive efficacy are ascribed to him, the latter being depicted in the liveliest colours, and deprecated in every variety of expression. Thus he is represented (iii. 61; xvi. 1, and elsewhere) as carrying a bow and arrows, and is earnestly supplicated (xvi. 9 ff., 51 ff.) to avert his shafts from the worshipper. Many of the epithets which are applied to him in the Rig-veda occur again here, such as "brown" or "tawny" (xvi. 6), the god "with spirally-braided hair" (*ibid.* 10), the "fierce" (*ibid.* 40), the "bountiful," the "gracious" (51), etc.; while a multitude of new appellations are heaped upon him (and his attendants), such as "blue-necked," "thousand-eyed" (*ibid.* 7), "thousand-quivered" (13), "clad in a skin" (iii. 61; xvi. 51), "the dweller in the mountains" (xvi. 2, 3, 4), and others far too numerous to repeat (xvi. 17-46). The imagination of the rishi runs riot in the invention of these epithets, which are of the most heterogeneous description. Some of the characteristics here attributed to Rudra are of a disgraceful nature, as where he is styled the "lord of thieves, the robber, the cheater, the deceiver, the lord of pilferers and robbers," etc. (vv. 20,

21). Several new names are ascribed to Rudra in this Veda, as Bhava, Śarva, Paśupati, etc., etc. (vv. 18, 28).¹⁷² Altogether an approximation is discernible in the epithets which occur in the Śatarudriya to the fierce, terrific, impure, and repulsive character of the later Mahādeva. Ambikā is mentioned for the first time in the Vājasaneyi Sanhitā (iii. 5), and is described not as the wife, but as the sister of Rudra.

In the Atharva-veda also reference is made both to the therapeutic character of Rudra and to the destructive arrows and lightnings of Bhava and Śarva (ii. 27, 6; vi. 93, 1; x. i. 23; xi. 2, 1, 12, etc.). Rudra is identified with Agni (vii. 87, 1); and again with Savitṛi (xiii. 4, 4). On the other hand, Bhava and Śarva, and again Bhava and Rudra, are spoken of in the dual (viii. 2, 7; x. i. 23; xi. 2, 1; xi. 2, 14, 16; xi. 6, 9; xii. 4, 17); and would thus appear to have been regarded by the rishi as distinct gods. Śarva is described as an archer, Bhava as a king (vi. 93, 2); and they, as well as Rudra, are said to have poisons and consumption at their command (vi. 93, 2; xi. 2, 26). In A. V. xi. 2, 2, 30, the devouring birds and dogs of Rudra are alluded to (compare Vāj. Sanh. xvi. 28). In another verse Bhava is said to rule over the sky and the earth, and to fill the vast atmosphere (A. V. xi. 2, 27).¹⁷³

In the Śatapatha Brāhmaṇa (i. 7, 3, 8) Śarva, Bhava, Paśupati, and Rudra are said to be all names of Agni; and of these appellations Śarva is declared to be in use among the people of the east, and Bhava among the western tribe of the Bāhīkas. Another passage (vi. 1, 3, 7 ff.) of the same Brāhmaṇa describes the birth of a boy (*kumāra*, a word applied to Agni in the Rig-veda, v. 2, 1), to whom the names of Rudra, Śarva, Paśupati, Ugra, Aśani, Bhava, Mahān-deva, and Īśāna were successively

¹⁷² In the same Veda, xxxix. 8, we have the following gods, or appellations of one god, specified, viz., Agni, Aśani, Paśupati, Bhava, Śarva, Īśāna, Mahādeva, Ugra-deva, etc. (*Agnim hṛidayena Aśanīm hṛidayāgreṇa Pāsupatīm kṛtsna-hṛidayena Bhavaṃ yaknū | Śarvam matasnūbhyām Īśānaṃ manyunū Mahādevam antahparśar-yena Ugraṃ devaṃ vanishṭhunū ityādi*).

¹⁷³ The Nirukta i. 15, as I have already remarked, p. 355, note 98, contains the first words of a text relating to Rudra which is given at length by the commentator Durga, and is cited and translated above. After ascribing a martial character to Rudra in the first line, this text appears to assign to him, in the second, the threefold function of universal creator, preserver, and destroyer. As it is partially quoted in the Nirukta, this verse, though it does not appear whence it comes, must, unless interpolated, be of considerable antiquity.

given, all of them, according to the writer, representing different forms of Agni. In the somewhat different version of the same story given in the S'āṅkhāyana Brāhmaṇa (see above, pp. 343 ff.) the newly-born deity is not identified with Agni. But the Satapatha Brāhmaṇa, in another passage (ix. 1, 1, 1 ff.) referred to by Professor Weber (see above, pp. 347 and 395 f.), appears again clearly to make this identification. Finally, traces of the early connexion of Rudra with Agni are discoverable, as I have already remarked (p. 349), in the legend of the birth of Kārttikeya, which I have quoted from the Mahābhārata.

Though, however, these deities may have at one time come to be thus identified, the distinctive epithets applied to Rudra in the Rīg-veda appear sufficiently to prove that he was generally discriminated from Agni by his early worshippers. The tendency visible both in the hymns of the Veda and in the Brāhmaṇas (see above, R.V. ii. 1, 6, p. 306; A. V. vii. 87, 1, and xiii. 4, 4, pp. 333 and 338; Satapatha Brāhmaṇa, as quoted in p. 341; Satapatha Brāhmaṇa, vi. 1, 1, 5, p. 22) to identify the different deities with one another may have arisen from a vague conception of the unity of the divine principle by which all these several divinities were supposed to be diversely animated.

Between the texts which I have cited from the Brāhmaṇas relative to Rudra, and the earliest descriptions of the same deity which we discover in the Epic poems, a wide chasm intervenes, which, as far as I am aware, no genuine ancient materials exist (for the Upanishads I have quoted are of uncertain date) for bridging over. The Rudra of the Mahābhārata is not indeed very different in his general character from the god of the same name who is portrayed in the Satarudriya; but in the later literature his importance is immensely increased, his attributes are more clearly defined, and the conceptions entertained of his person are rendered more distinct by the addition of various additional features, and illustrated by numerous legends. Instead of remaining a subordinate deity, as he was in the Vedic era, Rudra has thrown Agni, Vāyu, Sūrya, Mitra, and Varuṇa completely into the shade; and although Indra still occupies a prominent place in the Epic legends, he has sunk down into a subordinate position, and is quite unable to compete in power and dignity with Rudra, who, together with Viṣṇu, now engrosses the almost exclusive worship of the Brahmanical world. Ambikā, who was subsequently identified with the

spouse of Rudra, is in the Vājasaneyi Sanhitā (above, p. 321) spoken of as his sister. Umā or Pārvatī, with whom he was unconnected in the Vedic period, and of whom the earliest mention, as far as I know, occurs in the Kena Upanishad, and the Taittirīya Āraṇyaka,¹⁷⁴ is now his acknowledged consort.¹⁷⁵ In systematic mythology the function of destroyer is assigned to him, as that of creator is to Brahmā, and that of preserver to Viṣṇu; but he is also worshipped under the emblem of the “Linga” as the great generative power.

I have (above, pp. 192 f.) quoted a passage from the Mahābhārata in which the Linga is dwelt upon at length, though it is difficult to say to what age this passage may be referable. Comp. also the epithet “mahāśeṣa” in p. 191 f., which points to the same idea.

In the following passage of the same book, the Linga is again mentioned in verses which follow the last of those quoted above in p. 197 ff.:

Anuśāsana-parvan, v. 7510.—*Dahaty ūrdhvaṁ sthito yach cha prāṇān nrīṇāṁ sthiraś cha yat | sthira-lingas cha yan nityaṁ tasmāt Sthānuḥ iti smṛitaḥ | v. 7516. Nityancha brahmacharyena lingam asya yadā sthitam | mahayanty asya lokāś cha priyaṁ hy etad mahātmanaḥ | vighrahaṁ pūjayed yo vai līnyaṁ vā pi mahātmanaḥ | linga-pūjayitū nityam mahatīm śriyam aśnute | ṛishayas chāpi devāś cha gāndhārvāpsarasas tathā | lingam evārchayanti sma yat tad ūrdhvaṁ samūsthitam | ityēdi |* “And since, standing aloft, he consumes the lives of men, and since he is fixed, and since his Linga is perpetually fixed, he is therefore called Sthānu. . . . 7516. And when his Linga remains constantly in a state of chastity, and people reverence it, this is agreeable to the great [god]. The worshipper of the Linga, who shall adore the image (*vighraha*), or the Linga, of the great [god], enjoys continually great prosperity. It is the Linga, raised up, which the rishis, gods,

¹⁷⁴ These passages will be quoted in the next section.

¹⁷⁵ It appears (see Westergaard's Dissertation on the Oldest Period of Indian History, p. 82, note) that Pāṇini (4, 1, 49) gives a rule whereby, in addition to the names of the goddesses Indrānī and Varuṇānī, which are found in the Rig-veda, the names of four others who are not found there, and who are all wives of Śiva (under his different appellations of Bhava, Ś'arva, Rudra, and Mṛida)—viz. Bhavānī Ś'arvānī, Rudrānī, and Mṛidānī—may be formed. (The rule is this: *Indra-Varuṇa-Bhava-Ś'arva-Rudra-Mṛida-himāranya-yava-yavana-mātulāchāryānām ānuk*). It does not, however, follow that these last-named goddesses had risen into any importance in the time of Pāṇini. Indrānī and Varuṇānī were never of any significance.

Gandharvas, and Apsarases worship." Compare with this extract verses 9616 f., 9625 and 9631 of the Drona-parvan.

The Linga is also mentioned in the list of S'iva's names in another part of the same Anuśāsana-parvan, v. 1160 :

Ūrdhva-retāḥ ūrdhva-lingaḥ ūrdhva-śāyī nabhaḥ-sthitaḥ | v. 1191.
Lingādhyakshaḥ surādhyakshaḥ vṛjādhyaksho vīja-kartā
 "He whose seed is raised up, whose Linga is raised up, who sleeps aloft, who abides in the sky." v. 1191. "The lord of the Linga, the lord of the suras (gods) the lord of seed, the former of seed."¹⁷⁶

We possess no records to show how this phallic emblem became connected with Rudra. But, as Dr. Stevenson (Journal R. A. S., viii. 330¹⁷⁷) and Professor Lassen (Ind. Ant., i. 2nd ed. 924) imagine, it

¹⁷⁶ In the Sautika-parvan it is related that Mahādeva had been appointed by Brahmā to create living beings. He proceeded to perform austerities, and continued doing so so long that Brahmā produced another creator, who performed his task. Mahādeva at last came, and seeing that the creation had already been effected, he became angry and split his Linga, which was then placed in the earth (v. 780 f. : *chukrodha bhagavān Rudro lingaṁ svaṁ chāpyavidhyata | tat prāviddhaṁ tathā bhūman tathāiva pratyatishṭhata*). I have not observed any mention of the Linga in the earlier part of the Rāmāyaṇa, but in the Uttara Kāṇḍa, sect. 31, v. 42 f., the following lines occur : *Yatra yatra cha yāti sma Rāvaṇo rākshaseśvaraḥ | jāmūnādamayaṁ lingaṁ tatra tatra sma nīyate* | 43. *Bālukā-vedi-madhye tu tal lingaṁ sthāpya Rāvaṇaḥ | archayāmāsa gandhaiḥ cha pushpaiḥ chāmṛita-gandhibhiḥ* | "Wherever Rāvaṇa, lord of the Rākshasas, went, a golden linga was carried thither. Placing that linga in the midst of a pedestal of sand, Rāvaṇa worshipped it with incense, and flowers of ambrosial odour." The commentator remarks on v. 43 : *Tal lingaṁ jāmūnādamayaṁ nitya-pūjā-lingam | Aiśvarya-kāmanayā hi tal-linga-pūjā Rāvaṇasya | Aiśvarya-kāmasya sauvarṇa-linga-pūjāyāṁ tantreshūkteḥ* | "That golden linga was intended for constant worship. He worshipped it from the desire of sovereignty. For it is prescribed in the Tantras that a golden linga should be worshipped when any one desires sovereignty."

¹⁷⁷ In this paper on "the Ante-Brahmanical Religion of the Hindus," the Rev. Dr. Stevenson asserts that the "worship of S'iva, especially under the form of the Linga," is one of the practices for which he considers modern Hinduism is indebted to the ante-Brahmanical religion of India, i.e. to local superstitions prevalent among the aboriginal tribes anterior to the development of the existing Brahmanical system. This opinion in regard to S'iva is grounded by Dr. Stevenson on the facts : (1) that S'iva is not named in the ancient Vedic hymns ; (2) that Rudra does not occupy in those hymns the high position which the later S'iva holds ; (3) that various particulars in the legend of Dakṣha (see above, pp. 372 ff.), such as the general indisposition to acknowledge S'iva's right to share in the sacrifice, and the circumstance that his rites required no Brahmanical priest (see above, p. 377, note 132), point to a recent introduction of S'iva's worship (comp. Mahābhārata, Vana-parvan, vv. 11001 ff., cited

is not impossible that it may have been at first an object of veneration among the aboriginal or non-Arian Indians; and that it was subsequently adopted by the Brahmans from them, and associated with the worship of Rudra.

This conjecture would acquire additional probability if we were justified in supposing that the word “śisnadeva,” which occurs in two passages of the Rig-veda, had any reference to a worship of this sort existing among the barbarous tribes towards whom the authors of the hymns so often express hostility, as the followers of a different religion from their own. The texts in which the word in question is found have been already adduced and translated in the second volume of this work (p. 391, note 76). But I shall quote them again here with their obscure and difficult contexts, and endeavour to elucidate them further. The first passage is as follows :

R.V. vii. 21, 3 ff.—*Tvam Indra sravitavai apas kaḥ parishṭhitāḥ Ahinā śūra pūrvāḥ | tvad vāvakre rathyo na dhenūḥ rejante viśvā kṛitrimāni bhīṣhū |* 4. *Bhīmo vivesha āyudhebhīr eshām apāṃsi viśvā naryāni vidvān | Indrah puro jarhṛishāno vi dūdhod vi vajra-hastō mahinā jaghāna |* 5. *Na yātavaḥ Indra jūjuvur no na vandanū śavishṭha vedyābhiḥ¹⁷⁸ | sa śardhad aryo vishuṇasya jantor mā śisna-devāḥ api gur ṛitaṃ naḥ |* 6. *Abhi kratvā Indra bhūr adha jman na te vivyan mahimānaṃ rajāṃsi | svena hi Vṛitraṃ śavasū jaghantha na śatrur antaṃ vividad yudhā te |* 7. *Devās chit te asuryāya pūrve anu kshatrāya mamire sahāṃsi | Indro maghāni dayate vishahya Indraṃ vājasya johavantu^{*} sātau |* 8. *Kīriś chid hi tvām avase juhāva īśānam Indra saubhagasya bhūreḥ | avo babhūtha śatam-ūte asme abhikshattus tvāvato varūtā |*

“3. Thou, heroic Indra, hast caused to flow the abundant waters which had been obstructed by Ahi. Through thee the cows (rivers,

in p. 284 of this volume); (4) that there is no connexion between the Linga and any of the ancient Brahmanical emblems; (5) that the principal seats of the Linga worship are to be found in the south and north-east of India, at a distance from the original Brahmanical settlements; (6) that in the Mahratta country no Brahman officiates as priest in a Linga temple, while, on the contrary, in the temples of Vishnu Brahmans alone officiate. [This distinction does not, I think, exist in Northern India. In the temple of Viśveśvara, at Benares, the officiating priests, if I am not mistaken, are Brahmans. The same is the impression of Prof. Fitz-Edward Hall, with whom I have communicated on the subject.—J. M.]

¹⁷⁸ For the sense assigned to this word in Böhtlingk and Roth's Lexicon, see s.v. *vedyā*.

according to Sāyaṇa) have rolled on like warriors in chariots. All created things tremble for fear. 4. The terrible [god], skilled in all heroic deeds, has with his weapons mastered these [cloud-demons]. Indra, exulting, has shattered their cities; armed with the thunderbolt he has smitten them asunder by his might. 5. Neither demons impel us, Indra, nor, O puissant [deity], of a truth any evil spirits. The glorious [Indra] defies the hostile beings: let not those whose god is the 'śisna' approach our sacred ceremony. 6. Thou, O Indra, hast surpassed in power, when thou runnest thy course. The worlds have not comprehended within them thy greatness. By thine own might thou hast slain Vṛitra. No enemy hath attained the end of thee in battle. 7. The earlier gods have yielded to thy divine power; their powers have bowed before thy sovereign might.¹⁷⁹ Indra having conquered, dispenses wealth. Let men invoke Indra in the combat. 8. Indra, the bard hath invoked for protection thee, the lord of great prosperity. O thou who bringest a hundred succours, thou hast been a defence to us, a defender against the assailant of him who is devoted to thee."

R.V. x. 99, 1 ff.—*Kaṁ naś chitram ishanyasi chikivān prithugmānaṁ vāsraṁ vāvṛidhadhyai | kat tasya dātu savaso vyushṭau takshad vajraṁ Vṛitra-turam apinvat | 2. Sa hi dyutā vidyutā veti sāmu prithuṁ yonim asuratvā "sasāda | sa sanīlebhīḥ prasahāno asya bhrātur na rite sapta-thasya māyāḥ | 3. Sa vājaṁ yātā apadushpadū yan svarshātā parishadat sanishyan | anarvā yat śata-durasya¹⁸⁰ vedo ghnan śisnadevān abhi varpasū 'bhūt | 4. Sa yahvyo avanīṛ goshu arvā ā juhōti pradḥanyāsu sasriḥ | apādo yatra yujyāso 'rathāḥ drony-āśvāsah īrate ghṛitaṁ vāḥ | 5. Sa Rudrebhir āsasta-vārah ṛibhvā hitvī gayam āre-avadyah ā agāt | vamrasya manye mithunā vivavṛi annam abhītya arodayat mushāyan | 6. Sa id dāsaṁ tuvi-ravam patir dan shad-akshaṁ tri-śirshānaṁ damanyat | asya Tritō nu ojasā vṛidhāno vipā varāham ayo-agrayā han | 7. Sa druhvane manushe ūrdhvasānaḥ ā sāvishad arśasānāya śarum | sa nṛitamō nahusho 'smat sujātaḥ puro 'bhinad arhan dasyu-hatyē |* "What wonderful, wide-travelling bull dost thou, perceiving, send to us for our delight! What an act of power does he display at the dawn! He has formed the

¹⁷⁹ "Ihre Kraft kommt deiner Herrscherkraft nicht gleich,"—Böhtlingk and Roth s.v. *mā+anu*.

¹⁸⁰ This word in the locative plural also occurs in R.V. i. 51, 3.

Vṛitra-slaying thunderbolt, and has strengthened thee. 2. With gleaming light he comes to the goal; in his divine glory he hath seated himself on our broad place of sacrifice; with his allies he overcomes the delusions of him who pretends to be his seventh brother. 3. Proceeding to the conflict, and desiring to acquire them, he has gone to, and in hostile array besieged, inaccessible places, at the time when, irresistible, slaying those whose god is the 'śisna,' he by his craft conquered the riches of the city with a hundred gates. 4. The steed, coming among the cows conquered in battle; pours out the flowing rivers [in the place] where the allies, without feet or chariots, employing the clouds as their horses, send forth fertilizing water. 5. The great [Indra], who has indescribable treasures, and from whom evil is far removed, forsaking his house, has arrived with the Rudras. Coming and plundering their food, he has, I believe, made the two unsheltered (children) of Vamra to weep. 6. This lord subjugated the loud-voiced Dāsa with six eyes and three heads. Trita, increasing through his strength, struck the boar with his iron-tipped shaft. 7. Rising up, he has launched his arrow against the malignant and destructive man. He, the noble and potent hero, has shattered for us the cities of the enemy (or of Nahush) in the conflict with the destroyers (Dasyus)."¹⁸¹

The following is Sāyaṇa's explanation of the word "śisnadeva" in the first of the preceding passages, R.V. vii. 21, 5, and repeated briefly in his note on the second passage: *S'isna-devāḥ | śisnena dīvyanti kṛdanti iti śisna-devāḥ | abrahmacharyāḥ ity arthaḥ | tathā cha Yāskāḥ | . . . "śisna-devāḥ abrahmacharyāḥ" | . . . "S'isnadevāḥ' are those who sport with the śisna (membrum virile), i.e. unchaste men; as Yaska says, 'Sisnadevāḥ' means the unchaste."* Durga, the commentator on the Nirukta, as cited by Roth (Illust. of Nir. p. 47), gives the same explanation as Sāyaṇa. He says that those men are called "śisnadeva" who "are always dallying carnally with prostitutes, forsaking Vedic observances" (*śisnena nityam eva prakīrṇābhiḥ strībhiḥ sākaṁ kṛdantaḥ āsate śrautāni karmāny utsṛjya*). Roth, in the place I have cited, thinks the word is a sarcastic appellation for priapic or lustful demons, and translates it by "Schwanz-götter."

¹⁸¹ Prof. Aufrecht has given me much assistance in translating these two passages. —Note in first edition. I have made a good many alterations in the second edition.

It does not appear to me that Sāyana's interpretation has much to recommend it. There are some other words in the Veda in which the word "deva" forms the last member of the compound, as "anṛita-deva" (vii. 104, 14) and "mūra-deva" (vii. 104, 24).¹⁸² Sāyana explains "mūra-devāḥ" as="māraṇa-krīḍāḥ," "those who make a sport of killing"; and he therefore takes "deva" there in the same sense as he does in "śisna-deva." But in the other word, "anṛita-deva," he takes "deva" in the usual sense of "god," and interprets it as "he whose gods are false" (*anṛitāḥ asatya-bhūtāḥ devāḥ yasya tādṛiṣaḥ*). In the same way he understands "anti-devam" in R.V. i. 180, 7, as meaning "near the gods." And though in Böhtlingk and Roth's Dictionary the word "anṛita-deva" is explained as signifying a "false player," this interpretation is afterwards withdrawn (in favour of that which Sāyana gives of this word) at the close of the article on the word "deva." Nor does the sense assigned by Sāyana to "śisna-deva" appear to be in itself a very probable one. For the epithet "lascivious" would not necessarily be a term of reproach in the mouth of an Indian poet of the Vedic age, when, though the institution of marriage was recognized and honoured, no great amount of reprobation could have been attached to unchastity in the case of men (compare R.V. i. 167, 4; ix. 112, 4; x. 85, 37, and x. 86, 16, 17, and the fifth volume of this work, pp. 307 f., 460 f.). On the other hand, if the word "śisna-deva" is to be understood of human beings, and if it could be taken as describing any deviation from the contemporaneous Arian worship, it would find many parallels in the Rig-veda, as may be seen by a comparison of the words "akarman," "adevayu," "anṛich," "anindra," "anya-vrata," "apavrata," "avrata," "abrahman," "ayajvan" "ayajyu" | "without ceremonies, no worshippers of the gods, without hymns, without Indra, following other rites, averse to rites, without rites, without priests, or prayers, offering no sacrifices," in the passages quoted in the second volume of this work, pp. 359 f., 371 ff.

It is, however, objected that "śisna" cannot be taken as equivalent to "Linga," which means a sign, the phallus, and is therefore emblematic, while the "śisna" denotes not an image, but the male organ itself. "Śisna" has also the sense of "tail," as in R.V. i. 105, 8,

¹⁸² The word is explained by Böhtlingk and Roth *s.v.* as=*mūladeva*, and as denoting a species of goblins.

pointed out to me by Professor Aufrecht, where the words *mūsho na śisnā vyadanti mā ādhyah* mean, "cares worry me, like mice gnawing their tails." The word "śisnadevāḥ," if understood of demons, may therefore mean, as Roth suggests, "tailed (or priapic) demons," and not "worshippers of the śisna." The same difficulty which we encounter in fixing the meaning of the word "dasyu," viz. whether it is to be understood of men or demons (see the second volume of this work, pp. 362 ff.; 388 ff.), recurs here. In the first of the passages quoted above (vii. 21, 5) it appears, so long as we are ignorant of the real sense of "śisna-deva," that it might be understood either of men or demons, either of whom would have been unwelcome visitors at an Arian ceremonial. Perhaps, as the word "yātavaḥ" (demons) precedes, it is most likely that the latter are intended: and the same remark may be held to apply to the second passage (x. 99, 3).

However interesting, therefore, it would be to find a proof of the existence of a phallic worship among the aboriginal tribes contemporary with the Vedic rishis, it must be confessed that the word "śisnadeva" does not supply this evidence.

In a passage (in the Preface to the tenth vol. of his Rāmāyaṇa, p. ix.) which I have adduced in the second vol. of this work (pp. 419 f.), Signor Gorresio expresses the opinion that the Southern race, whom he supposes to be symbolized under the appellation of Rākshasas, were specially addicted to the worship of "Rudra, or a terrible" and, as he believes, "a Hamitic deity." In note 35 (p. 291 of the same volume), on the destruction of Daksha's sacrifice, he says: "It appears to me that in this fact the struggle of the ancient religions of India is represented under a mythical veil. Siva (a deity, as I believe, of the Cushite or Hamitic tribes which preceded on the soil of India the Arian or Indo-Sanskrit races) wished to have a part in the worship of the conquerors, and in their sacrifices, from which he was excluded; and by disturbing their rites, and by a display of violence at their sacrifices, he succeeded in being admitted to participate in them." Signor Gorresio, however, offers very little proof of his assertion in regard to the worship of Siva being specially prevalent among the savage tribes of the south. In note 116, p. 370, of his ninth vol., indeed, he remarks as follows on a passage (Rāmāyaṇa vi. 19, 50 f.) where it is said that Indrajit, son of Rāvaṇa, had a golden serpent for

his banner: "The serpent was the special symbol in the worship of the Hamite races, and here therefore Indrajit, the black Rākshasa, the Hamite, sets it up as his banner. Thus in the seventy-eighth chapter of the Sundara Kāṇḍa it is said that Indrajit was in the habit of sacrificing especially to S'iva, the Hamitic deity, who possesses all the attributes of the Hamitic religion, and who entered into the Indo-Sanskrit Olympus by one of those religious syncretisms, of which traces are so frequently to be found in the ancient systems of worship."

The passage of the Sundara Kāṇḍa to which Gorresio refers occurs, in the Bombay edition, in the seventh section of the Yuddha Kāṇḍa, vv. 18 f. (=Sundara Kāṇḍa 78, 17, in Gorresio's ed.), and is as follows:

Tishṭha vā kim mahārāja śrameṇa tava vānarān | ayam eko mahārāja Indrajit kshapayishyati | anena cha mahārāja Māheśvaram anuttamam | ishṭvā yajnaṁ varo labdho loka parama-durlabhaḥ | "Stay, great king, what need is there of thy exertions? This Indrajit alone will destroy the monkeys. For by him a boon, hard to be gotten, was obtained after he had offered an unequalled sacrifice to Mahādeva."

This passage is not sufficient to prove that Mahādeva was in a special degree the god of the savages of the South. We have already seen (pp. 184 ff., 283 ff.), by the cases of Arjuna, Jayadratha, Paraśurāma, and above all, of Jarāsandha, as recorded in the Mahābhārata, that the worship of Mahādeva (frequently for the purpose of obtaining some boon) was practised by the warriors of Northern India, just as it is here said to have been by Indrajit. Further, it is not S'iva alone whom the Rākshasas worshipped for their own purposes. It appears from the passage of the Rāmāyaṇa (cited above in p. 167) that Rāvaṇa had obtained the gift of invincibility from Brahmā. At the same time it will be seen from a passage cited below from the Uttara Kāṇḍa 25, 9, that it was the sacrifice to Mahādeva, and not the one to Viṣṇu which procured for Indrajit his magical powers.

The same worship of Brahmā is related in regard to Atikāya, one of Rāvaṇa's sons, in Rāmāyaṇa vi. 71, 31 f. (Bombay ed):

Etenārādhito Brahmā tapasū bhāvitātmanā | astrāṇi chāpy avāptāni ripavaś cha parājitāḥ | surāsurair abādhyatvaṁ dattam asmai Svayambhuvā | "By this contemplative (Rākshasa) Brahmā had been worshipped with austerities, and he had obtained weapons, and conquered

his enemies. [The privilege] had been bestowed on him by Svayambhū that he should be indestructible by gods or Asuras."

In verse 28 he is described as "reverent to the aged, and of renowned strength" (*vṛiddha-sevī śruta-balaḥ*¹⁸³). Rāvaṇa himself is represented in the Rāmāyaṇa as an observer of the Vedic ritual. Thus in Book vi. 93, 58 ff. (Bombay ed.=vi. 72, 62 ff. of Gorr.), his minister, Supārśva (Avindhya¹⁸⁴ in Gorr.), who is described as "virtuous and pure," is introduced as saying to him: *Veda-vidyā-vrataḥ snātas svakarma-niratas*¹⁸⁵ *tathā | striyāḥ kasmād badhaṁ vīra manyase Rāksha-seśvara |* "Why dost thou, heroic Rāvaṇa, lord of the Rākshasas, who knowest the Veda, hast practised the prescribed discipline, and art an initiated householder, and devoted to thy duty, meditate the slaughter of a woman?" And Vibhīṣaṇa, in his eulogy on his brother after his death, says (vi. 111, 23, Bombay ed.=vi. 93, 30 of Gorr.): *Esho hitāgnīś*¹⁸⁶ *cha mahātapās cha vedāntagaḥ karmasu chūgrya-sūrah |* "He had placed the sacrificial fire, was very austere, had read the concluding treatises of the Veda, and was an eminent hero in rites."¹⁸⁷

¹⁸³ Instead of *śruta-balaḥ*, Gorresio's edition reads *śrutidharaḥ*, "an observer of the Vedas." In Manu vii. 38 the following verse occurs: *Ṭṛiddhāṁścha nityaṁ seveta viprān veda-vidāḥ śuchīm | vṛiddha-sevī hi satataṁ rakshobhir api pūjyate |* "Let [the king] constantly reverence old and pure Brahmans, skilled in the Vedas; for he who continually reverences the aged is honoured even by the Rākshasas." Can this verse refer to the character *vṛiddha-sevī* given to Atikāya in the passage (Rām. vi. 71, 28) quoted above? If so, the passage in Manu must be posterior in date to the Rāmāyaṇa. Or has this character been given to Atikāya in consequence of the verse of Manu? or have the two passages no connexion? The coincidence is at least curious.

¹⁸⁴ He is, as remarked by the commentator, also called Avindhya; and so in the (Rāmopākhyāna in the Vana-parvan of the) Mahābhārata (vv. 16148, 16492-6, and else where).

¹⁸⁵ The commentator thus explains these words: *Veda-vidyā-grahāpekṣita-brahmacharya-vrata-pūrva-vidyāṁ grihitvā | snātaḥ | guru-kulāt samāvṛtītas tadānantarāṁ dūra-grahāṇa-pūrvaṁ nityāgnihoṭrādi-sva-karma-nirataḥ |* "One who has obtained a knowledge of the Veda after practising the discipline of continence required for the reception of such knowledge; and who, after returning from his preceptor's family, has married a wife, and continues devoted to the practice of the agnihotra and other indispensable rites." See Wilson's and Williams's Dictionaries, s.vv. *snāta* and *snātaka*, and Kullūka's note on Manu iii. 2, referred to by the latter lexicographer.

¹⁸⁶ *Esho hitāgnir ity ārshaḥ sandhiḥ | āhitāgnir iti chhedatḥ |* Comm.

¹⁸⁷ *Vedāntagaḥ | adhītopanishatgaḥ | karmasu agnihoṭrādishu | agryasūrah | paramānushthātā parama-karmaṭhaḥ |* In some of the earlier lines of the same section Vibhīṣaṇa thus speaks of Rāvaṇa: *Gataḥ setuḥ sunītānāṁ gato dharmasya vighrahaḥ | gataḥ satparyā sankshepaḥ suhastānāṁ gatir gatā | ādītyaḥ patito bhūmau*

Again, it is related in the hundred and thirteenth section (Bombay ed.), that Rāvaṇa was buried with the usual Brahmanical ceremonies, though the commentator (in his note on verse 107) says that the Brahmans who were concerned in them were Rākshasa-brahmans (*Rākshasa-dvijāḥ*).

Rāmāyaṇa vi. 113, vv. 112 ff. (Bombay ed.)—*Chitām chandana-kāsthais cha padmakōśira-chandanaiḥ | brāhmyā¹⁸⁸ saṁvartayāmāsuḥ rāṅkavāstaranāvṛitām | prachakruḥ Rākshasendrasya pīṭrimedham anuttamam | vediṁcha dakṣiṇāprāchīm yathā-sthānancha pāvakam | prishadūjyena sampūrṇam sruvam skandhe prachikshipuḥ | pādayoḥ śakataṁ prāpur ūrvoś cholūkhalaṁ tadā | dāru-pūtrāṇi sarvāṇi arāṇi chottarāraṇi | dattvā tu musalaṁ chānyaṁ yathā-sthānaṁ vichakramuḥ | śāstra-dṛṣṭena vidhinā maharshi-vihitena¹⁸⁹ cha | tatra medhyam paśum hatvā Rākshasendrasya Rākshasāḥ | paristarāṇikām¹⁹⁰ rājno ghrīṭāktām samaveśayan | gandhair mālyair alankṛitya Rāvaṇam dīna-mānasāḥ | Vibhīṣhaṇa-sahāyās te vastraiś cha vividhair api | lājair avakiranti sma vāshpa-pūrṇa-mukhās tathā | sa dadau pāvakaṁ tasya vidhi-yuktaṁ Vibhīṣhanah | snātvā chaivārdra-vastreṇa tilān darbha-vimiśritān | udakena cha sammiśrān pradūya vidhi-pūrvakam¹⁹¹ |* "They formed,

magnas tamasi chandramāḥ | "The bulwark of the righteous is gone; gone is the image of virtue; gone is the summary of goodness [or strength, Comm.]; the lot of heroes has been gained by him. The sun has fallen to the ground; the moon has been quenched in darkness," etc. And yet Vibhīṣhaṇa abuses his dead brother in the hundred and thirteenth section (Bombay ed.), vv. 93 ff.

¹⁸⁸ *Veda-mūrgānugata-kriyayā* | Comm.

¹⁸⁹ *Kalpa-sūtra-kṛid-rishi-vihitena* | Comm.

¹⁹⁰ *Paristīryate mukham anayā iti paristarāṇikā vapā | tām rākshasendrasya mukhe samaveśayan* | "vapā 'sya mukham praurṇauti" *iti sūtrāt* | Comm.; who seems therefore to understand *paristarāṇikā* of fat (see Müller as cited in the article referred to in note 192). The commentator, however, gives also another reading and explanation which I quote: *Tīrthas tu anustaraṇikīm rājnah iti pathitvā anustaraṇikīm rājagavīm tām ālabhya tachcharmaṇā yajamānam āstṛitavantaḥ ity arthaḥ* | "But Tīrtha (a previous commentator) reads *anustaraṇikīm rājnah*, and explains the sense thus: having immolated a rājagavi (bos grunniens), they covered the sacrifice with its skin."

¹⁹¹ I insert here part of Gorresio's text for comparison (vi. 96, 10 ff.): *Tatas te veda-vidvāṁsas tam rājnah paśchimām kriyām | chakrire rākshasendrasya preta-medham anuttamam | vediṁcha dakṣiṇa-prāchyām yathā-sthānaṁ cha pāvakam | Vibhīṣhaṇas tu samprāpya tūshṇīm samasṛijāt sruvam | prishadūjyasya sampūrṇam sruvān sarvān yathāvidhi | Rāvaṇasya tadā isarve vāshpa-pūrṇa-mukhāḥ dvijāḥ | pādayoḥ śakataṁ chakrur antarorāv udūkhalam | vānaspatyāṇi chānyāṇi antare 'pi vyadhūpayan | dattvā tu musalaṁ chaiva yathāsthānam mahātmanah | śāstra-dṛṣṭena vidhinā maharshi-vihitena cha | tataḥ paśchāt paśum hatvā rākshasendrasya rākshasāḥ | athāstarāṇikām sarvaṁ ghrīṭāktām samaveśayan |*

with Vedic rites, a funeral pile of faggots of sandalwood, with "padmaka" wood, "uśīra" grass, and sandal, and covered with a quilt of deer's hair. They then performed an unrivalled obsequial ceremony for the Rākshasa prince, [placing] the sacrificial ground to the south-east and the fire in the proper situation. They cast the ladle filled with curds and ghee on the shoulder¹⁹² (of the deceased); they placed the ear on the feet, and the mortar between the thighs. Having deposited all the wooden vessels, the [upper] and lower firewood (*arāṇi*), and the other pestle, in their proper places, they departed. The Rākshasas having then slain a victim to their prince in the manner prescribed in the Sāstras, and enjoined by great rishis, cast [into the fire] the coverlet of the king saturated with butter. They then, Vibhīṣhaṇa included, with afflicted hearts, adorned Rāvaṇa with perfumes and garlands, and with various vestments, and besprinkled him with fried grain, their faces being covered with tears. Vibhīṣhaṇa having bathed, and having, with his clothes wet, scattered in proper form "tila" seeds mixed with "darbha" grass, and moistened with water, applied the fire [to the pile]."¹⁹³

Gorresio remarks (note 94, p. 310, vol. x.) that the funeral rites of the Arian Brahmans are here introduced as practised among the Rākshasas, a race of different origin and worship, in the same way as Homer represents Grecian ceremonies as having been celebrated in Troy.

¹⁹² "According to Āpastamba (says the commentator), it should have been placed on the nose; this must therefore have been done in conformity with some other sūtras" (*yadyapi "nāsike sruvāv" ity Āpastambenoktaṁ tathāpi sūtrāntarāt skandhe 'pi nikshepaḥ sruvasya bodhyah*). Compare Professor Müller's article on the funeral ceremonies of the Brahmans in the Journal of the German Oriental Society for 1855, pp. vi. ff.

¹⁹³ On this whole passage the commentator remarks: "*Tatyajus tam mahābhāgam pancha-bhūtāni Rāvaṇam | śarīra-dhātavo hy asya māṁsaṁ rudhiram eva cha | neśur brahmāstra-nirāgadhāḥ na cha bhasmāpy adriśyata*" *iti Mahābhārata uktatvena kaśya Vālmīkinā śmaśānānuyāna-pūrvakam dāhaḥ uktaḥ iti cheṇ na | tasya Rāma-vāṇa-tejo-varṇana-vishaye 'tyukty-alankāra-paratvād iti vadati* | "Since it is said in the Mahābhārata (Rāmopākhyāna, in Vana-parvan 16529 f.) that 'the five elements forsook the great Rāvaṇa, and the constituents of his body, flesh, and blood perished, when he was burnt up by the divine weapon (*brahmāstra*), and not even any ashes were seen; '—who is it that is here alleged by Vālmīki to have been brought to the cemetery and then burnt? If any one raises this objection, I deny that there is any difficulty, as in the description of Rāma's prowess the Mahābhārata makes use of the ornament of exaggeration."

Nor does it appear that in the rites described in the following passage (of Gorresio's edition) which are said to have been performed by Indrajit, the son of Rāvaṇa, there is anything, except the "Rākshasa texts," contrary to Brahmanical usages. As, however, the commentator (in the Bombay ed.), in his note on another passage, represents the worship at the Nikumbhilā as being offered to Kālī, and as the description is of some interest, I will quote it at length: ¹⁹⁴

Rāmāyaṇa vi. 19, 38 ff. (Gorr.).—*Indrajit tu tatas tena saṁyuge 'dbhuta-kārinā | nirjito Bālī-putrena krodhaṁ chakre sudūrunam | so 'ntardhāna-gataḥ pāpo Rāvaṇiḥ rana-karkasaḥ | nikumbhilāyām vidhi-vat Pāvakaṁ juhuve 'stra-vit | juhvatas tasya tatrāgnau raktoshnīshāmbara-krajaḥ | ājahrus tatra sambhrāntāḥ Rākshasāḥ yatra Rāvaṇiḥ | śastrāṇi śitadhārāṇi samidho 'tha vibhītakān | lohitaṇi cha vāsūṁsi sruvaṁ*

¹⁹⁴ The Bombay edition (vi. 44, 32 ff.) gives the first verse and the first half of the second nearly as they stand in Gorresio's edition, and the second half of the second, with its sequel, as follows: *Brahma-datta-varo vīro Rāvaṇiḥ krodha-mūrchhitāḥ | adriṣyo niṣitin vāṇān mumbhūṣāni-varchasaḥ |* "The son of Rāvaṇa, to whom a boon had been given by Brahmā, mad with rage, discharged sharp arrows, gleaming like lightnings." No mention is made of the sacrifice in the Bombay text. In Rāmāyaṇa, book v., sect 24 (Bombay ed.), it is related that the female Rākshasas had been threatening Sītā after her capture by Rāvaṇa, because she would not yield to his desires, and that one of them, S'ūrpanakhā, acceding to a proposal to eat her, says (v. 44 f.): *Surā chāṇīyatām kṣhipraṁ sarva-śoka-vināśinī | mūnushaṁ mūṁsaṁ āsvūḍya nrityāmo 'tha Nikumbhilām |* "And let wine be quickly brought, which annihilates all sorrows. Enjoying human flesh, let us dance at the Nikumbhilā." The comment on this passage states that the *Nikumbhilā* was an image of Bhadrakālī on the west side of Lankā (*Nikumbhilā nāma Lankāyāḥ paścima-bhāga-vartinī Bhadrakālī | tām nrityāmaḥ tat-saṁpāṁ gatvā nrityāmaḥ*). In the Uttara Kāṇḍa (sect. 25, v. 2) we are told that Rāvaṇa, with his attendants, entered "the Nikumbhilā, a grove in Lankā" (*tuto nikumbhilā nāma Lankopuvamam uttamam*). The commentator says it was "a wood situated at the western gate of Lankā for the performance of rites" (*Lankā-paścima-dvāra-śeṣa-varti-karma-siddhi-hetu-bhūtaṁ kāṇanam*). His son Indrajit, with the aid of the Brahman Uśanas, had been celebrating there the seven sacrifices, the "agnishtoma," "asvamedha," "rājasūya," "gomedha" (cow-sacrifice), the Vaishṇava ceremonial, etc. When he had performed the Mahēśvara offering, "which it is difficult for men to obtain," he obtained boons from Mahādeva, who appeared to him (*ibid.* verses 3 ff.). (This is the ceremony alluded to above, in p. 412.) But he had also been performing the Vaishṇava rite; which, however, is not said to have been productive of any results. Verses 76 ff. of this section are as follows: *Yajñās te sapta putrena prāptās te bahu-vistarāḥ | 8. Agnishtomo 'śvamedhas cha yajno bahusuvarṇakāḥ | rājasūyas tathā yajno gomedho Vaishṇavas tathā | 9. Mahēśvare pravṛitte tu yajne puṁbhīḥ sudurlabhe | varāṁsi te labdhavān putraḥ sākṣāt Paśupater iha |* Only six kinds of sacrifice are here mentioned, unless the word "Bahusuvarṇaka," stands for a seventh.

*kārshāyasaṁ tataḥ | sarvato 'gniṁ samāstīrya śaraiḥ sa-prāsa-tomaraḥ |
 chhāgalasyāpi kṛishṇasya kaṇṭhād ādāya jīvataḥ | sonitaṁ tena vidhivat
 sa juhāva ranotsukaḥ | sakṛid eva samiddhasya vidhūmasya mahārchishah |
 babhūvuh saṁnimittāni vijayaṁ yāny aveḍayan | pradakṣhiṇāvarta-śikhas
 tapta-hāṭaka-sannibhaḥ | havis tat pratijagrūha Pāvakaḥ svayam utthitaḥ |
 tato 'gñi-madhyād uttasthau kānchanah syandanottamaḥ | chaturbhiḥ kān-
 chanūpīḍair aśvair yuktaḥ prabhadrakaiḥ | antardhāna-gataḥ śrīmān
 dīpta-pāvaka-saprabhaḥ | hutāgnim tarpayitvā cha daitya-dānava-rāksha-
 sām | vāchayitvā tataḥ svasti prayuktūśir dvijātibhiḥ | āruroha ratham
 śreṣṭham antar-dhāna-charaṁ śubham | sva-vaśyair vājibhir yuktaṁ
 śastraiḥ cha vividhair yutam . . . 50. Jāmbūnadamayo nūgas taruṇā-
 ditya-sannibhaḥ | babhūvendrajitaḥ ketur vaidūrya-samalankṛitaḥ | Hute
 'gniṁ Rākshasair mantraiḥ tato vachanam abravīt |*

“But Indrajit, being conquered in the conflict by the miracle-work-
 ing son of Bāli, became inflamed with terrific anger. This wicked son
 of Rāvaṇa, fierce in battle, having become invisible, made an oblation
 to Pāvaka (Fire) in due form, on the sacrificial ground. When he was
 there throwing his oblation into the fire, wearing a red turban, gar-
 ments, and garland, the reverent Rākshasas brought thither sharp-
 edged weapons, logs of wood, and myrobalan, blood-red vestments, and
 a ladle of black iron. Having heaped the fire all over with arrows,
 darts, and iron maces, and having drawn blood from the throat of a
 live black goat, he offered it as an oblation, being eager for battle. At
 the same time there appeared from the brightly-burning and smokeless
 fire omens which portended victory. Pāvaka himself, rising, with his
 flame sweeping round to the right, and luminous as refined gold, received
 the oblation. Then from the midst of the fire there arose a magnificent
 golden chariot, drawn by four lucky horses with golden head-ornaments;
 but became invisible, while glorious and lustrous as burning fire. Having
 satiated the sacrificial fire, with the Daityas, Dānavas, and Rākshasas,
 having caused a benediction (*svasti*) to be pronounced, and been blessed
 by the Brahmans, [Indrajit] ascended the beautiful chariot, moving
 invisibly, drawn by self-directed horses, and furnished with various
 weapons. . . . 50. A golden serpent,¹⁹⁵ bright as the rising sun,
 and adorned with lapis lazuli, formed the banner of Indrajit. Having
 made an oblation to Fire with Rākshasa texts, he then spake,” etc.

¹⁹⁵ See, in reference to this, the quotation from Signor Gorresio given above in p. 412.

The ceremony of Indrajit is again alluded to by Vibhīṣhaṇa in vi. 84, 14 ff. (Bombay ed.=vi. 63, 13, of Gorr. ed.):

Chaityaṁ nikumbhilām adya prūpya homaṁ karishyati | Hutavān upayāto hi devair api sa-vāsavaīḥ | durādharṣho bhavaty esha sangrāme Rāvaṇātmajaḥ | 16. Sa-sainyās tatra gachchāmo yāvat tan na samūpyate | 23. Samāpta-karmā hi sa Rākshasasrabho bhavaty adṛīṣyaḥ samare surāsuraīḥ | yuyutsatā tena samāpta-karmaṇā bhavet surāṇām api saṁśayo mahān | “Having to-day resorted to the sacrificial ground, he will offer an oblation (*homa*). When he approaches after making this offering, this son of Rāvaṇa is invincible by gods and Vāsavas. . . . 16. Let us go thither with our hosts before that ceremony is completed. . . . 23. For when he has accomplished his rite,¹⁹⁶ that prince of the Rākshasas becomes invisible by either gods or Asuras in battle; and even the gods would hesitate to encounter him if he desired to fight.”

In the following section Vibhīṣhaṇa returns to the subject (vi. 85, 12, Bombay ed.=vi. 64, 11 of Gorr.):

Tena vīreṇa tapasū vara-dūnāt Svayambhuvāḥ | astraṁ brahma-śiraḥ prāptaṁ kāmagaś cha turāṅgamūḥ | sa esha saha sainyena prāptaḥ kila nikumbhilām | yady uttiṣṭhet kṛitaṁ karma hatān sarvāṁś cha viddhī naḥ | nikumbhilām asamprāptam akṛitāgniṁ cha yo ripuḥ | tvām ātatayinaṁ hanyāt Indrasatro sa te badhaḥ | “This hero has obtained through austerity, and by the gift of Svayambhū, a weapon called ‘brahma-śiras,’ and horses that go according to his will. He with his army has reached the sacrificial ground. If he rises after completing his ceremony, you may regard us all as destroyed. But if any foe slays thee, thou cruel tyrant (Indrajit), before thou hast reached that ground,¹⁹⁷

¹⁹⁶ It is related in the Uttara Kāṇḍa 30, 12 ff., that after his victory over Indra, Indrajit asked, and obtained, this boon as the condition of releasing his captive foe. For a summary of the story of Indra and Indrajit, see the Appendix.

¹⁹⁷ Explained by the commentator as *nikumbhilām tad-yūga-bhūmim mahākālī-kṣetraṁ tad-ākhyā-nyagrodha-mūla-rūpam* | “That sacrificial ground, the sacred precinct of the great Kālī—viz. the root of the nyagrodha tree so called.” This tree is mentioned in vi. 87, 2 ff., Bombay ed. (=vi. 66, 2, Gorr. ed.): *pravīṣya tu mahad vanam | adarśayata tat-karma-Lakṣmanāya Vibhīṣhaṇaḥ | nīla-jimūta-sankāśaṁ nyagrodham bhīmadarśanam | tejasvī Rāvaṇa-bhrātā Lakṣmanāya nyavedayat | ihopakāraṁ bhūtānām balaṇ Rāvaṇātmajuh | upahṛitya tataḥ paścāt sangrāmam abhiṣartate | adṛīṣyaḥ sarva-bhūtānām tato bhavati Rākshasaḥ | nihanti samare śatrūn badhṇāti cha śarottamuiḥ | tam apraviṣṭaṁ nyagrodham balinaṁ Rāvaṇātmajam | vidhīṁśaya śarair dīptair ityādi |*

and kindled the fire, this, O enemy of Indra, is the manner of thy death," etc.

It is related in the following section (86, 14, f., Bombay ed.=65, 12 Gorr.) that he rose before his rite had been completed :

Svam anikaṁ vishannāṁ tu drishtvā śatrubhir arditam | udatishṭhata durdharśaḥ sa karmāṇy ananūshṭhite | vrikshāndhakūrād nirgamya jāta-krodhaḥ sa Rāvāṇiḥ | ityādi | "Hearing that his army was harassed by their enemies, and dispirited, the irresistible (Rākshasa) arose while his ceremony was unaccomplished. Issuing forth from the gloom of the tree, the son of Rāvāṇa, incensed, mounted his chariot," etc.

Again, in a passage of the Sundara Kāṇḍa, or Fifth Book, sect. 89, vv. 22 ff. (only found in Gorresio's, not in the Bombay ed.), which forms the sequel to the one given above, p. 370, Mahādeva is represented as receiving Vibhīṣaṇa with favour, after he had deserted his brother Rāvāṇa. Now if the author of the poem had intended to represent Śiva as an especial object of adoration to the Rākshasas, he might have been expected to describe this deity as repaying their worship with especial favour and affection; but it is inconsistent with this that he should represent Śiva as receiving favourably a deserter from the Rākshasa camp.

There is a section (the forty-first) of the Yuddha Kāṇḍa, or Sixth Book (which, however, is to be found only in Gorresio's ed.), wherein Rāvāṇa defies Viṣṇu at great length. But I do not consider this as any proof that the poet intended to attribute to the speaker any especial hostility to Viṣṇu's worship (particularly as Indra, Śiva, and Brahmā are also slightly spoken of), but rather as a demonstration called forth by the poetical necessities of the argument. Even while the poet represented Rāma as the incarnation of Viṣṇu, it was of course natural to make the arrogant Rāvāṇa defy him. The fact is, that the traits ascribed to the Rākshasas in the Rāmāyaṇa must be regarded as poetical far more than historical. The poet assigns to his personages such characteristics as he considered at the moment to be most conducive to the interest, and effective with a view to the action, of his poem. These characteristics are sometimes absolutely contradictory, as when Rāvāṇa is described both as an observer of the Vedas and at the same time as a persecutor of Brahmans and polluter of their sacrifices. I do not therefore see that the Rāmāyaṇa supplies any

sufficient grounds for regarding the non-Arian tribes of Southern India as being especially addicted to the worship of Siva.¹⁹⁸

SECT. VIII.—*The earlier and later representations of Umā, the wife of Siva.*

We have already seen (p. 267) that in the Vājasaneyi Sanhitā (3, 57) Ambikā, who at a later period is identified with the wife of Rudra, is declared to be his sister.¹⁹⁹

The earliest work, as far as I am aware, in which the name of Umā occurs, is the Talavakāra, or Kena Upanishad. In the third section of that Treatise (see Dr. Roer's translation in the Bibliotheca Indica, vol. xv., p. 83 ff.) it is mentioned that on one occasion Brahma gained a victory for the gods. As, however, they were disposed to ascribe the credit of their success to themselves, Brahma appeared for the purpose of disabusing them of their mistake. The gods did not know him, and commissioned first Agni, and then Vāyu, to ascertain what this apparition was. When, in answer to Brahma's inquiry, these two gods represented themselves, the one as having the power to burn, and the other as able to blow away, anything whatever, he desired them to burn and to blow away, respectively, a blade of grass; but they were unable to do this, and returned without ascertaining who he was. Indra was then commissioned (Kena Up. iii. 11, 12; and iv. 1, 2):

¹⁹⁸ It is also related in the Uttara Kāṇḍa of the Rāmāyaṇa (sections 4-8, of which I shall give the substance in the Appendix) that a Rākshasa named Sukeśa had formerly received a boon from Mahādeva and Pārvatī, and that his three sons, the lords of Lankā, had made an attack upon the gods, but had been driven back and defeated by Viṣṇu, and compelled to take refuge in Pātāla. But neither does this, nor even the Linga-worship attributed to Rāvaṇa in the Uttara Kāṇḍa 31, 42 f., suffice to prove any special adoration of Sīva among the southern races more than among the northern.

¹⁹⁹ Rodasī is his wife according to the Nirukta xi. 49; and xii. 46; *Rodasī Rudrasya patnī*. Sāyaṇa, however, on R.V. i. 167, 4 and 5, says that she is the wife of the Maruts. On v. 4 his words are: *Tasya (Rudrasya) strī Rodasī iti kechid āhuḥ | apare tu Maru'ām strīyo Rodasī iti nāmadheyam ity āhuḥ | ayam eva pakṣho yuktaḥ uttaratra evaṁ vyavahārāt |* "Some say Rodasī is Rudra's wife. Others say Rodasī is the name of the wife of the Maruts. This is the correct view, from the word being so applied afterwards" (in the next verse). On verse 5 Sāyaṇa says: *Rodasī Marut-patnī vidyud vā*. "Rodasī is the wife of the Maruts, or Lightning." In this verse she receives the epithet of *vishita-stukū*, "having dishevelled hair," and is said to seek the society of the Maruts (*Joshad yad im asuryā sachadhyai vishta-stukū Rodasī nṛimanāḥ*). I doubt if she is much, if at all, noticed in the later literature. See the fifth volume of this work, pp. 148 and 345.

Atha Indram abruvan "Maghavann etad vijānīhi kim etad yaksham" iti | "tathā" iti tad abhyadravat tasmāt tirodadhe | 12. Sa tasminn eva ākāśe striyam ājagāma bahu śobhamānām Umām Haimavatīm | tām ha uvācha kim etad yaksham iti | iv. 1. Sā Brahma iti ha uvācha Brahmano vai etad-vijaye mahāyadhvam iti | tato ha eva vidānchakūra Brahmeti | "They then said to Indra, 'Maghavan, ascertain what this apparition is.' He replied, 'So be it;' and approached that being, who vanished from him. In that sky he came to a woman who was very resplendent, Umā Haimavatī. To her he said, 'What is this apparition?' She said, 'It is Brahma. In this victory of Brahma, exult.' By this he knew that it was Brahma."²⁰⁰

In his remarks²⁰¹ on this passage of the Kena Upanishad (Ind. Stud. ii. 186 ff.), Professor Weber supplies an interesting and ingenious contribution to the mythological history of Umā. He says: "The representation in sections 3 and 4 indicates that the Kena Upanishad was produced at a time when,—in place of the three principal gods, Agni, Vāyu, and Sūrya,²⁰² who had become developed into the conjoint representatives of the divine principle on earth, in the atmosphere, and in heaven,—Agni, Vāyu, and Indra were regarded as such. These are properly only two, since Indra is essentially identical with Vāyu. Though I have found numerous examples of the first triad, especially in the two Yajur-vedas, I have noticed only one other of the second triad, which is properly only a duad, viz. in the Rik-text of the Purusha Sukta (R.V. x. 99, 13). Nor am I able to give a satisfactory

²⁰⁰ This is explained by the commentator: *Tasya Indrasya yakshe bhaktim buddhvā Vidyā Umā-rūpinī prādura bhūt stri-rūpā | sa Indras tām Umām bahu śobhamānām sarveshām hi śobhamānām śobhanatāmān Vidyām tadā "bahu śobhamānā" iti viśeshānam upapannam bhavati | Haimavatīm hema-kṛitābharanavatīm iva bahu śobhamānām ity arthaḥ | athavā Umā eva Himavato dūhitā Haimavatī nityam eva sarvajñena Īśvareṇa saha vartate iti jñātuṃ samarthā iti kṛitā tām upājagāma Indras tām ha Umām kila uvācha paprachha kim etad darśayitvā tirobhūtam yaksham |* "Knowing Indra's devotion to this apparition, Knowledge, in the form of a woman, Umā, appeared. Indra [came] to her who was very resplendent, to Knowledge who is the most resplendent of all the resplendent beings, and whose epithet 'very resplendent' is then established. 'Haimavatī' means that she was very resplendent like a female with ornaments made of gold. Or, it was Umā Haimavatī, the daughter of Himavat, who from continually dwelling with the omniscient Īśvara (Mahādeva) is able to know. With this belief Indra approached Umā, and said to her, 'What is this apparition which appeared and vanished?'"

²⁰¹ Already translated by Dr. Roer (Bibl. Ind. xv. 84 ff.).

²⁰² See above, pp. 163 and 298.

explanation of it. On the other hand, the totality of the divine was already comprehended in Brahman (neuter), and it is the object of the legend here to make clear and to enforce the supremacy of Brahma over all temporary divine manifestations, and even over the triad of such.

"But how shall we explain the position of Umā Haimavatī, who comes forward as mediatrix between the eternal Brahman and the gods? According to Sankara, she is Vidyā (knowledge) who appears Umārūpinī (in the form of Umā) to Indra. The same explanation is found in Sāyana, who (on Taitt. Ār. x. 1, 150, p. 787 of the text in the Bibliotheca Indica), when interpreting the word *soma*, cites this passage, and remarks: *Himavat-putryāḥ Gauryāḥ brahma-vidyābhimānī-rūpatvād Gaurī-vāchakaḥ Umā-śabdo brahma-vidyām upalakshayati | ataḥ eva Talavakūropanishadi brahma-vidyā-mūrti-prastāve brahma-vidyā-mūrtiḥ paṭhyate* "bahu śobhamānām Umām Haimavatīm tām ha uvācha" iti | *tad-vishayaḥ Paramātmā*²⁰³ *Umayā saha vartamānatvāt Somaḥ* | '[Since Gaurī, the daughter of Himavat, is the impersonation of divine knowledge, the word Umā, which denotes Gaurī, indicates divine knowledge. Hence in the Talavakāra Upanishad, in the passage on the impersonation of divine knowledge, the impersonation of divine knowledge is introduced in these words: "He said to the very resplendent Umā Haimavatī. The supreme Spirit, who is the object of this Divine Knowledge, from his existing together with Umā, is called Soma (i.e. *Sa+Uma*.)"]'²⁰⁴ And again in the same commentary on Anuvāka 48, it is said: *Umā brahma-vidyā tayā saha vartamāna Soma paramātmān* | 'Umā is divine knowledge: thou who existest with her, O Soma, supreme spirit,' etc. Further in the same commentary on Anuvāka 18, in explanation of the term *Ambikā-pātaye*, we have the words: *Ambikā jaganmātā Pārvatī tasyāḥ bhartre* | 'Ambikā is Pārvatī, the mother of the world,—to her husband,' etc.; and the word *Umāpataye* (which stands in the Drāviḍa, but not in the Āndhra, text of the Taitt. Ār.) is thus interpreted: *Tasyāḥ eva brahma-vidyātmako dehaḥ Umā-śabdano-chyate tasyāḥ svāmīne* | 'Her (Ambikā's) body, consisting of divine knowledge, is designated by the word Umā—to her (Umā's) husband,'

²⁰³ [The word *Paramātmā* is not in the text as given by Weber.]

²⁰⁴ [The same explanation of Soma is given in the Atharvasīras Upanishad. See above, p. 302.]

etc.²⁰⁵ This last passage is the only one in the circle of the Vedic writings in which—with the exception of that in the Kena Upanishad—I have as yet directly met with the name Umā; for the expression ‘Umā-sahāya’ in the Kaivalya Upanishad (see above, p. 363) no longer belongs to the Vedic period; and further, though the commentaries in other places also²⁰⁶ explain ‘soma’ by ‘Umayā sahita,’ ‘accompanied by Umā’ (as Sāyaṇa has done in the passage above cited), such an interpretation is just as groundless as in the texts commented on by Sāyaṇa, where the word signifies simply the Soma-libation. From the considerations just stated, therefore (*i.e.* partly from the unanimity of the commentaries, and partly from the very position which Umā here assumes in the Kena Upanishad), the signification of this word might seem to be fixed with tolerable certainty as denoting ‘Brahma-vidyā,’ ‘divine knowledge,’ and Umā might appear to be directly related to Sarasvatī, the divine word, and we might even be tempted to bring her into etymological connexion with the sacred word ‘om.’ There are, however, some additional points which seem to place the original signification of Umā in quite a different light. First of all, why is she called Haimavatī? What has she to do with the Himavat? Is it that the Brahma-vidyā (divine knowledge) came originally from the Himavat to the Arians dwelling in Madhyadeśa (the central region of Hindustan)? We have learnt from the Kaushītakī Brāhmaṇa (Ind. Stud. i. 153) that the north of India was distinguished by greater purity of speech, and that students travelled thither to learn the language (*vāchaṁ śikshitum*), and on their return thence enjoyed great consideration and authority. Now it would have been quite natural if this state of things had not been confined to language, but had become extended to speculation also, and if the knowledge of the one, eternal Brahma, had been sooner attained in the peaceful valleys of the Himālaya than was possible for men living

²⁰⁵ [The entire text of the Anuvāka, and the part of its commentary which refers to the terms *Ambikūpataye* and *Umāpataye*, as given in the Bibl. Indica, are as follows: Text: *Namo hiranyabāhve hiranyavarṇāya hiranyarūpāya hiranyapataye Ambikūpataye Umāpataye paśūpataye namo namaḥ* | Comm.: *Ambikā jagannmūtā Pārvatī | tasyāḥ pataye bhārtre | tasyāḥ eva Ambikāyāḥ brahma-vidyātmako dehaḥ Umāśabdena uchyate | tādrīṣyāḥ Umāyāḥ pātaye svāmīne Rudrāya punaḥ punaḥ namaskāro 'stu.*]

²⁰⁶ *e.g.* Mahidhara on Vāj. S. 16, 39, and Bhaṭṭa Bhāskara Miśra on the corresponding passage of the Taitt. Sanhitā.

in Madhyadeśa, where their minds were more occupied by the practical concerns of life. Such a view of Umā Haimavatī appears to me, however, to be very hazardous. For—not to say that in our explanations of the ancient Indian deities we act wisely when we attach greater importance to the physical than to the speculative element—we are by no means certain that Umā actually does signify divine knowledge (*brahma-vidyā*); and, moreover, her subsequent position as Rudra's wife (in the Taitt. Ār.), and so Śiva's, would thus be quite inexplicable. Now there is among the epithets of this latter goddess a similar one, viz. Pārvatī, which would lead us in interpreting the word Haimavatī, to place the emphasis not upon the Himavat, but upon the mountain (*parvata*): and with this I might connect the epithets of Rudra which we have learnt from the Satarudriya (see above, p. 322), Giriśa, Giriśanta, Giriśaya, Giritra, in which we recognize the germ of the conception of Śiva's dwelling on Kailāsa. He is the tempest, which rages in the mountains, and his wife is therefore properly called Pārvatī, Haimavatī, 'the mountaineer,' 'the daughter of Himavat.' At the same time it is not clear what we have to understand by his wife;²⁰⁷ and further she is, perhaps, originally not his wife, but his sister, for Umā and Ambikā are at a later period evidently identical, and Ambikā is Rudra's sister (Ind. Stud. i. 183).²⁰⁸ Besides, this identification of Umā with Ambikā leads us to a new etymology of the former. For as

²⁰⁷ Indian mythology, however, assigns wives to the gods, without always, or even generally, ascribing to the wives any specific cosmical function. Weber adds in a note: "Does she perhaps denote the streams and torrents, poured forth by Rudra, the Storm, from the mountains and clouds? and does the name Ambikā stand in direct relation thereto? In the same way Sarasvatī also, the goddess of streams and of speech, is called Ambitamā, is addressed with the word 'Amba,' and is said to be 'produced on the highest peak on the mountain top' (*uttame śikhare jātū parvata-mūrdhani*). According to this view, Umā and Sarasvatī, Ambikā and Ambitamā, Pārvatī and the *parvata-mūrdhani jātā*, would perhaps have been originally identical, and have only become gradually separated, in such a way that in the one the violent and destructive energy of nature had become concentrated, and in the other the harmonious music of the streaming waters? And should we thus have to seek in the Umā of the Kena Upanishad and, on the other hand, in the Varadā of the Taitt. Ār. two examples of the original identity of both? Kuhn, at least, as he has informed me, holds Ambikā to be decidedly identical with Sarasvatī." [Is not a certain confirmation of this supposed original connexion of Umā and Sarasvatī to be found in the fact that in the mythology of the Rāmāyana i. 36, 13 (quoted below in p. 430) Umā is the younger, while the river Gangā is the elder daughter of Himavat?—J.M.]

²⁰⁸ See above, p. 321.

Ambikā, 'mother,' appears to be merely an euphemistic and flattering epithet, employed to propitiate the cruel goddess (see Mahīdhara on Vāj. S. 3, 57,²⁰⁹—just as Rudra was called Śiva), in the same way it appears that we must derive Umā from the root 'u,' 'av,' 'to protect.' It is true that a final vowel before 'ma' commonly takes 'guṇa,' or is lengthened, but the words 'sima' and 'hima' show that this is not necessary, and the name of Rumā is perhaps (unless we derive it from 'ram') a perfectly analogous formation. It certainly remains a mystery how we are to conceive the cruel wife of Rudra coming forward here in the Kena Upanishad as the mediatrix between the supreme Brahma and Indra, for on that supposition this Upanishad would have to be referred to a period when her husband, Rudra, was regarded as the highest god, the Īśvara, and thus also as Brahma; i.e. it would belong to the period of some Śaiva sect. But since this remains questionable and improbable, we must first of all hold to the view that the conception entertained by the commentators of Umā as representing 'divine knowledge' rests solely upon this passage of the Kena Upanishad, unless indeed the original identity of Umā with Sarasvatī, which in the last note was regarded as possible, is here again visible.

"I consider the present opportunity a favourable one for speaking of some other names of Śiva's spouse. As in Śiva, first of all two gods, Agni and Rudra, are combined, so too his wife is to be regarded as a compound of several divine forms,²¹⁰ and this becomes quite evident if we look over the mass of her epithets. While one set of these, as Umā, Ambikā, Pārvatī, Haimavatī, belong to the wife of Rudra, others, as Kālī, Karālī (see Ind. Stud. i. 287) carry us back to the wife of Agni, while Gaurī and others perhaps refer to Nirṛiti, the goddess of all evil.

²⁰⁹ [The words of Mahīdhara here referred to are: *Yo 'yaṁ Rudrākhyāḥ krūro devas tasya virodhināṁ hantum icchā bhavati tadā anayā bhaginyā krūradevatayā sādhanabhūtayā taṁ hinasti* | "This cruel god called Rudra desires to slay his enemy. Then by the instrumentality of this sister, a cruel goddess, he destroys him." Then follow the words quoted above in p. 321, note 40, at the end.]

²¹⁰ "The most remarkable instance of this is to be found in Mahābhārata iv. 178 ff., in the hymn of Yudhisṭhira to Durgā, where he calls her *Yaśodā*, *Kṛishṇā*, 'born in the cowherd family of Nanda,' 'sister of Vāsudeva,' 'enemy of Kansa,' and 'having the same features as Sankarshana,' etc., etc. However late the date of this hymn may be, it is still in the highest degree remarkable."

* The Tenth Book of the Taittirīya Āraṇyaka, in which she is several times invoked under different names, is particularly important for a knowledge of her character. The principal passage in which these invocations occur has been already noticed above (Ind. Stud. i. pp. 75 and 228²¹¹). It is, like the prayers which precede it, an imitation of the Gāyatrī, and runs thus: *Kātyāyanāya vidmahe Kanyākumārī*²¹² *dhīmahi | tan no Durgīḥ prachodayāt |* ['We think on Kātyāyana and meditate on Kanyākumārī; may Durgi advance us.']

. . . "Now it is certainly difficult grammatically to find in this text the sense which Sāyaṇa puts into it,²¹³ and which must have been traditionally connected with it, as that sense is the basis of the modification of the passage as found in the Atharva collection of Upanishads.

²¹¹ In the first of these passages (Ind. Stud. i. 75) the author remarks that the Nārāyaṇīya Upanishad (the part of the Taitt. Ār. in which the verse in question occurs) is also found among the Upanishads of the Atharva-veda, "but with remarkable variations, which indicate a later period. Thus the words quoted above according to the reading in the Taitt. Ār., viz. *Kātyāyanāya vidmahe Kanyākumārīm dhīmahi tan no Durgīḥ prachodayāt*, are, in the Upanishad as it is given in the Atharva collection, changed into *Kātyāyanāyai vidmahe Kanyākumārīm dhīmahi tan no Durgā prachodayāt |* This agrees with the sense which Sāyaṇa, in his interpretation, puts on the words." In the passage of the Linga Purāṇa ii. 48, of which the commencement is given in the third volume of this work, p. 263 f., this invocation of Durgā occurs as follows in verse 26: *Kātyāyanāyai vidmahe Kanyākumārīyai dhīmahi tan no Durgā prachodayāt |*

²¹² The author observes here that in Ind. Stud. i. 75, he had incorrectly given *Kanyakumārīm* as the proper reading. The text in the Bibl. Ind., p. 770, has *Kanyākumārī*.

²¹³ Sāyaṇa's interpretation, as given by Weber i. 228, note, and here, is as follows: *Paśchād Durgā-gāyatrī | Hema-prakhyām indu-khaṇḍāṅka-maulīm* [-āntamaulīm, in Bibl. Ind.] *ity āgama-prasiddha-mūrti-dharām* [-rīm, B. I.] *Durgūm prārthayate* "*Kātyāyanāya*" *iti | kṛittīm vaste iti Kātyo* [Kartyo, B. I.] *Rudrah | . . . sa eva ayanam adhiṣṭhānaṁ yasyūḥ sā Kātyāyanī* [Kātyayanī, B. I.] *Athavā Kāṭasya rishi-viśeṣasya apatyāṁ Kātyāḥ | . . . Kutsitam anisṭham mārayati iti kumārī kanyā dīpyamānā chāsau kumārī cha Kanyākumārī | Durgīḥ Durgā | līṅgādīvyatyayāḥ savatra chhāṇḍaso drashtavyāḥ |* [There are other variations in the text as given in the Bibl. Ind.] . . . "Then follows Durgā's gāyatrī. In the words 'Kātyānāya,' etc., he supplicates Durgā, bearing the form celebrated in the śāstras 'as bright as gold, and having for a chaḍem the ornament of a section of the moon.' Kātya is he who wears a skin, Rudra . . . and Kātyāyanī is she whose path, support, is Kātya. Or, Kātya is the offspring of Kata, a particular rishi. . . . Kumārī is she who destroys what is bad, undesirable. She who is both Kanyā, 'shining,' and Kumārī, is Kanyākumārī. Durgi is Durgā. Diversity in forms is to be seen everywhere in the Vedas."

All the other gods who are invoked are male—viz. Rudra, Mahādeva, Danti, Nandi, Shanmukha, Garuḍa, Brahman, Viṣṇu, Nārasinha, Āditya, Agni; and it must therefore surprise us if we are to regard the twelfth deity as feminine, especially as the form is masculine. On the other hand, the sense of the words seems to compel us to adopt the traditional explanation. . . . Moreover, Kātyāyanī, Kanyākumārī, and Durgā, are already well known to us as names of Śiva's consort: and, indeed, they all appear to carry us back to the flame of fire. It is true that as regards Kātyāyanī this is somewhat difficult; though when we consider the great importance of the Kātya family in reference to the sacrificial system of the Brahmans, it does not seem very improbable that a particular kind of fire, which perhaps was introduced by one of the Kātyas, was called after him, and that this name was then associated with Kālī, Karālī, and Durgā, which are originally mere appellations of fire. Kanyākumārī, or 'the maidenly,' is a very fitting epithet of the holy, pure, sacrificial flame; and even at the time of the Periplus, i.e. of Pliny, we find her worship extended to the southernmost point of India, to the Cape which was then, as now, called after her Cape Comorin: but does it not appear that she was then no longer worshipped as the sacrificial flame, but as the wife of Śiva himself (whose name Nilakanṭha Lassen [Ind. Ant. i. 194] finds rendered in the Νελκύνδα of the Periplus)? The hymn to Agni in the second anuvāka of the Taittirīya Āraṇyaka (Āndhra recension) seems pretty decisive in favour of our connecting Durgā with the sacrificial fire. It is there said²¹⁴ in the second verse [Bibl. Ind., p. 788]: *Tām agnivarṇāṁ tapasā jvalantīm vairo-chaṇīm karma-phaleshu juṣṭām | Durgāṁ devīm śaraṇam aham prapadye sutarasi tarase namaḥ* | ['I seek as my refuge the goddess Durgā, who is of the colour of fire, burning with austerity (or heat), daughter of the sun (or of fire), who is sought after for the reward of rites: adoration be to thy energy, O impetuous [goddess].'] The five following verses repeat (as does also the Durgā-stava in the Paṛiśiṣṭa) the same thought, which is also expressed in R. V. i. 99,²¹⁵ that Agni

²¹⁴ "This verse is also found in the Durgā-stava of the Rātripariśiṣṭa between the fourteenth and fifteenth divisions of the seventh section of the eighth Aṣṭaka of the R. V." (i.e. between Maṇḍala x. 127 and 128). See note in the Appendix.

²¹⁵ This verse is as follows: *Jātavedase sunavāma somam arātīyato nidahāti vedah | sa naḥ parśhad ati durgāṇi viśvā nāveva sindhuṁ duritū 'ti Agniḥ* |

would help the suppliant over all 'durga' and 'durita' (difficulties and evils). Verse second could certainly be understood as if the worshipper turned to the personified Durgati (Evil) herself, and sought her protection, so that thus Durgā would have arisen out of Nirṛiti. But it appears to me better to understand the passage of the violent flame of the fire, which, like the fire itself, delivers, atones, and frees from all 'durga' and 'durita,' is a 'durgā,' a protecting fortress, against them; so that this name would belong to the same class as Ambikā, Śiva, Umā. If at a later period Durgā decidedly appears to have taken the place of the evil goddess Nirṛiti, this is no proof that the case was so from the beginning, but only shows that the original signification had been lost; which is in so far quite natural, as the consort of Śiva bore a terrific character, both from her connexion with Rudra and also with Agni (compare Karālī).

"The last name of Śiva's consort which I find in the Taitt. Ār. x. is Varadā, in anuvākas 26 and 30. It is true that there it appears rather to be the name of Sarasvatī, not of Durgā, when it is said: *Āyātu varadā devī aksharam brahma-sammitam | gāyatrīm [gāyatrī, Bibl. Ind.] chhandasūm mātā idam brahma jushasva me | . . . sarvavarṇe mahā-devi sandhyā-vidye Sarasvatī* | ²¹⁶ But the words in anuv. 30 are not so clear: *Uttame śikhare jātā bhūmyām parvata-mūrdhani | brāhmaṇebhyo 'bhyanyjātā gachha devī yathāsukham | stuto (=stutā u) mayā varadā veda-mātā prachodayanti pavane dvijātā,* ²¹⁷ etc.; where especially the first strophe reminds us of Pārvatī and Haimavatī, and one does not rightly comprehend how Sarasvatī obtains such an epithet (unless we are to understand the waters streaming from the hills, since Sarasvatī is, as is well known, at once a river goddess and the goddess of speech). In the same way the names Mahādevī and Sāṁdhyāvidyā (see Wilson under Sandhyā) belong at a later period exclusively to the consort

²¹⁶ [The sense of these words, according to the reading in the Bibl. Ind., is: "May the boon-bestowing goddess (or the goddess Varadā) come: do thou, the mother of the Vedas, the letter equivalent to the Veda, the gāyatrī, receive with favour this my prayer . . . O thou who hast all letters, great goddess, Twilight-science, Sarasvatī." The latter portion of this quotation is not found in the text in the Bibl. Ind.]

²¹⁷ [The sense is: "Born on the highest peak, on the earth, on the summit of the mountain, dismissed from the Brahmans, go, goddess, wherever thou wilt. Praised by me, the boon-bestowing goddess, the mother of the Veda, twice born in the air, stimulating us," etc. The latter part of this quotation does not occur in the text as given in the Bibl. Ind.]

of Śiva. The other names, however, 'sarva-varṇā,' 'chhandasām mātā,' 'veda-mātā,' and finally 'Sarasvatī' itself, conduct us to Sarasvatī; and so does also the liturgical usage, and the sense itself of anuvākas 26-30. Thus there only remains to us the possibility of assuming here a blending (and so a reminiscence of the possible original identity) of both goddesses; as we may perhaps also assume in the case of Umā Haimavatī in the Kena Upanishad, agreeably to the conjecture intimated above, p. 189" (see p. 424, note 207, above).

Two of the names alluded to in the above extract from the Indische Studien, which were afterwards applied to the consort of Śiva, viz. Kālī and Karālī, occur in a passage of another of the Upanishads (the Muṇḍaka i. 2, 4), where they are appellations of two of the different tongues of fire: *Kālī Karālī cha Manojavā cha Sulohitā yā cha Sudhūmravarṇā | Sphulinginī Viśvarūpī cha devī lelāyamānāḥ iti sapta jihvāḥ* | which is thus translated by Dr. Roer (Bibl. Ind. xv. 153): "The seven flickering tongues [of the fire] are—Kālī (the black one), Karālī (the terrific one), Manojavā (swift as the mind), Sulohitā (the very red one), Sudhūmravarṇā (of purple colour), Sphulinginī (emitting sparks), and the Viśvarūpī (all-shaped) goddess." The words "of the fire" are not in the original. The commentator, however, briefly remarks: *Kālī Karālī Manojavā cha Sulohitā cha yā cha Sudhūmra-varṇā Sphulinginī Viśvarūpī cha devī lelāyamānāḥ dahanasya jihvāḥ | Agner havir-āhuti-grasanārthāḥ etāḥ sapta jihvāḥ* | "Kālī, Karālī, Manojavā, Sulohitā, Sudhūmravarṇā, Sphulinginī, and the goddess Viśvarūpī, are the seven flickering tongues of fire. These are the seven tongues which Agni has for devouring oblations of butter."

On this passage Prof. Weber has the following remarks in his Indische Studien i. 286 f., which are thus of an earlier date than those above cited: "The first two of these names were at a later period personified, and came to represent Durgā (the consort of Śiva, who was developed out of Agni), who (Durgā), as is well known, became the object of a bloody sacrificial-worship under the names Kālī (the dark, black), Karālā, Karālavadanā, Karālānanā, Karālamukhī. It is evident that a considerable time was required for the sense of the word to become developed from that of the 'dark, terrific, tongue of fire' to that of a goddess Kālī, Karālā, worshipped with bloody sacrifices: and since

we find the latter in the drama of 'Mālati-Mādhava,' by Bhavabhūti, who is assigned by Wilson to the eighth century, the Muṇḍaka Upanishad must be considerably older; unless, indeed, the ancient signification of these names maintained itself at a later period alongside of the popular one. The worship of Durgā, Umā, and Pārvatī, may be shown in its beginnings, if not from this passage, at all events from the Upanishads of the Yajus, see Ind. Stud. i. p. 78." In a note Weber adds: "The third name (Manojavā) reminds us of Manojavas, the appellation of Yama, the god of death, in the Vāj. S. 5, 11. Does it at a later period denote his wife? for Yama too, like Śiva, is one stage of Agni, the older, certainly, while Śiva is the more recent."

In the passages quoted from the Bhāgavata and Viṣṇu Purāṇas in section vi. (pp. 378, 385), the spouse of Mahādeva is said to have been originally the daughter of Dakṣha, and to have become the daughter of Himavat only when she was born the second time after her voluntary death at Dakṣha's sacrifice. The following passage of the Rāmāyaṇa says nothing of this double birth and parentage:

Rāmāyaṇa i. 36, 13 ff. (ed. Schl.=Bombay ed. 35, 13 ff; Gorresio's ed. 37, 14 ff.).—*Sailendro Himavān nāma dhātūnām ākaro mahān | tasya kanyū-dvayaṁ jātāṁ rūpenāpratimam bhuvi | yā Meru-duhitā Rāma taylor mātā sumadhyamā | nāmnā Menā manojnā vai patnī Himavataḥ priyā | tasyām Gangeyam abhavaj jyesṭhā Himavataḥ sutā | Umā nāma dvitīyā 'bhūt kanyū tasyaiva Rāghava | . . . 19. Yā chānyā S'aila-duhitā kanyā'* sīd Rāghu-nandana | *ugrām sū vratam āsthāya tapas tapo tapo-dhanā | ugreṇa tapasā yuktāṁ dadau S'aila-varaḥ sutām | Rudrāyāpratirūpāya Unām loka-namaskṛitām | Ity ete S'aila-rūjesya suto Rāma babhūvatuh | Gangū cha saritām śresṭhā devīnām chāpy Umā varā |* "To Himavat, the chief of mountains, the great mine of metals, two daughters were born, in beauty unequalled upon earth. The daughter of Meru, Menā by name, the pleasing and beloved wife of Himavat, was their slender-waisted mother. Of her was born Gangā, the eldest daughter of Himavat; and his second daughter was called Umā. . . . 19. The other daughter of the mountain, rich in austere observances, having undertaken an arduous rite, fulfilled a course of severe austerity. This daughter, Umā, distinguished by severe austerity, adored by the worlds, the chief of mountains gave to the matchless Rudra.

These, Rāma, were the two daughters of the king of mountains, Gangā, the most eminent of rivers, and Umā, the most excellent of goddesses."

The Harivaṃsa (vv. 940 ff.) gives the following history of Umā, which differs in some points from that of the Rāmāyaṇa, as it assigns three daughters to Himavat and Menā, among whom the Gangā is not included :

Eteshām mānasī kanyā Menā nāma mahāgireḥ | patnī Himavataḥ śreshṭhā 943. Tisraḥ kanyās tu Menūyām janayāmāsa S'aila-rāṭ | Aparṇām Ekaparnūm cha tritīyām Ekapāṭalām | tapaś charantyaḥ sumahad duścaram Deva-Dānavaiḥ | lokān samtāpayāmāsus tās tisraḥ sthānu-jangamūn | āhāram eka-parṇena Ekaparnū samācharat | pāṭalā-puṣhpam ekaṁ cha ādadhāv Ekapāṭalā | ekā tatra nirāhārā tām mātā pratyashedhayat | "u mā" iti nishedhantī mātṛi-snehena duḥkhitā | sā tathoktā tada mātṛā devī duścara-chārini | Umety evābharat khyātā trishu lokeshu sundarī | tathāiva nāmnā teneha viśrutā yogadharmini | etat tu trikumārīkaṁ jagat sthāsyati Bhūrgava | tapaḥ-śārīrās tāḥ sarvās tisro yoga-balānvitāḥ | sarvās cha brahma-vāḍīnyaḥ sarvās chaivordhva-retasaḥ | Umā tāsām varishṭhā cha jyeshṭhā cha vara-varniṇī | mahāyoga-balopetā Mahādevam upasthitā | Asitasyaikaparnū tu Devalasya mahāt-manah | patnī dattā mahābrahman yogūchāryāya dhīmate | Juigīshavyāya tu tathā viddhi tām Ekapāṭalām |

940. "Their (the Pitṛis') mental daughter was Menā, the eminent wife of the great mountain Himavat. . . . 943. The king of the mountains begot three daughters upon Menā—viz. Aparṇā, Ekaparnā, and Ekapāṭalā. These three, performing very great austerity, such as could not be accomplished by gods or Dānavas, distressed [with alarm] both the stationary and the moving worlds. Ekaparnā ('One-leaf') fed upon one leaf. Ekapāṭalā took only one pāṭalā (Bignonia) for her food. One (Aparṇā) took no sustenance, but her mother, distressed through maternal affection, forbade her, dissuading her with the words *u mā* ('O don't'). The beautiful goddess, performing arduous austerity, having been thus addressed by her mother on that occasion, became known in the three worlds as Umā. In this manner the contemplative goddess became renowned under that name. But this world shall remain [distinguished by] having these three maids. All these three had mortified bodies, were distinguished by the force of contemplation, and were all chaste, and expounders of divine knowledge. Umā was

the eldest and most excellent among the three. Distinguished by the force derived from deep contemplation, she obtained Mahādeva [for her husband]. Ekaparnā was given as a wife to the great Asita Devala, the wise teacher of the Yoga. And know that Ekapāṭalā was in like manner bestowed on Jaigīshavya."

The following is the commencement of the hymn of Arjuna to Durgā which, as has been mentioned in p. 205, he uttered at the suggestion of Kṛishṇa :²¹⁸

Mahābhārata, Bhīṣma-parv. vv. 796 ff.—*Arjunaḥ uvacha | namas te Siddhasenāni ūrye mandara-vāsini | Kumāri Kālī Kāpālī Kapile Kṛishṇa-pingale | Bhadrakālī namas tubhyam Mahākālī namo 'stu te | Chāṇḍī Chāṇḍe namas tubhyam Tārini Varavarṇini | Kātyāyani mahābhāge Karālī Vijaye Jaye | śikhi-pichha-dhvaja-dhare nānābharāṇa-bhūṣhite | aṭṭa-śūla-praharane khadga-kheṭaka-dhūrini | gopendrasyaṇuje jyeshthe Nandagopa-kulodbhave | Mahishāsrīk-priye nityaṁ Kauśiki pīta-vāsini | aṭṭa-hāse koka-mukhe namas te 'stu rāṇa-priye | Ume S'ākambhari Svete Kṛishṇe Kaiṭabha-nāsini | Hiranyākshi Virūpākshi Dhūmrākshi cha namo 'stu te | Veda-śruti mahāpunye brahmaṇye Jātavedasi | Jambūkaṭaka-chaityeshu nityaṁ sannihitālaye | tvam brahma-vidyā vidyānām mahānidrā cha dehinām | Skandha-mātar bhagavati Durge kāntāra-vāsini | . . . Svāhākāraḥ Svadhā chaiva kalā kāshṭhā Sarasvatī | Sāvitrī Veda-mātā cha tathā Vedānta uchyate (uchyase?) | stutā 'si tvam Mahādevi viśuddhenāntarātmanā | Jayo bhavatu me nityaṁ tvat-prasādād raṇājire | kāntāra-bhaya-durgeshu bhaktānām pūlaneshu cha | nityaṁ vasasi pātāle yuddhe jayasi dānavān | tvāṁ Jambhānī Mohinī cha Māyā Hrīḥ Srīḥ tathāiva cha | Sandhyā prabhāvatī chaiva Sāvitrī Jananī tathā | Tushṭiḥ, Pushṭir Dhṛitir Dīptiś chandrāditya-vivardhinī | bhūtir bhūtimatām saṁkhye vīkshyase siddha-chāraṇaiḥ |*

"Reverence be to thee, Siddhasenānī (Generaless of the Siddhas), the noble, the dweller on Mandara, Kumārī, Kālī, Kāpālī, Kapilā, Kṛishṇa-pingalā. Reverence to thee, Bhadrakālī; reverence to thee, Mahākālī; reverence to thee, Chāṇḍī, Chāṇḍā; reverence to thee, O Tārini (deliveress), O Varavarṇinī (beautiful-coloured), O fortunate Kātyāyanī, O Karālī, O Vijayā, O Jayā (victory), who bearest a peacock's tail for thy banner, adorned with various jewels, armed with many spears, wield-

²¹⁸ The Bhagavadgītā, in which Kṛishṇa himself is so highly extolled and glorified, begins shortly afterwards in the twenty-fifth section of the Bhīṣma-parvan, vv. 830 ff.

ing sword and shield, younger sister of the chief of cowherds (Kṛishṇa), eldest, born in the family of the cowherd Nanda, delighting always in Mahisha's blood, Kauṣikī, wearing yellow garments, loud-laughing, wolf-mouthed, reverence to thee, thou delighter in battle, O Umā, Śākambharī, thou white one [or Śvetā], thou black one [or Kṛishṇā], O destroyer of Kaiṭabha. Reverence to thee, O Hiranyākshī, Virūpākshī, Dhūmrākshī (golden-, distorted-, dark-eyed), O Vedaśruti (tradition of the Veda), most pure, devout, Jātavedasī (female Agni), who dwellest continually near to (. . . . ?) mountain-precipices and sepulchres. Of sciences thou art the science of Brahma (or of the Veda), the great sleep of embodied beings, O mother of Skanda, divine Durgā, dweller in wildernesses. Thou art called Svāhā, Svadhā, Kalā, Kāshṭhā (minute divisions of time), Sarasvatī,²¹⁹ Sāvitrī, mother of the Vedas, and the Vedānta (or end of the Vedas). Thou, great goddess, art praised with a pure heart. By thy favour let me be ever victorious in battle. In deserts, fears, and difficulties, and in the preservation of thy devout servants, and in Pātāla, thou constantly abidest; and conquerest the Dānavas in battle. Thou art Jambhanī (destroyer?), Mohinī, Māyā, Hrī, Śrī, Sandhyā,²²⁰ the luminous, Sāvitrī, the mother, Tusṭi (contentment), Pusṭi (fatness), Dhṛiti (constancy), Dīpti (light), increaser of the sun and moon, the power of the powerful in battle,—[all this] thou art seen by the Siddhas and Chāraṇas [to be]."

In another part of the Mahābhārata, (fourth or) Virāṭa-parvan, 178 ff., there is another hymn (already referred to above, p. 425, note) addressed by Yudhishṭhira to Durgā, and very similar to the preceding. Among other things, she is there said to "have her perpetual abode on the Vindhya mountains, and to delight in spirituous liquor, flesh, and sacrificial victims" (*Vindhya chaiva naga-śreshṭhe tava sthānaṁ hi śāsvatam | Kālī Kālī Mahākālī śidhu-māṁsa-paśu-priye*).

In the Harivaṁsa, vv. 3236 ff., it is related by Vaiśampāyana that with the view of defeating the designs of Kansa in regard to the destruction of Devakī's offspring, Viṣṇu descended into Pātāla, where he sought the aid of Nidrā Kāla-rūpiṇī (Sleep in the form of Time); and

²¹⁹ Compare what has been said by Prof. Weber on the relation of Umā and Sarasvatī, above, p. 424, note, and p. 428.

²²⁰ See above, p. 428.

promised her in return that through his favour she should be a goddess adored in all the world (v. 3242). He desires her to be born as the ninth child of Yaśodā on the same night on which he was to be born as the eighth child of Devakī (3247), when he would be carried to Yaśodā and she to Devakī. He tells her that she would be taken by the foot, and cast out upon a rock; but would then obtain an eternal place in the sky, becoming assimilated to himself in glory; would be installed by Indra among the gods (3251 ff.), received by him as his sister under the name of Kauśikī, and would obtain from him (Indra) a perpetual abode on the Vindhya mountain, where, thinking upon him (Vishnu), she would kill the two demons Sumbha and Niśumbha, and would be worshipped with animal sacrifices (*tatraiva tvām bhaginy-arthe grahīshyati sa Vāsavaḥ | Kauśikasya tu gotreṇa Kauśikī tvam bhaviṣhyasi*²²¹ | *sa te Vindhya naga-sreṣṭhe sthānaṁ dāsyati śāśvatam | ityādi*). Vaiśampāyana then (vv. 3268 ff.) repeats a hymn to Āryā (Durgā) which had been "uttered by rishis of old," beginning *Nārāyaṇīm mamasyāmi devīm tribhuvaneśvarīm* | "I bow down before the goddess Nārāyaṇī, the mistress of the three worlds." She is here called by many of the names which we have already met in Arjuna's hymn (above, p. 432 f.), such as Sṛī, Dhṛitī, Kīrti, Hṛī, Sandhyā, Kātyāyanī, Kauśikī, Jayā, Vijayā, Tusṭi, Puṣṭi (3269 f.). She is also called the eldest sister of Yama (*jyeshṭhā Yamasya bhaginī*, v. 3271); and it is worthy of remark that she is said to be worshipped by the [savage tribes of] Sāvaras, Varvaras, and Pulindas (*Sāvarair Varbaraiś chaiva Pulindaiś cha supūjitā*, v. 3274). She is also described as fond of wine and flesh (*surāmāṃsa-priyā*, v. 3279), the goddess of wine (*surā-devī*, v. 3286), as being Sarasvatī in Vālmīki (comp. pp. 424 f., 428 f.), and Smṛiti (memory) in Dvaipāyana, i.e. Vyāsa (*Sarasvatī cha Vālmīke Smṛitir Dvaipāyane tathā*, v. 3285), and among sciences, the science of Brahma or the Veda (*vidyānām brahma-vidyā*, v. 3291), and as pervading the entire world (*tvayā vyāptam idaṁ sarvaṁ jagat sthāvara-jangamam*, v. 3293).

The object of this passage seems to be to take Durgā and her worship (the extensive prevalence of which could not be ignored by the Vaiṣṇavas) under the protection and patronage of Vishnu.

²²¹ Kauśika is applied as an epithet to Indra in R.V. i. 10, 11. See the first volume of this work, p. 347 f., and the fifth volume, p. 219.

A hymn addressed to Durgā by Pradyumna, the son of Kṛishṇa, is also to be found in Harivaṁsa vv. 9423 ff.; and another uttered by Aniruddha, son of Pradyumna and grandson of Kṛishṇa, occurs in vv. 10235 ff. of the same work. The latter hymn is repeated by Vaiśampāyana after he had made obeisance to the “infinite, imperishable, celestial, eternal primeval-god Nārāyaṇa” (*anantam akshayaṁ divyam ādi-devaṁ sanātanam | Nārāyaṇaṁ namaskṛitya*, 10232); and he talks of the goddess as being “adored by rishis and gods with flowers of eloquence” (*rishibhir daivataiś chaiva vāk-pushpair architāṁ śubhām*, 10234). The hymn addresses Durgā as the sister of Indra and Viṣṇu (*Mahendra-Viṣṇu-bhaginīm*, v. 10235), as Gautamī, and by many of the names which we have already found in the preceding hymns, as well as by many new appellations, and goes on thus (v. 10256 ff.): *Brahmā Viṣṇuś cha Rudraś cha Chandra-sūryāgni-mārutāḥ | . . . kṛitsnaṁ jagad idam proktaṁ devyāḥ nāmānukīrtanāt |* “Brahmā, Viṣṇu, Rudra, the sun, moon, and wind . . . all this world is pronounced by uttering the name of this goddess.”

The worship of this goddess reaches its climax in such works as the Devī-māhātmya in the Mārkaṇḍeya Purāṇa, sections 81 ff.; where it is remarkable that she is connected with Viṣṇu, and not with her proper consort, Mahādeva. She is there called Mahāmāyā (the great Illusion), Yoganidrā (the Sleep of meditation), etc. It is there said of her (v. 47 ff.): *Nityaiva sū jagan-mūrtir tayā sarvaṁ idaṁ tatam | tathāpi tat-samutpattir bahudhā śrūyatām mama | devānāṁ kārya-siddhy-artham āvirbhavati sū yadā | utpanneti tadā loka sū nityā 'py abhidhiyate |* “She is the eternal form (or substance) of the world; by her all this [universe] is stretched out; and yet hear from me her manifold birth. Whenever she is manifested to effect the purposes of the gods, she, though eternal, is said in the world to be born.” The narrative then proceeds, that when Viṣṇu was sunk in this sleep of contemplation (*Yoganidrā*) at the end of the Kalpa, two demons, Madhu and Kaiṭabha, sprang from his ear and were about to kill Brahmā; when the latter, seeing Viṣṇu asleep, with the view of arousing him, began to celebrate the praises of Yoganidrā, “his divine sleep who was abiding in his eyes, the mistress of the universe, the support of the world, the cause of its continuance and destruction” (*Hari-netra-kṛitālayām | viśveśvarīm jagaddhātriṁ sthiti-saṁhāra-kāri-*

nīm | nidrām bhagavatīm Viṣṇoḥ). Some of the functions assigned to her are as follows (v. 56): *Tvayaiva dhāryate sarvaṁ tvayaitat sṛijyate jagat | tvayaitat pālyate devi tvam atsy ante cha sarvadā |* “By thee the universe is upheld; by thee the world is created, by thee it is preserved; and thou always devourest it at the end.” Again, it is said of her (v. 63 ff.): *Yachcha kinchit kvachid vastu sad asad vā 'khlātmake | tasya sarvasya yā śaktiḥ sā tvam kiṁ stūyase tadā | yayā tvayū jagat-sraṣṭā jagat-pātā 'tti yo jagat | so 'pi nidrā-vaśaṁ nītaḥ kas tvām stotum iheśvaraḥ | Viṣṇuḥ śarīra-grahanam aham Īśāna eva cha | kārītās te yato 'tas tvām kaḥ stotuṁ śaktimān bhavet |* “Thou art the power (*śakti*) of whatever substance, existent or non-existent, anywhere is, O thou soul of all things: why art thou, then, lauded [by us who are unequal to the task]? Who is able to magnify thee by whom the Creator of the world, the Preserver of the world, and the Devourer of the world, have been subjected to sleep? Since thou hast caused Viṣṇu, and me (Brahmā), and Īśāna (Śiva) to become incorporate, who has the power to praise thee?”

The following is the beginning of a hymn addressed to her after her destruction of the demon Mahisha :

Mārk. Pur. sect. 84, 1 ff.—*S'akrūdayaḥ sura-gaṇāḥ nihate 'tivīrye tasmin durātmani surārībale cha devyā | tāṁ tusttūvuh pranati-namra-śīrodharāṁsāḥ vāgbhiḥ praharsha-pulakodgama-chāru-dehāḥ | devyā yayū tatam idaṁ jagad ātma-śaktyā niḥśeṣha-deva-gana-śakti-samūha-mūrtyā | tām Ambikām akhila-deva-maharshi-pūjyām bhaktyā natāḥ sma vida-dhātu śubhāni sā naḥ | yasyāḥ prabhāvam atulam bhagavān Ananto Brahmā Haraś cha na hi vaktum alam balancha | sū Chāṇḍikā 'khilajagat-paripālanāya nāśūya chāśubha-bhayasya-matiṁ karotu |* “When the goddess had slain this very powerful and malignant [demon] and the host of the enemies of the gods,—the deities, headed by Indra, with their necks and shoulders bowed down in obeisance, and their bodies beautified by horripilation, delighted, lauded her with [these] words: ‘We bow down with devotion before that goddess Ambikā, who stretched out this world by her own power, in whom are impersonated the various energies (*śakti*) of all the gods, who is to be adored by all the deities and rishis: may she confer upon us blessings. May Chāṇḍikā, whose unequalled majesty and might neither the divine Ananta (Viṣṇu), nor Brahmā, nor Hara (Śiva) is competent to express, de-

termine upon the preservation of the world, and the destruction of the fear of evil.”

These specimens may suffice to show the dignity to which this goddess has eventually been elevated in the estimation of her worshippers; and a comparison of the characteristics which are here assigned to her with the descriptions quoted above from the *Rāmāyaṇa*, *Mahābhārata*, etc. (pp. 364, 373 ff., 430 f.), will show that she has now attained a higher rank in the Indian pantheon than was originally enjoyed by the daughter of Daksha and Himavat.

APPENDIX.

NOTE A.—Page 33, line 19.

In the Uttarakāṇḍa, too, of the Rāmāyaṇa (iv. 9, Bombay ed.), it is said: *Prajāpatiḥ purā sṛiṣṭvā apaḥ salila-sambhavaḥ | tāsāṃ gopāyane sattvān asṛijāt padma-sambhavaḥ |* “The lotus-born Prajāpati, sprung from the waters (or the source of the waters), having formerly created the waters, created beings to protect them;” who, from agreeing to undertake this function, were called Rākshasas (from the root *raksh*, “to protect”).

On this verse the commentator remarks: “*Apaḥ sṛiṣṭvā*” *bhūmer adho-bhāga-vartinīr apaḥ sṛiṣṭvā ity arthaḥ | tatra “salila-sambhavaḥ” Prajāpatir abhūd ity anvayaḥ |* “‘Having created the waters:’ the sense is having created the waters existing beneath the earth. In them the water-born Prajāpati arose: such is the connexion.” He then quotes Manu i. 8 (see p. 30, above), and two other texts from the Veda. See above, p. 24, note.

NOTE B.—Page 65, line 25.

In the description of the regions to which the monkeys were sent to search for Sītā after she had been carried off by Rāvaṇa, which is given in the Kishkindhā Kāṇḍa or fourth book of the Rāmāyaṇa, the following reference occurs to the three steps of Viṣṇu; and it is of such a character as to preserve some trace of Aurnabhāva’s interpretation of those steps:

Sect. 40, vv. 54a ff. (Bombay ed.)¹—*Tataḥ paraṃ hemamayāḥ śrīmān Udaya-parvataḥ | tasya koṭir dīvaṃ sṛiṣṭvā śata-yojanam āyatā | jāta-*

¹ Gorresio, iv. 40, 59 ff., has several various readings in this passage. I have noted those which occur in the most important verses.

rūpamayī divyā virājati sa-vedikā | 57. *Tatra yojana-vistāram uchhritaṁ daśa-yojanam | śringaṁ Saumanasam nāma jātārūpamayāṁ dhruvam* | 58. *Tatra pūrva-padaṁ kṛtvā purā Viṣṇus trivikrame (trivikramah, Gorr.) | dvitīyaṁ śikhare Meroś chakāra purushottamaḥ* | 59. *Uttareṇa parikramya Jambūdvīpaṁ divākaraḥ | drīṣyo bhavati bhūyishṭhaṁ śikharaṁ tad mahochhrayam (drīṣyo bhavati bhūtānāṁ śikharaṁ tam upāśritaḥ, Gorr.)* | 54. "Beyond that is the glorious, golden, Udaya parvata [mountain over which the sun rises]; the divine and golden peak of which shines, touching the sky, a hundred yojanas long, and supported by a basement. . . . 57. There stands the firm, golden Saumanasa peak, a yojana broad and ten yojanas high. When Viṣṇu, the chief of spirits, formerly strode three paces, he planted his first step there, and his second on the summit of Meru. When the sun has circled round Jambūdvīpa by the north [or, with his last (step)], he is mostly visible on that lofty peak;" (or, 'he is visible to living beings, resting upon that peak,' Gorr.).

The commentator remarks on vv. 57 and 58: *Tatra śata-yojana-ḍīrghe Udaya-giri-śikhare* | 58. *Tatra Saumanase śringe trivikrame tribhiḥ padais trilokyāḥ ākramaṇa-prastāve prathamam padaṁ tatra kṛtvā dvitīyam padam Meroḥ śikhare chakāra* | On v. 59: *Astānantaram uttareṇa Jambu-dvīpam parikramya tan mahochhrayaṁ śikharam Saumanasā-khyam prāpya sthito divākaro Jambu-dvīpa-vartinām bhūyishṭhaṁ drishṭo bhavati Saumanasa-śikhare ity arthaḥ | idam satya-yugābhiprāyaṁ tretāyāṁ kshīra-sūgara-madhyā-gasya dvāpare suroda-madhyā-gasya kalau Lankū-madhyā-gasya Jambudvīpa-stha-manushya-drīṣyatāyāḥ anyatroktatvāt* | "There,' on this summit of the Udaya-giri, a hundred yojanas long. 58. 'There,' on that peak Saumanasa, in his triple stride, on the occasion of his traversing the three worlds with three steps, [Viṣṇu] placed his first step, and his second on the summit of Meru." On v. 59 he observes: "After sunset, when the sun has circled round Jambūdvīpa by the north [or, with his last (step)], he is mostly seen by the inhabitants of that dvīpa standing on the lofty summit called Saumanasa. This refers to the Satya yuga. For it is said in other books that in the Tretā age the sun is beheld by the men of Jambūdvīpa to go through the ocean of milk, in the Dvāpara through the ocean of wine, and in the Kali through Lankā."

The three steps of Viṣṇu are mentioned in other parts of the Rāmā-

yaṇa. Thus in book vi. 39, 21 (Bombay ed.), it is said: *Prāsādaścha vimānaiś cha Lankā parama-bhūṣitā | ghanair ivātapāpāye madhyamam Vaishṇavam padam* | “Lankā was beautifully adorned with temples and palaces, as the middle step (or position) of Viṣṇu, with clouds, at the departure of the hot season [and commencement of the rains].” The commentator explains the middle position of Viṣṇu by *ākāśa*. This passage appears to refer to the *zenith*.

NOTE C.—Page 134, line 34.

It will be observed that in the text of the Bombay edition the two parts of the story, viz. (1) the request of the gods to Viṣṇu that he would assume the form of a dwarf, and (2) the petition of Kaśyapa to the same deity that he would become the son of himself and Aditi, are more closely connected than they are in Schlegel's edition by the insertion of the words, “Bestow the boon which Aditi, the gods, and I solicit,” which are wanting in Schlegel's text. Further, in the Bombay edition Kaśyapa is made to allude to “the hermitage where the work was accomplished,” as if he was himself present there, of which nothing is said in Schlegel's edition. And again, as already noticed in note 129, p. 130, by the omission of the words “thus addressed by the deities,” which occur at the beginning of verse 17 of Schlegel's text, the Bombay edition harmonizes the two parts of the story, and removes the appearance of interpolation which Schlegel's text exhibits.

NOTE D.—Page 175, line 33.

In this note I shall adduce some further evidence tending to confirm the supposition that Rāma may not have been originally represented in the Rāmāyaṇa as an incarnation of Viṣṇu.

In the summaries of the poem, contained in sections 1 and 3² of

² It is worthy of remark, that in the third section the poet is said to have “seen” all that he narrates in the poem; just as the Vedic rishis are said to have “seen” their hymns (see Nirukta ii. 11: *Riṣhir darśanāt | stomān dadarśa ity Aupamanyavaḥ* | “‘Rishi comes from seeing: he is one who saw the hymns,’ so says Aupamanyava.” See the second volume of this work, pp. 195 and 196; also the third vol., p. 85). Rāmāyaṇa i. 3, 3: *Rāma-Lakṣhmaṇa-Sītābhīṣṭ rājñā Daśarathena cha* |

the First Book, as given in the Bombay edition and in Schlegel's, no allusion is made to the divine origin of Rāma; and the same is the case in the first and third sections in Gorresio's edition also. In the fourth section, however, of the last-named recension (which the others do not contain), the plan pursued by the gods for the destruction of Rāvaṇa, and the divine fluid through which the sons of Daśaratha were produced, are distinctly referred to (vv. 14, 15: *Rāvanasya badhopāye mantraṇāṃ samudāhṛitam* | 15. *Svargāvatarāṇāṃ chaiva surāṇāṃ samudāhṛitam* | *divyā cha pāyasotpattiḥ putra-janma nṛipasya cha*). In the first of the two summaries in Rāmāyaṇa i. 1, 13 and 18 (Bombay ed.), Rāma is described as "glorious like Prajāpati" (*Prajāpati-samaḥ śrīmān*, v. 13), and as "resembling Vishṇu in vigour, and pleasant to behold, like the Moon" (*Vishṇunā sadṛiṣo vīrye soma-vat priyadarśanaḥ*, v. 18). The first of the epithets in the last line would imply that he was not Vishṇu. Otherwise, what necessity for the comparison? The commentator remarks thus on the expression in v. 18: *Yadyapi Rāmo Vishṇur eva sarva-rūpāś cha tathāpi mānushopādhi-bhedāt sarvatra sādṛiṣyaṃ drashtavyam* | *yadvā Vishṇunā sadṛiṣaḥ ity anavayāḥ* | "Although Rāma was no other than Vishṇu, still, from the seeming distinctness of his humanity, resemblances may be regarded as existing in all points [between the one and the other]. Or, the comparison may be regarded as coming within the class of improper similes (*ananva-yāḥ*)." See Professor Goldstücker's Dictionary under this word. In regard to the other epithet, "glorious like Prajāpati," v. 13, the commentator similarly observes: *Yadyapi Rāmo Brahma eva tathāpi mānusha-dharmāṇāṃ śoka-mohādīnāṃ māyikānāṃ tatra darśanena aupādika-bhedam ādāya tat-samatvoktiḥ* | *Bhārgava-loka-pratibandha-rūpāḥ*

sabhāryeṇa sarāśṭreṇa yat prāptaṃ tatra tattvataḥ | 4. *Hasitam bhāṣitaṃ chaiva gatiḥ yāvach cha chesṭitam* | *tat sarvaṃ dharmā-vīryeṇa yathāvat samprapaśyati* | 5. *Strī-tritīyeṇa cha tathā yat prāptaṃ charatā vane* | *satyasandhena Rāmeṇa tat sarvaṃ chānvavaiṣhata* | 6. *Tataḥ paśyati dharmātmā tat sarvaṃ yogam āsthitaḥ* | *purā yat tatra nirvṛittam pāṇāv āmalakāṃ yathā* | 7. *Tat sarvaṃ tattvato dṛiṣṭvā ityādi* | 3. "Whatever actually occurred to Rāma, Lakshmaṇa and Sītā, to king Daśaratha with his wives and dominions, (4) their laughing, their talking, their fates and their endeavours—all that he sees exactly by the power of righteousness. 5. He also beheld all that happened to the truthful Rāma while travelling in the forest with his wife as the third. 6. Then the righteous (bard), falling into a state of contemplation (*yoga*), sees all that had formerly happened, like an "āmalaka" fruit in his hand. 7. Seeing all this exactly," etc.

*Jaṭāyu-mokṣha-pradāna-rupāt svena saha sarvāyodhyā-vāsi-jānasya sa-
 śarīrasya Brahma-loka-nayana-rūpāch cha kāraṇāt tat-samatvam |
 sarvathā svatantrasya eva īdriśeṣhu yogyatvāt |* “Although Rāma
 was no other than Brahma, still, owing to the circumstance that grief,
 delusion, and other illusory human attributes, were seen in him,—in
 reference to this apparent distinctness,—a resemblance is predicated.
 From the fact that he deprived Bhārgava (Paraśurāma, see above,
 p. 177) of his celestial abode, that he conferred final emancipation on
 Jaṭāyu (Rāmāyaṇa, Bombay ed., iii. 68, 37), and that he took with him
 to Brahmā’s paradise the whole of the inhabitants of Ayodhyā in an
 embodied state, there is a similarity (between Rāma and Prajāpati);
 since only a being who was in all respects independent of others could
 be capable of such acts.” As instances of Rāma’s “illusory human
 attributes,” I may mention his ignorance of Sītā’s locality when she
 had been carried off by Rāvaṇa (Ār. Kāṇḍa 58, 1 ff., Bombay ed.=
 Gorr. sect. 65), and the consequent search instituted for her discovery
 (Kishkindhā K. 40, 11 ff., Bombay ed.=Gorr. ed. 40, 9 ff.), and his
 doubt regarding her purity after she had been rescued from the
 Rākṣhasa’s palace (Bāla Kāṇḍa 1, 81 ff., Bombay ed.). There are
 some phrases in the summary of the poem, in the first chapter of the
 first book, which are of a hyperbolical character, and do not neces-
 sarily point to a divine character in Rāma. Thus, in verse 4 the hero
 about whom inquiry is made is described as one of whom the gods
 are afraid (*kasya bibhīyati devās cha*). In v. 84 Rāma is said to have
 been honoured, or worshipped, by all the gods (*pūjitaḥ sarva-devataiḥ*);
 while on the other hand he is said, v. 86, to have received a boon
 from the gods (*devatābhyo varam prāpya*). In verse 32 Rāma and
 his party, while living at Chitrakūṭa, are compared to gods and
 gandharvas (*deva-gandharva-sankāsāḥ*). In section 2, verse 32, the
 epithets *dharmātmano bhagavataḥ*, and *dhimataḥ*, “righteous,” “divine
 or venerable” (an epithet constantly applied to Kṛishṇa, as well as
 to Buddha), and “wise,” are assigned to Rāma. “Bhagavat” need
 not necessarily mean “divine.”

In the text, pp. 170 ff. (see also pp. 165 ff.), following Lassen, I
 have pointed out that the second sacrifice described in the fourteenth
 section in Schlegel’s edition has some appearance of not having formed
 a portion of the original poem. It will also be seen from note 164

in p. 165, as compared with the quotation given in the text in the same and the following pages, that the Bombay edition, which frequently differs in its readings from Schlegel's, omits vv. 5-11 of the section in question (the fourteenth), as given in the latter, and passes at once from the fourth to the twelfth verse. In the account which follows of the request preferred by the gods to Vishnu to become incarnate in the sons of Daśaratha, etc., the two editions differ in their arrangement of details, but not in the substance. In the Bombay edition the words *pīṭaraṁ rochayāmūsa tadā Daśaratham nripam* ("he accepted as his father the king Daśaratha"), which occur in section 15, 32, are repeated in section 16, 8.

In the text, pp. 174 f., I have given the account of the birth of Daśaratha's sons according to Schlegel's edition. I now subjoin the description of the same event as found in the Bombay edition and in Gorresio's :

[Bombay ed., sect. 18, vv. 8 ff.]

8. *Tato yajne samāpte tu ritū-
naṁ śaṭ samatyayuh | tataś cha
dvādaśe māse chaitre nāvamike ti-
thau |* 9. *Nakshatre 'diti-daivatye
svochcha-saṁstheshu pañchasu | grah-
eshu karkaṭe lagne Vākpatāv Indunū
sahu |* 10. *Prodyamāne jagannū-
thāṁ sarva-loka-namaskṛitam | Kau-
śalyā 'janayad Rāmaṁ divya-laksh-
aṇa-saṁyutam |* 11. *Vishnor ardham
mahābhāgam putram Aikshvāku-
nandanam | lohitaśākhā mahābhāguṁ
raktoshṭham dundubhi-svanam |* 12. *Kauśalyā śusubhe tena putrenā-
mita-tejasā | yathā vareṇa devānām
Aditir Vajrapūṇinā |* 13. *Bharato
nāma Kaikeyyām jajne satya-parā-
kramah | sākshād Vishnoś chaturbhā-
gaḥ sarvaiḥ samudito guṇaiḥ |* 14. *Atha Lakshmaṇa-Satrughṇau Su-
mitrā 'janayat sutau | vīrau sarvā-*

[Gorr. ed., sect. 19, vv. 10 ff.]

10. *Tāsām prajājnire putrās chat-
vūro 'mita-tejasah |* 1. *Rāma-Laksh-
maṇa - S'atrughṇa - Bharatāḥ deva-
rūpinaḥ |* 11. *Janma-tejo-guṇa-
jyeshṭham putram apratimaūjasam |
Kauśalyā 'janayad Rāmaṁ Vishnu-
tulya-parākramam |* 12. (almost the
same as v. 12 of the Bomb. ed.) 13. *Bhavāya sa hi lokānām Rāvaṇasya
badhūya cha | Vishnor vīryārdhato
yajne Rāmo rājīva-lochanah |* 14. *Tejo-vīryādhikaḥ śūraḥ śrīmān
guṇa-gaṇākaraḥ | babhūvānavarāś
chaiva S'akrād Vishnoś cha pau-
rushe |* 15. *Tathā Lakshmaṇa-Sa-
trughṇau Sumitrā 'janayat sutau |
dṛidha-bhaktī mahotsāhau Rāma-
syāvarajau guṇaiḥ |* 16. *Tāv apy
āstām chatur-bhāgau Vishnoḥ sam-
pīṇditāv ubhau | ekaḥ eka-chatur-
bhāgād aparasmād ajūyata |* 17.

*stra-kuśalau Viṣṇor ardha-saman-
vītau* | 15. *Pushye jātas tu Bharato
mīnalagne prasanna-dhīḥ* | *Sārpe
jatau tu Saumitrī kulīre 'bhyudite
ravau* | 16. *Rājnaḥ putrāḥ mahāt-
mānaś chatvāro jajnire pṛithak* |
*guṇavanto 'nurūpūścha ruchyā pro-
śṭhapadopamāḥ* |

[Bombay edition.]

8. "After the sacrifice had been completed, the six seasons passed; and then in the twelfth month, in Chaitra, on the ninth lunar day, (9) in the lunar mansion of which Aditi is the deity, when five planets were culminating, when Jupiter was rising with the moon in the sign of Cancer,—(10) Kauśalyā brought forth Rāma, the lord of the world, adored by all worlds, possessed of celestial marks, (11) a son of high destinies, the half of Viṣṇu, and gladdener of the race of Ikshvāku, with red eyes, great-armed, with red lips, and with a voice like a kettle-drum. 12. Kauśalyā received lustre from this son of unbounded might, as Aditi did from the chief of the gods who wields the thunderbolt. 13. [A son] called Bharata, of real valour, possessed of all virtues, was born of Kaikeyī, who was manifestly the

*Bharato nāma Kaikeyyāḥ putraḥ
satya-parākramaḥ* | *dharmātmā cha
mahātmā cha prakhyāta-bala-vikra-
maḥ* | . . . 19. *Sa chaturbhīr mahā-
bhāgaiḥ putraiḥ Daśaratho vṛitaḥ* |
*babhūva parama-prīto devair iva
Pitāmahaḥ* | 20. *Teshāṃ ketur iva
śreṣṭho Rāmo loka-hite rataḥ* |
*Svayambhūr iva devānāṃ sarveṣhāṃ
sama-darśanaḥ* |

[Gorresio's edition.]

After naming Daśaratha's wives, the narrative proceeds :

10. "To them were born four sons, of boundless might, Rāma, Lakshmaṇa, Śatrughna, and Bharata, in fashion like the gods. 11. Kauśalyā brought forth Rāma, a son of unparalleled vigour, the first in birth, might, and qualities, equal in valour to Viṣṇu. 12. (=v. 12. of the Bomb. ed.) 13. For this lotus-eyed Rāma was born from the half of Viṣṇu's generative power, for the good of the worlds, and the destruction of Rāvaṇa.³ 14. This glorious hero, a mine of virtues, excelled in fire and energy, and in manly vigour was not inferior to Indra and Viṣṇu. 15. So too Sumitrā bore two sons, Lakshmaṇa and Śatrughna, firm in devotion, of great energy, second to Rāma in virtues. 16. These two also, combined, were two

³ This verso, though not in the Bombay edition, is to be found in Schlegel's as the fifth.

fourth part of Vishṇu. 14. Then Sumitrā bore two sons, Lakshmaṇa and Śatrughna, heroes, skilled in all weapons, who had [each] the half [of the fourth] of Vishṇu.⁴ 15. But Bharata, of tranquil mind, was born under the lunar mansion Pushya and the sign of Pisces; while the sons of Sumitrā were born under Sārpa (or the ninth lunar mansion), when the sun had risen in Cancer. 16. The four great sons of the king were separately born, possessing great qualities, resembling one another, and in brilliancy like the constellation Proshṭhapadā.”

fourth parts [*i.e.* were, together, the fourth part] of Vishṇu. From the other fourth part there was born (17) to Kaikeyī, one son named Bharata, of real valour, righteous, high-souled, renowned for power, and energy. . . . 19. Daśaratha, surrounded by his four sons of high destinies, was highly pleased, like Pitāmaha, attended by the gods. 20. Rāma, devoted to the good of the worlds, was, like a banner, the most eminent among them, like Svayambhū among the gods, and impartial to all.”

The Bombay edition has not the verse which is found as the fifth in Schlegel's edition, and the thirteenth in Gorresio's, but it, equally with the others, asserts in its eleventh verse (which is not in Schlegel's edition) that the half of Vishṇu was incarnate in Rāma. The same remark which in p. 175 I have made on the passage as given in Schlegel's edition, applies to this recension also—viz. that the verses which refer to Daśaratha's sons being incarnations of Vishṇu might be omitted with little injury to the connexion. The account of Bharata, Lakshmaṇa, and Śatrughna, given in vv. 13–15 (as they now stand), has a certain awkwardness, inasmuch as after leaving Bhārata, and introducing (v. 14) Lakshmaṇa and Śatrughna, the narrator recurs (v. 15) to Bharata, to give further particulars of his birth, and then goes back again to the other brothers. If, however, vv. 13 and 14 have been interpolated, it is possible that some other lines, which seem necessary to complete v. 15, and to tell the name of Bharata's mother, and the names of Sumitrā's sons (which that verse does not contain), may at the same time have been left out. In Gorresio's text of this passage, the verses describing the astrological influences under which Daśaratha's

⁴ Which had been communicated to their mother. See sect. 15, 21, Schlegel.

sons were born, are left out; though these are not unlikely to have formed part of the original text of the poem.⁵ The twelfth verse of this (as well as the corresponding verses of the other two recensions), where Rāma is compared to Indra,⁶ and also the fourteenth verse (Gorr.), in which he is said to be not inferior to Indra and Vishṇu [these two verses, I say, ~~is~~ original portions of the poem, as is not unlikely], sound somewhat strangely as part of a work in which the incarnation of Rāma was originally contemplated, as it would not exalt the reader's conception of the dignity of the hero (supposed to be an incarnation of Vishṇu) to compare his might to that of Indra, an inferior god. On this subject Gorresio remarks, in note 90, p. 423 f. of his sixth volume, as follows: "This is one of the passages in the poem from which it might be inferred that the avātara of Vishṇu in Rāma was an interpolation in the epopee. If Rāma was a corporeal manifestation of Vishṇu, and consequently Vishṇu himself in a human form, the epithet 'not inferior to Vishṇu,' which is here assigned to him, has neither appropriateness nor sense. It would be as if it were said to any one that he was not inferior to himself. But we shall not anticipate the judgment of a question which has need to be maturely considered."

Again, it is related in the Āraṇya K., or Third Book, 30, 20 ff. of Gorresio's edition, that when the Rākshasas were about to attack Rāma, the gods and other beings became very anxious about his safety: *Tato devarshi-gandharvāḥ siddhāś cha saha chāraṇaiḥ | ūchuḥ parama-saṁrastāḥ guhyakāś cha parasparam | chatur-daśa sahasrāṇi rakshasām bhīma-karmānām | ekas cha Rāmo dharmātmā katham yuddham bhaviṣyati | Rāmo no vidito yo 'yaṁ yathā ch vasudhām gataḥ | manṣhyatvaṁ tu matvā 'sya kārūṇyād vyathitam manas | nardantīva chamūś teshām rakshasām kūmar-rūpiṇām | nānā-vikṛita-veśānām Ramāśramam upāgamat |* "Then the gods, rishis, Gandharvas, Siddhas, Chāraṇas, and Guhyakas, being greatly terrified, spoke thus among themselves: 'There are fourteen thousands of Rākshasas, terrible in their deeds, and the righteous Rāma is but one: how shall they fight together? We know who

⁵ Signor Gorresio, on the other hand, thinks they are superfluous (Preface, vol. i., p. lii.).

⁶ In the Āraṇya Kāṇḍa 68, 38 (Bombay ed.), Rāma and Lakshmaṇa are compared to the chiefs of the gods, Vishṇu and Vāsava (Indra, *surendrāv iya Vishṇu-vāsava*). The commentator makes no remark on this.

this Rāma is, and how he went to the earth; but considering his human nature, our minds are distressed from compassion. The army of these Rākshasas, who take any shape they will, and who have assumed various disguises, has approached the hermitage of Rāma, as if shouting.' ”

In the Bombay ed. iii. 24, 19 ff., however, most of the words ascribed to the gods, etc., are quite different: *Tato devāḥ sa-gandharvāḥ siddhāś cha saha chāraṇaiḥ | sameyuścha mahātmāno yuddha-darśana-kāṅkshayū |* 20. *Rishayaś mahātmāno loke brahmarshi-sattamāḥ | sametya chochuḥ sahitās te 'nyonyam punya-karmanāḥ'* | 21. *Svasti go-brāhmaṇānāncha lokānām cheti saṁsthitāḥ*⁶ | *jayatām Rāghavo yuddhe Paulastyān rajanī-charān |* 22. *Chakra-hasto yathā yuddhe sarvān asura-pungavān | evam uktvā punaḥ prochuḥ ālokyā cha parasparam |* 23. *Chaturdaśa sahasraṇi rakshasām bhīma-karmanām | ekaś cha Rāmo dharmātmā kathām yuddham bhaviṣkyati |* 24. *Iti rūjarshayaḥ siddhāḥ sa-gaṇāś cha dvījarshabhāḥ | jāta-kautūhalās tasthur vimāna-sthāś cha devatāḥ |* 25. *Āviṣṭām tejasā Rāmaṁ sangrāma-śīrasi sthitam | drisṭvā sarvāni bhūtāni bhayād vivyathire tadā |* 26. *Rūpam apratimam tasya Rāmasyākliṣṭa-karmanāḥ | babhūva rūpam kruddhasya Rudrasyeva mahātmanah |* 35. *Tasya ruṣṭasya rūpam tu Rāmasya dadṛṣe tadā | Dakshasyeva kratuṁ hantum udyatasya Pinūkinah*⁷ | 19. “Then the great gods, Gandharvas, and Siddhas, with the Chāraṇas, (20) and the great rishis, the most excellent Brahman rishis, assembled in the world, eager to witness the battle: and being assembled, these holy beings thus spoke to one another: 21. ‘Blessings be upon cows and Brahmins, and upon the worlds! may Rāma conquer in battle the Rākshasas, the descendants of Pulastya, (22) as the god who bears the discus (Vishṇu) [overcame] the chiefs of the Asuras.’ Having thus spoken, and looked at each other, they said again: 23. ‘There are fourteen thousands of Rākshasas, terrible in their deeds, and the righteous Rāma is but one:

⁷ *Adīrghatvam ārsham* | Comm.

⁶ The following is the commentator's note on the last four words of this line, of which it is difficult to make any sense as they stand: “*Lokānām ye 'bhisangatāḥ*” *iti pūṣṭhe lokānām lokapālānām sangatāḥ havir-homādi-dvārā upakarakāḥ ity arthaḥ*. “According to another reading, *lokānām ye 'bhisangatāḥ*, the sense is, ‘and upon those guardians of the world who have arrived, who aid us by means of oblations, sacrifices,’ etc.”

⁷ This verse, as given in Garresio's edition, will be found above, p. 373, note.

how shall they fight together?' 24. [Having] thus [spoken], the royal rishis, Siddhas, and Brahman rishis with the [other] hosts, stood in curious expectation, together with the gods in aerial cars. 25. Beholding Rāma, full of might, standing in the front of the battle, all creatures were agitated with fear. 26. The unparalleled form of Rāma, vigorous in action, was like that of the great Rudra when incensed. . . . 35. The form of Rāma, incensed, was beheld then, like that of Pinākin (Rudra) when prepared to destroy the sacrifice of Daksha."

From a comparison of these passages, as given in the two different recensions, it appears probable that the speech which is put into the mouths of the gods and other spectators, in the Bombay edition, is the most ancient and original, as no mention is there made of the divine nature of Rāma, the reference to Vishṇu in the twenty-second verse being introduced only by way of illustration, in the same way as the allusions to Rudra in the twenty-sixth and thirty-fifth verses. In Gorresio's edition, on the other hand, there is a distinct reference to the divine nature of Rāma; and I therefore conjecture that the short speech which it contains has been substituted for the other somewhat longer one, by a subsequent editor in support of this later conception.

The career of Rāma in his conflicts with the Rākshasas was not entirely unchequered by reverses. In the forty-fifth section of the sixth, or Yuddha Kāṇḍa, Bombay ed. (corresponding to section 20 of Gorresio's recension), it is related that both he and his brother Lakshmaṇa were severely wounded and rendered senseless by a cloud of serpents transformed into arrows, which were shot by Indrajit, son of Rāvaṇa.

In the following citations I shall use the Bombay edition only, except when I specially refer to Gorresio's. In vv. 7 ff. (sect. 45) it is said: *Rāma-Lakshmaṇayor eva sarva-deha-bhidāḥ śarāṇ | bhṛīsam āveśa-yāmāsa Rāvāṇiḥ sapitinjayah | nirantara-śarīrau tu tāv ubhau Rāma-Lakshmaṇau*¹⁰ | *krūdhenendrajitā vīrau pannagaiḥ śaratām gataiḥ | tayoh kshata-jā-mārgena sīrūva rudhiram bahu | . . . 16. Baddhau tu śara-bandhena tāv ubhau rana-mūrdhani | nimeshāntara-mātreṇa na śekatur avekshitum | . . . 22. Papāta prathamam Rāmo viddho marmasu mārga-naiḥ | krodhād Indrajitā yena pūrā Śakro 'pi nirjitah |* "The son of

¹⁰ Instead of *tāv ubhau Rāma-Lakshmaṇau*, Gorresio's edition (vi. 20, 8) reads *kṛitau tau sāyakais tadā*.

Rāvana, victorious in battle, discharged numerous arrows which pierced the whole bodies of Rāma and Lakshmana. Both of these two heroes had their bodies [wounded] in every spot by the incensed Indrajit with serpents¹¹ which had taken the form of arrows. Much blood flowed through the openings formed by their wounds. . . . 16. Bound by the chain of these arrows in the front of the battle, those two could not look up even for a moment.¹² . . . 22. Rāma first fell, pierced in the most vital parts, in anger, by Indrajit, by whom even Indra had formerly been conquered."¹³ Their allies the monkeys arrive and find the two brothers lying helpless. Sect. 46, 3 ff. . . . *Anvaśochanta Rāghavau | acheshtau manda-nivāsau sonitena pariplutau | śara-jālāchitau*¹⁴ *stabdhau śayānau śara-talpa-gau | nivāsantau yathā sarpau niścheshtau dīna-vikramau | ityādi* | "They bewailed the two descendants of Raghu, incapable of effort, breathing slowly, bathed in blood, encompassed with a net of arrows, stiff, lying on a bed of arrows, breathing like serpents, helpless, their vigour quelled," etc. Vibhīṣaṇa comforts the monkeys by saying that the good fortune of Rāma and Lakshmana would not forsake them (vv. 38 ff.): *Athavā rakshyatām Rāmo yūvat sanjñā-viparyayaḥ | labdha-sanjñau hi Kākutsthau bhayaṁ nau vyapaneshyataḥ | naitat kinchana Rāmasya na cha Rāmo mumūrshati | na hy enaṁ hāsyate Lakshmīr durlabhā yā gatāyushām* | "Or, let Rāma be guarded while his insensibility continues. When the two descendants of Kakutstha have recovered their senses, they shall remove our fear. This [mishap] of Rāma is nothing; he is not about to die: for Good Fortune (Lakshmī), who is beyond the reach of the dead, will not abandon him."

¹¹ The edition of Gorresio (see preceding note) supplies the word "arrows." Böhtlingk and Roth, s.v. *nirantara*, translate the clause thus: "There was no spot on their bodies in which an arrow was not sticking."

¹² On this the commentator, in conformity with his dogmatic views regarding the divine nature of the two heroes, remarks: *Na śekatur avakshitum | tādṛśāu iva sthitau mānushyatva-naśanāya iti bodhyam* | "'Could not look up:' remained, as it were, in this condition. This is to be understood as done to act (i.e. simulate) humanity (i.e. that they were mere men)."

¹³ Indrajit's victory over Indra is related in the Uttara Kāṇḍa, section 27. He was originally called Meghanāda, but after he had taken Indra captive, he received from Brahmā the name of *Indra-jit*, or the "conqueror of Indra," *ibid.* section 30. A summary of the story will be found further on.

¹⁴ Gorresio's ed. reads *śara-jālāvrītau*.

It will be observed that nothing is here said of the divine nature of Rāma; and nothing is said of Lakshmī being his spouse, though she is regarded in Hindu mythology as the consort of Nārāyaṇa (see the commentator's remark on Uttara Kāṇḍa, 17, 35, which will be quoted below).

In the next section (the forty-seventh) of the Yuddha Kāṇḍa it is related that Rāvaṇa sent Sītā on his car Pushpaka, with the Rākshasī Trijaṭā (v. 14), to the spot where Rāma and Lakshmaṇa were lying wounded and helpless; and that on seeing these brothers, "powerful as the sons of the gods" (*deva-suta-prabhāvan*, v. 23), she broke out into lamentations, supposing them to be dead. The forty-eighth section contains her lament, in the course of which she says: 16. "Did not the two sons of Raghu possess the supernatural weapons of Varuṇa, Agni, Indra, and Vāyu, and the Brahma-śiras?"¹⁵ 17. My two lords (though I am now lordless), Rāma and Lakshmaṇa, the equals of Indra, have been slain in battle by an unseen foe, by enchantment. 18. For no foe, though swift as thought, could return living, after he had once been beheld by Rāma in the fight. 19. Nothing can counterbalance the power of Time, and Fate is invincible" (vv. 16 ff.: *Nānu Vāruṇam Āgneyam Aindraṁ Vāyavyam eva cha | astraṁ Brahma-śiraś chaiva Rāghavaṁ pratyapadyata |* 17. *Adṛśyamānena rane māyayā Vāsavopamaṁ | mama nāthūv anāthūyāḥ nihatau Rāma-Lakshmaṇau |* 18. *Na hi drisṭi-patham prāpya Rāghavaśya rane ripuḥ | jīvan pratinivarteta yadyapi syād manojavaḥ |* 19. *Na Kālasyātibhāro 'sti kṛitāntaś cha sudurjayaḥ*). Sītā is then consoled by the Rākshasī Trijaṭā, who tells her (v. 22) that her husband is not dead; and explains why she thinks so. In vv. 30 f., she says: *Nemaṁ śakyau rane jetuṁ sendrair api surāsuraiḥ | tūdrīśaṁ darśanam drisṭvā nayā chodīritaṁ tava | idaṁ tu sumahach chitraṁ śaraiḥ paśyasva Maṁ hili | viśanjanau patitāv etau naiva Lakshmīṁ vimunchati | prāyena gataṁ attvānāṁ puruṣhāṇāṁ gatāyushāṁ | drisṭyamāneṣu vaktreṣu param bhaktiṁ vaikṛitam |* "These two cannot be conquered in battle even by the Suras and Asuras, Indra included. Such a sight I have seen, and declared to thee. But behold this great wonder, that though they are lying senseless from the arrows, Fortune (Lakshmī)

¹⁵ The commentator says on this verse: *Pratyapadyata pratyapadyatām | eka-va-chaṇam ārsham | "nanv" itaḥ-pūrvam tat kin idānīm na smṛitam iti śeṣaḥ*.

does not abandon them. There is generally a great change in the countenances, when beheld, of men who have lost their lives, and whose breath has departed." While the monkeys were watching Rāma, he recovers his consciousness (sect. 49, v. 3): *Etasminn antare Rāmo pratyabudhyata vīryavān | sthīratvāt satva-yogāchecha*¹⁶ *śaraiḥ sandānito 'pi san |* "In the mean time the heroic Rāma awoke, owing to his firmness and robustness of frame, though he had been bound by the arrows." He then begins to lament the loss of his brother Lakshmaṇa, whom he supposes to be dead; and ascribes the misfortune to his own bad generalship (v. 18: *Imām adya gato 'vasthūm mamānāryasya durnayaiḥ*).

In sect. 50, Vibhīṣaṇa laments the condition of Rāma and his brother, and the disappointment thereby caused to his own hopes of becoming king of Lankā; but is comforted by Sugrīva, who says to him (vv. 21 f.): *Rājyāṃ prāpsyasi dharma-jña Lankāyām neha saṃśayaḥ | Rāvaṇaḥ saha putreṇa sva-kāmaṃ neha lapsyate | 22. Garudā-dhishṭhihitāṃ etāṃ ubhau Rāghava-Lakṣhmaṇau | tyaktvā moham badhi-shyeṇa sa-gaṇāṃ Rāvaṇāṃ rane |* "Thou, O [prince], well skilled in duty, shalt without doubt obtain sovereignty in Lankā; but Rāvaṇa and his son shall not obtain the object of their desire." 22. Both Rāma and Lakshmaṇa are watched over by Garuḍa: having escaped from their swoon, they shall slay Rāvaṇa with his hosts." Sugrīva, however, proposes to his father-in-law Suseṇa, to remove Rāma and Lakshmaṇa from the scene of action to Kishkindhā; and promises that he himself will slay Rāvaṇa, his sons and kinsmen, and bring back Sītā, as Indra recovered the lost S'rī (24 f.: *Saha śūraiḥ hariganaṭṭair labdha-sañjñāṃ arindamaṃ | gachha tvam bhrūtarau grīhya Kish-kindhām Rāma-Lakṣhmaṇau | ahaṃ tu Rāvaṇāṃ hatvā sa-putrāṃ saha-bāndhavam | Maithilīm ānāyishyāmi S'akro nashṭā iva S'rīyam*).¹⁷

Suseṇa, however, then relates (vv. 26-32) that once when the gods had been wounded with arrows and rendered seless, in a combat with the Dānavas, they had been cured by Brih'spati by his knowledge and the use of herbs aided by sacred texts; and suggests that some of the monkeys should be sent to the ocean of milk to bring

¹⁶ *Mahā-bala-yuktatvāt |* Comm.

¹⁷ In Gorresio's edition fifteen more verses (vi. 25, 27-41) follow, in which Sugrīva boasts further of what he will accomplish; but they are not found in the Bombay ed.

those herbs. The Bombay edition then goes on at once in vv. 33 ff. to relate that a tempest arose, attended with lightnings, and announces the arrival of the celestial bird Garuḍa for the purpose of curing Rāma and his brother. In Gorresio's text the following verses are introduced between those which correspond to the thirty-second and thirty-third of the Bombay edition:

Gorresio, sect. 26, vv. 8, 9, 10, 11a.—*Athainium upasangamya Vāyuḥ karṇe vacho 'bravīt | Rāma Rāma mahābāho ātmānaṁ smara vai hṛidū | Nārāyaṇas tvam bhagavān Rākshasārthe 'vatāritaḥ | smara sarpa-bhujāṁ devaṁ Vainateyam mahābalaṁ | sa sarpa-bandhād ghorāt tu yuvāṁ sammochayishyati | sa tasya vachanaṁ śrutvā Rāghavo Raghu-nandanah | sasmāra Garuḍaṁ devam bhujagūnām bhayāvaham |* "Then Vāyu, approaching him, spoke this word in his ear: 'Rāma, Rāma, great-armed, recollect thyself in thy heart: thou art the divine Nārāyaṇa, who hast descended [to earth] on account of the Rākshasas. Call to mind the snake-devouring god, the strong Vainateya (the bird Garuḍa); he shall deliver you twain from the dreadful bonds of the serpents.' Hearing Vāyu's words, Rāma called to mind the god Garuḍa, the terrifier of serpents."

The absence of these verses from the Bombay edition renders it probable that they formed no part of the original Rāmāyaṇa. But in addition to this fact, another proof to the same effect is to be found in the circumstance that in the verses which follow shortly after in both recensions Rāma, after being cured by Garuḍa, is represented as inquiring, and consequently, as being ignorant, who his benefactor is, although, according to Gorresio's edition, he had just before called Garuḍa to mind, *i.e.* summoned him. It is true Rāma had been senseless; but he had regained his consciousness so far as to call upon Garuḍa: so that in Gorresio's text it must be implied,—unless we are to suppose it to be inconsistent with itself,—that he again became unconscious. The verses in which this is shown are as follows (Bombay ed. 50, 37 ff. = Gorr. ed. 26, 16 ff.): *Tam āgatam abhiprekshya nūgās te vipradudruvuh | yais tu tau puruṣau baddhau śara-bhūtair mahābalaiḥ | tataḥ Suparnaḥ Kūkutsṭhau sprisṭvā pratyabhinandya cha | vimamarśa cha pāṇibhyāṁ mukhe chandra-samāprabhe | Vainateyena saṁsprisṭās tayoh samruruhur¹⁸ vranūḥ | suvarṇe cha tanū snigdhe tayor āśu babhūvatuḥ |*

¹⁸ *Yathū-pūrvāṁ saṁrūḍha-māṁsūḥ abhūvan |* Comm.

40. *Tejo vīryam balaṁ chaujaḥ utsūhaścha mahāguṇaḥ | pradarśanancha buddhiścha smṛtiś cha dviguṇā*¹⁹ *tayoḥ | tāv utthāpya mahātejāḥ Garuḍo Vāsavopamau | ubhau cha sasvaje hrishṭo Rāmaś chainam uvācha ha | bhavat-prasādād vyasanam Rāvaṇi-prabhavam mahat | upāyena vyatikrāntau śīghraṁ cha balinau kṛitau | yathā tūtaṁ Daśarathaṁ yathā 'jancha pitāmahaṁ | tathā bhavantam āsūjya hṛidayam me prasīdati |*
 44. *Ko bhavān rūpa-sampanno divya-srag-anulepanaḥ* (The last line is identical with that in Gorresio's edition) | “Beholding him arrived, the powerful serpents by whom, in the form of arrows, these two heroes had been bound, took to flight. Then Garuḍa, having touched and saluted the descendants of Kakutstha, soothed with his hands their faces brilliant as the moon. Touched by Garuḍa, their wounds closed up, and their bodies became speedily sleek and of a beautiful colour. 40. Their fire, strength, force, vigour, and energy became many degrees greater, and their insight, understanding, and memory, were doubled. The powerful Garuḍa raised up and embraced those two [princes] resembling Indra; and Rāma, delighted, thus addressed him: ‘By thy favour, and through thy appliances, we have quickly got over the great calamity inflicted by the son of Rāvaṇa, and have become strong. Since I have found thee, who art as my father Daśaratha, and my ancestor Aja, my heart rejoices. 44. Who art thou,²⁰ distinguished by beauty, adorned with celestial garlands, and unguents?’” etc.

¹⁹ In his remarks on vv. 40, 41, the commentator, in the Bombay ed., explains this as follows: *Dviguṇā Vainateya-sparsāt pūrvato 'py adhikā | atra anyair dvair avatīrya bhagavato Rāmasya mūla-mūrter ājnyā upakūrah sampādito Garuḍena tu sva-rūpataḥ eva iti bodhyam | . . .* “Though formerly great, their insight, etc., became doubled from the touch of Garuḍa. Here it is to be understood that the assistance was rendered by the command of the divine Rāma, the root [of all things] by other gods descending to the earth, but by Garuḍa in his own form.”

²⁰ In his remarks on this verse, the same commentator says: “*Ko bhavān*” *ity ayaṁ praśno 'pi manushya-sarīrochīta-vyavahārah eva tat-saṁyatva-pratyūpanārthaḥ | atra Rāma-samīpāgamuna-paryantam pakshy-ākūreṇaiva ājnyā sanmīdhi-mātreṇa nāga-bandhanancha nirasya Rāghava-sparsanādy-artham pūrushākāreṇa vyavahṛitavān iti bodhyam |* “This question ‘who art thou?’ also harmonizes with [Rāma’s assumption of] a human body, and is designed to convince men of its reality. Here it is to be understood that the author accommodates to Rāma’s human character the entire narrative from [Garuḍa’s] appearance in the form of a bird, his removal, by his mere proximity, of the fetters of the snakes, and his touching Rāma, and ending with his near approach to the latter,” etc.

The corresponding passage in Gorresio's edition (sect. 26, vv. 16 ff.) does not, as I have intimated, differ materially from the above, and in it, in like manner, Rāma is distinctly represented as inquiring who Garuḍa is.

In reply to Rāma's question, Garuḍa tells him (vv. 46 ff.) who he is, says he is his friend, and that no one but himself, whether god or Asura, could have delivered Rāma from the bonds of the serpents, which had been turned into arrows by the magic art of Indrajit. He warns him that in dealing with the treacherous Rākshasas he must proceed warily, and finally assures him that he shall slay Rāvaṇa and recover Sītā; and then departs after walking round and embracing him (v. 60 : *Pradakshinaṁ tataḥ kṛtvā parishvajya cha*).²¹

There is another passage in Gorresio's edition (book vi., sect. 33) in which it is related that after the fall of Prahasta, one of the Rākshasas, Mandodarī, Rāvaṇa's queen, went into the assembly to dissuade her husband from contending any further against Rāma, when she is introduced as saying (v. 25 f.): *Na cha mānusha-mātro 'sau Rāmo Daśarathātmajaḥ | ekena yena vai pūrvam bahavo rākshasāḥ hatāḥ |* "Nor is this Rāma a mere man, he by whom singly many Rākshasas have formerly been slain." The same idea is repeated in the two following verses, where the number of the slain and the names of some of them are given.

The passage in which these verses occur is not, however, to be found in the corresponding section (the fifty-ninth) of the Bombay edition, which omits verses 6-51 of the thirty-third, and the whole of the thirty-fourth sections of Gorresio's edition.

In the fifty-ninth section of the same book (Bombay ed.) it is related that Lakshmaṇa was wounded by Rāvaṇa with an iron lance given to the latter by Brahmā (v. 105-7); but that when Rāvaṇa tried to lift his fallen foe, he was unable (v. 109 f.): *Himavān Mandaro Merus trailokyam vā sahāmaratḥ | śakyam bhujābhyām uddhartuṁ na śakyo Bharatānujaḥ | śaktyā brāhmyā tu Saumitris tādito 'pi stanāntare | Vishnor amīmāṁsya-bhāgam, ātmānam pratyānusmarat |* "Himavat, Mandara,

²¹ From this last circumstance the commentator infers the divine nature of Rāma. His words are: *Pradakshinaṁ kṛtvā iti anena divya-devatāvastāro Rāmaḥ iti sarvān prākṛita-kapīn praty api bodhitam |* "By these words, 'having walked round him, with the right side towards him,' it is intimated even to all the ordinary monkeys that Rāma was an incarnation of a celestial deity."

Mera, or the three worlds with the immortals, might be lifted by him with his arms, but not the younger brother of Bharata. But Lakshmana, though smitten on the chest with the lance given by Brahmā, recollected himself to be an incomprehensible portion of Vishṇu.”²² Similar words are again ascribed to him in v. 120: *Vishṇor bhāgam amīmāṃsyam ātmānam pratyānusmaran*. Expressions of the same purport occur in the parallel verses in Gorresio’s edition, sect. 36, vv. 86, 88, and 98. The words in v. 88 are *Vishṇor achintyo yo bhāgo mānushaṃ deham āsthitah* | “The inconceivable portion of Vishṇu residing in a human body.” The expressions, however, may be later interpolations in both editions. In vv. 122 f. of the same section

²² The commentator’s note on v. 110 is as follows: *Amoghayā Brahma-dattayā stan-nūtare ūhataḥ Saumitrir Vishṇor amīmāṃsyaṃ niśśamsaya-Vishṇu-bhūgatvavantam iyattayā chintayitum aśakyaṃ vā Vishṇor bhāgam ātmānam pratyānusmarat anva-smarat* | *na hi svīyaṃ svaṃ hinasty ity āśayena Brahma-śakti-mūlāya (?) trāṇārtham bhagavat-tejo ’mśaḥ eva aham asmi iti dhyātavān* | *naṭa-vad angīkṛita-manushyatvasya itareshūṃ dṛiḍha-pratīty-artha-parāṃ na sarvadū tathā dhyānam* | *evaṃ cha Brahma-bhūvanayū Lakshmanena sva-śarīrasya garīyastvam ūpādītam ity uktam bhavati* | “Being struck on the breast with the unfailing (dart) given by Brahmā, Lakshmana recollected himself to be indubitably a portion of Vishṇu, or to be a portion of Vishṇu which could not be conceived of as being of such and such magnitude. With reference to the principle that nothing destroys that which belongs to itself, he reflected, with a view to his preservation from the lance of Brahmā (?), that he was a part of the divine energy. As he had, like an actor, assumed the human form, this reflection of his had the object of confirming the belief of others, and it is not (to be imagined) that he always so reflected. And so too by conceiving himself as Brahma, he made his body very ponderous.” It is afterwards said in verse 117 that Hanumat took Lakshmana in his arms and carried him to his brother, and that, though he could not be moved by his enemies, he made himself light to Hanumat in consequence of the latter’s friendship and devotion. On this the commentator remarks: *Idaṃ cha bhaktu-mātra-sugrahatvam bhagavato bhagavad-avatārāṇāṃ cha svabhāva-siddham eva iti bodhyam* | *evaṃ cha Rāma-Lakshmanayor ajnāna-śaktimatva-tūtparjātayā bhūsanānūni vachanāni mānusha-vesha-nirvahana-mātra-parāṇi iti bodhyam* | *tad uktam Bhūgavate* | “*Martyāvatāras tv iha martya-śikṣhaṇaṃ rakṣo-badhūyain, na kevalaṃ vibhoḥ* | *kuto ’nyathā syuḥ ramataḥ sve ātmanah Sītā-kṛitāni vyasanāṃśvarasya*” | “This capability of being taken up by a devoted person alone is to be understood as resulting from the nature of the Deity and of His incarnations. And so it is to be understood that the expressions which seem to ascribe the capability of ignorance to Rāma and Lakshmana are only intended to serve the purpose of carrying out their characters in their human disguise. This is declared in the Bhāgavata Purāṇa (the verse occurs in v. 19, 5, as I learn from Böhlingk and Roth’s reference, s.v. *śikṣhaṇa*), ‘The Lord’s incarnation as a man on this earth was meant for the instruction of men, and had not merely in view the slaughter of the Rākshasa. Otherwise, how could the Lord, the Spirit, whose delight is in himself, have undergone the sufferings arising from Sītā?’”

(fifty-ninth, Bombay ed.) Hanumat tells Rāma to mount on his back, as Vishṇu on that of Garutmat or Garuḍa (*Vishṇur yathā Garutmantam āruhya*); and in verse 125, Rāma is said to have rushed on Rāvaṇa as Vishṇu rushed on Vairochana (*Vairochanāṁ iva kruddho Vishṇur ityādi*).

In the same sect. (59, 135 ff., Bombay ed.) it is related that Rāvaṇa was defeated by Rāma, but spared, and sent back to Lankā. After his return he thus speaks (sect. 60, v. 5 ff.): *Sarvaṁ tat khalu me moghaṁ yat taptam paramaṁ tapaḥ | yat samāno Mahendrena mānushena vinirjitah | 6. Idam tad Brahmaṇo ghoraṁ vākyaṁ mām abhyupasthitam | “mānushebhyo vijānīhi bhayaṁ tvam iti tat tathā | 7. Deva-dānava-gandharvair yaksha-rākshasa-pannagaiḥ | abadhyatvam mayā proktam mānushebhyo na yūchitam” | 8. Tam imam mānusham manye Rāmaṁ Daśarathūtmajam | Ikshvāku-kula-jātena Anaranyena²³ yat purā | 9. “Utpatsyati hi mad-vaṁśe puruṣo rākshasādharma | yas tvāṁ sa-putraṁ sūmātyam sa-balaṁ sāsva-sārathim. | 10. Nihanishyati sangrāme tvāṁ kulādhama durmate” | śapto ’ham Vedavyatū cha yathā sū dharshitā purā | 11. Seyaṁ Sitā mahābhūgū jātā Janaka-nandinī | Umā Nandīśvaraś chūpi Rambhā Varuṇa-kanyakā | 12. Yathoktās²⁴ tan mayā prāptāṁ na mithyā ṛishi-bhāṣitam | etad eva samāgamya yatnaṁ kṛtum ihārhattha | “All the extreme austerity that I have undergone is then vain, since*

²³ See Wilson's Vishṇu Purāṇa, p. 371: “Whose (Sambhūta's) son was Anaranya, who was slain by Rāvaṇa in his triumphant progress through the nations” (*tato ’naranyas | taṁ Rāvaṇo dig-vijaye jaghāna*). Here, and in the legend related in the second volume of this work, p. 421, note 129, a set of events different from those narrated in the earlier books of the Rāmāyaṇa, is referred to.

The story of Anaranya is, however, told in the Uttara Kāṇḍa of the Rāmāyaṇa, section 19. Dushkanta (ajc), Suratha, Gādhī, Gaya, Purūravas (though, as the commentator remarks, they lived at different periods [*bhinnā-bhinna-kāla-vartino ’pi Dushkantūdayaḥ sva-sva-kāle Rāvaṇam prati jitatva-vādaṁ vara-dānād uktavantaḥ*], yet they all in their own times) submitted, without fighting, acknowledging themselves conquered, to Rāvaṇa on his victorious march through the world in consequence of the boon Brahmā had given to him (v. 5). Anaranya, a descendant of Ikshvāku, and king of Ayodhyā, however, when called upon either to fight, or acknowledge himself conquered, prefers the former alternative (v. 9); but his army is overcome, and he himself is thrown from his chariot (v. 21). When Rāvaṇa triumphs over his prostrate foe, the latter says that he has been vanquished, not by him, but by fate, and that Rāvaṇa is only the instrument of his overthrow (v. 26); and he predicts that Rāvaṇa should one day be slain by his descendant Rāma (v. 29: *Utpatsyate kule hy asminn Ikshvākūṇāṁ mahātmanām | Rāmo Dāśarathir nāma yas te prāṇān harishyati*).

²⁴ *Yathoktavantaḥ . . . yad ūchus tan mayā iti pāṭhāntaram |* Comm.

I, though the equal of Indra, have been overcome by a man. This is the direful word of Brahmā that has now reached me, [when he said]: 'Know that thy great cause of apprehension is from men. I have decreed thy indestructibility by gods, Dānavas, Gandharvas, Yakshas, Rākshasas, and Pannagas: but thou hast asked no [security] from men.' This man I consider to be Rāma, the son of Daśaratha, since I was formerly thus cursed by Anarāya of the race of Ikshvāku; 'There shall arise among my posterity a man who shall slay thee in battle, thou lowest of Rākshasas, and wicked wretch, along with thy sons, ministers, hosts, and charioteers.' And I was also cursed by Vedavatī when she was insulted by me: it is she who has been born as the great Sītā, the gladdener of Janaka. And that which Umā, Nandīśvara, Rambhā, and the daughter of Varuṇa²⁵ (Punjikasthalā) uttered, has befallen me. What has been spoken by rishis²⁶ is never falsified. Wherefore, ye must assemble, and make exertions."

In this passage it will be observed that there is no express reference to the divine nature of Rāma: and it is conceivable that the original legend may have represented him as being, even in his human capacity, of sufficient prowess to slay the king of the Rākshasas.

[Most of the stories referred to in the preceding passage are given in the Uttara Kāṇḍa, and I shall supply an abstract of them here. That of Anarāya will be found in note 23.]

The rather pretty story of Vedavatī is related in the seventeenth section of that book, vv. 1 ff., as follows: Rāvaṇa, in the course of his progress through the world, comes to the forest on the Himālaya, where he sees a damsel of brilliant beauty, but in ascetic garb, of whom he straightway becomes enamoured. He tells her that such an austere life is unsuited to her youth and attractions, and asks who she is, and why she is leading an ascetic existence. She answers that she is called Vedavatī, and is the Vocal daughter (*vāṇmayī kanyā*) of Vṛihaspati's son, the rishi Kuśadhvaja, sprung from him during his constant study of the Veda. The gods, gandharvas, etc., she says, sought to woo her, but her father would give her, to no one else than

²⁵ The stories connected with all these names are briefly referred to by the commentator.

²⁶ The commentator remarks here: *Rishi-padena tapo-yuktāḥ uchyante* | "The word "rishi" denotes persons distinguished by austerity." It would thus refer to Vedavatī and others.

to Viṣṇu, the lord of the world, whom he desired for his son-in-law (v. 12: *Pitus tu mama jāmātā Viṣṇuḥ kila sureśvaraḥ | abhipretas trilokeśas tasmān nūnyasya me pitā | dātum icchati tasmai tu*). This resolution provoked Sambhu, king of the Daityas, who slew her father, Kuśadhvaṇa, while sleeping; on which her mother (whose name is not given), after embracing his body, entered into the fire (15). Vedavatī then proceeds (v. 16): *Tato manorathaṁ satyam pitur Nārāyaṇam prati | karomīti tam evāhaṁ hṛdayena samudvahe | iti pratijnām ūruhya charāmi vipulaṁ tapaḥ | 18. Nārāyaṇo mama patir na tv anyañ puruṣhottamāt | āśraye niyamaṁ ghoraṁ Nārāyaṇa-parīpsayā |* “In order that I may fulfil this desire of my father in respect of Nārāyaṇa, I wed him with my heart.²⁷ Having entered into this engagement, I practise great austerity. Nārāyaṇa, and no other than he, Puruṣhottama, is my husband. From the desire of obtaining him, I resort to this severe observance.” Rāvaṇa’s passion is not in the least diminished by this explanation, and he urges that it is the old alone who should seek to become distinguished by accumulating merit through austerity; prays that she who is so young and beautiful will become his bride; and boasts that he is superior to Viṣṇu (v. 24). She rejoins that no one but he would thus contemn that deity. On receiving this reply, he touches the hair of her head with the tip of his finger (27). She is greatly incensed, and forthwith cuts off her hair, and tells him that as he has so insulted her, she cannot continue to live, but will enter into the fire before his eyes. She goes on (v. 31 ff.): *Yasmāt tu dharshitā chāhaṁ tvayā pāpātmanā vane | tasmāt tava badhārthaṁ hi samutpatsyaty aham (samutpatsyati samutpatsye ity arthaḥ | Coram.) punaḥ | nahi śakyaḥ striyā hantum puruṣhaḥ pāpa-niśchayaḥ | śūpe tvayi mayotsṛiṣṭe tapasās cha vyayo bhavet | yadi tv asti mayā kinchit kṛitaṁ dattaṁ hutaṁ tathā | tasmāt tv ayoṇijā sūdhvī bhavyaṁ dharmināḥ sutā | evam uktvā pravaiṣṭā sā jvalitaṁ jātavedasam | papūta cha divo divyā pushpa-vṛiṣṭiḥ samantataḥ | saishā Janaka-rājasya prasūtā tanayā prabho | tava bhāryā mahābāho Viṣṇus tvaṁ hi sanātanaḥ | pūrvaṁ krodha-hataḥ śatrur yayā ’sau nihatas tātā | upāśrayitvā śailābhas tava vīryam amānusham |* “Since I have been insulted in the forest by thee who art wicked-hearted, I shall be born

²⁷ This language offers an exact parallel to that of devout female ascetics in other parts of the world.

again for thy destruction. For a man of evil designs cannot be slain by a woman; and the merit of my austerity would be lost if I were to launch a curse against thee. But if I have performed, or bestowed, or sacrificed, aught, may I be born the virtuous daughter, not produced from the womb, of a righteous man.' Having thus spoken, she entered the blazing fire. Then a shower of celestial flowers fell from every part of the sky. It is she, lord, who (having been Vedavatī in the Kṛita age, v. 38) has been born (in the Tretā age, v. 38) as the daughter of king Janaka, and [has become] thy bride; for thou art the eternal Viṣṇu. The mountain-like enemy who was [virtually] destroyed before by her wrath, has now been slain by her, after she had associated herself with thy superhuman energy." On this the commentator remarks: *Anena Sītā eva Rāvaṇa-badhe mukhyaṁ kāraṇam Rāme tu hantritvam āropitam iti sūchitam* | "By this it is signified that Sītā was the principal cause of Rāvaṇa's death; but the function of destroying him is ascribed to Rāma." On the words "thou art Viṣṇu," in the preceding verse, the same commentator remarks: *Anena Sītāyāḥ Lakṣmītvam sphuṭam evoktam | tad uktam Parāśareṇa "Rāghavatve 'bhavat Sītā Rukminī Kṛishṇa-janmani" iti* | "By this it is clearly affirmed that Sītā was Lakṣmī. Parāśara says: 'In the god's life as Rāma, she became Sītā, and in his birth as Kṛishṇa [she became] Rukminī.'"

I have not noticed in the Uttara Kāṇḍa any separate legend about Umā, but the commentator²⁸ connects this allusion to her in the preceding passage (vi. 60, 11) with the following story about Nandīśvara, which is thus told in the sixteenth section of the Uttara Kāṇḍa (v. 1 ff.): After his victory over Kuvera, Rāvaṇa went to Śaravaṇa, the birthplace of Kārttikoya. Ascending the mountain, he sees another delightful wood, where his car Pushpaka stops, and will proceed no further. He then beholds a formidable dark tawny-coloured dwarf, called Nandīśvara, a follower of Mahādeva, who desires him to halt, as that deity is sporting on the mountain, and has made it inaccessible to all creatures, the gods included (v. 10). Rāvaṇa angrily

²⁸ His words are: *Tatra Umā-sāpaḥ | Kailāsa-sikhara-chūlana-velāyām Rāvaṇasya strī-nimittam maraṇam ity evaṁ-rūpam ity āhuḥ* | "They say that at the time when he shook the summit of Kailāsa, a curse was pronounced on Rāvaṇa that he should die on account of a 'woman.'"

demands who Śankara (Mahādeva) is, and laughs contemptuously at Nandīśvara, who has the face of a monkey. Nandīśvara, who was another body (*aparā, tanuḥ*) of Śiva, being incensed at this contempt of his monkey form, declares that beings, possessing the same shape as himself, and of similar energy, monkeys, shall be produced to destroy Rāvaṇa's race (ṣ. 17: *Tasmād mad-vīrya-saṃyuktāḥ mad-rūpa-sama-tejasah | utpatsyanti badhārthaṃ hi kulasya tava vānarāḥ*). Nandīśvara adds that he could easily kill Rāvaṇa now, but that he has been already slain by his own deeds (v. 20). Rāvaṇa threatens (v. 23 ff.) that as his car has been stopped, he will pluck up the mountain by the roots, asking in virtue of what power Śiva continually sports on that spot, and boasting that he must now be made to know his danger. Rāvaṇa then throws his arms under the mountain, which, being lifted by him, shakes, and makes the hosts of Rudra tremble, and even Pārvatī herself quake, and cling to her husband (v. 26: *Chachāla Pārvatī chāpi tadā śliṣṭā Maheśvaram*). Śiva, however, presses down the mountain with his great toe, and along with it crushes the arms of Rāvaṇa, who utters a loud cry, which shakes all creation. Rāvaṇa's counsellors then exhort him to propitiate Mahādeva, the blue-throated lord of Umā, who on being lauded will become gracious. Rāvaṇa accordingly praises Mahādeva with hymns, and weeps for a thousand years. Mahādeva is then propitiated (v. 35), lets go Rāvaṇa's arms, says his name shall be Rāvaṇa from the cry (*rāva*) he had uttered, and sends him away, with the gift of a sword bestowed on him at his request (v. 43).

The legend of Rambhā is narrated in the twenty-sixth section of the Uttara Kāṇḍa. Rāvaṇa goes with his army to Kailāsa, to conquer the gods. He there sees the Rambhā, the most beautiful of all the Apsarases, and is smitten with her charms (v. 20). She says she is properly his daughter-in-law, being the wife of Nalakūvara (son of his brother Kuvera), with whom she has an assignation, and cannot therefore receive his addresses (v. 34). Rāvaṇa says the Apsarases are mere courtezans, without any husbands, and ravishes her (v. 41). She goes and reports the outrage to Nalakūvara (46), who, after touching all his organs of sense (*chakṣhur-ādīndriya-gaṇaṃ sarvaṃ | Comm.*) with water, launches the following curse against Rāvaṇa: v. 54. *Akāmā tena yasmāt tvam balād bhadre pradharshitā* | 55. *Tasmāt sa*

*yuvatīm anyāṃ nākāmāṃ upayāsyati | yadā hy akāmāṃ kāmārta
dharṣayishyati yoshitam | mūrdhā tu saptadhā tasya śakalībhavitū tadā |*
“Since thou, kind lady, who hadst no passion for him, hast been
forcibly insulted by him, he shall not approach any other damsel who
does not reciprocate his passion. For when through passion he shall
ravish any woman who has no passion for him, his head shall split
into seven fragments.” Hearing of this curse, Rāvaṇa resolves to
abstain from offering violence to women.

I have not noticed in the Uttara Kāṇḍa any story about the daughter
of Varuṇa, but the commentator on the text (vi. 60, 11) explains the
allusion to her thus: *Varuṇa-kanyakā Puṇjikasthalā tan-nimittam
brahma-śūpaḥ strī-dharṣaṇe maraṇa-rūpaḥ |* “The daughter of Varuṇa
was Puṇjikasthalā. On her account, a curse of Brahmā, involving
the penalty of death, [was pronounced] on the rape of women.”]

After expressing himself as above (p. 458), Rāvaṇa desires his
brother Kumbhakarna (a monster who, owing to the curse of Brahmā,²⁹
slept for six months at a time, and remained awake for a single day)
to be awakened. This is with immense difficulty effected. Kumbha-
karna asks (book vi., sect. 60, Bombay ed., vv. 67 ff.) why they have
awakened him, and is told that they stand in dread, not of the gods,
but of a man, Rāma (v. 72: *Mānushān no bhayaṃ rājan tumulaṃ
samprabādhati | ityādi*); when he assures them that he will destroy
their foes, and himself drink the blood of Rāma and Lakshmaṇa.
After drinking two thousand jars of liquor, he goes to see and consult
with his brother Rāvaṇa; who, in answer to his inquiry, describes to
him (sect. 62) the present position of affairs, and the necessity there
is to obtain his assistance. Kumbhakarna, in reply, delivers (sect. 63,
Bombay ed., vv. 2-21) a moral discourse on the wickedness of Rāvaṇa's
conduct, such as we should scarcely have expected from the speaker's
antecedents;²⁹ and is told by Rāvaṇa in answer (vv. 23-27) that this
is not the time for such laboured lectures, but for action, to which he
calls upon him to proceed, if he has any regard for him, or pretensions
to valour. Kumbhakarna then promises (vv. 30 ff. of the same
section) to destroy the enemies of his brother. But before this last
speech of Kumbhakarna, which is given in the forty-second section
of Gorresio's recension, that text introduces another speech of

²⁹ See sect. 61, vv. 19 ff..

the same personage, which occupies vv. 30-53 of the fortieth section, and a further speech of Rāvaṇa which fills the forty-first section; both of which are wanting in the Bombay edition, and even in one of the MSS. consulted by Signor Gorresio, as we learn from his Preface, vol. v., p. xlvi.; and might, as he thinks, be omitted without detriment, or perhaps with advantage, to the connexion of the ideas, and the march of the poem. Some mention must, however, be made of this speech, as in it Kumbhakarna gives the same account of the divine origin of Rāma, as we have already met with in the earlier part of the poem (see p. 168 ff., above). He says that one day he had seen the divine sage Nārada, who had told him that he had just returned from an assembly of the gods who had met to take counsel for the destruction of the Rākshasas, on which occasion Brahmā had spoken as follows (sect. vi. 40, 44 ff., ed. Gorr.): *Evam ukte tu vachane Brahmā devān uvācha ha | abadhyatvam mayā dattam deva-daityaiścha rākshasaiḥ | mānushebhyo bhayaṁ tasya vānarebhyaścha devatāḥ | surā-sura-samūhe 'pi badhas tasya na vidyate | tasmād esha Hariḥ devaḥ padma-nābhas trivikramaḥ | putro Daśarathasyāstu chaturbāhuḥ sanātanaḥ | bhavanto rasudhām gatvā Viṣṇor asya mahātmanaḥ | vānarāṇāṁ tanuṁ kṛtvā sahāyatvaṁ karishyatha |* "When [the priest of the gods Vṛihaspati] had thus spoken, Brahmā said to the gods: 'I have conferred [on Rāvaṇa] indestructibility by gods, Daityas and Rākshasas: he has, O gods, to fear men and monkeys. Nor can he be killed by all the Suras (gods) or Asuras. Wherefore let this god (devaḥ) Hari (Viṣṇu), from whose navel sprang a lotus, who is thrice-striding, four-armed, and eternal, become the son of Daśaratha. You, gods, repairing to the earth, and assuming the form of monkeys, shall assist the mighty Viṣṇu.' " Kumbhakarna says that Viṣṇu has taken the human form of Rāma, and come to slay them. He therefore advises that Sītā should be restored, and peace made with Rāma, before whom the three worlds bow down.

In reply to this exhortation, Rāvaṇa utters the following defiance of Viṣṇu (sect. 41, 2 ff., ed. Gorr.): *Ko 'sau Viṣṇur iti khyāto yasya tvam tāta bibhyase | devatve na namasye tam tathā 'nyān devatā-gaṇān | manushyatvaṁ gate tasmin kim bhayaṁ tvām upasthitam | nityam samara-bhī-tās tu mānushāḥ sumahābala | khādayitvā tu tām pūrvaṁ katham paśchād namāmy aham | pranamyā mānushaṁ Rāmaṁ Sītām datvā tu tasya vai |*

*hāsyā-bhūtas tu lokānām anuyāsyāmi prishṭhataḥ | Rāghavāṁ tam mahā-
bāho dīna-rūpo 'tha dāsa-vat | riddhiṁ cha paśyamāno 'sya katham śaksh-
yāmi jīvitum | hṛitvā tasya purā bhāryām mānaṁ kṛtvā sudārunam |
pranamed Rāvaṇo Rāmam esha te buddhi-nirṇayaḥ | yadi Rāmaḥ svayam
Vishṇur Lakshmaṇo 'pi Satakratuḥ | Sugrīvas Tryambakaḥ sākshāt svayam
Brahmā tu Jāmbavān | aho śāstrāny adhītāṇi yasya te buddhir idṛiśi |
atītāśramiṇāṁ Rāmāṁ yo namaskartum ichhasi | devatvaṁ yaḥ parityajya
mānushīṁ yonim āśritaḥ | asmān hantuṁ khilāyātaḥ sa sandheyaḥ katham
mayā | yadi vā Rāghavo Vishṇur vyaktaṁ te śrotram āgataḥ | devatānāṁ
hitārthaṁ tu pravishṭo mānushīṁ tanum | sa vānarānāṁ rājānaṁ Sugrī-
vaṁ śaraṇāṁ gataḥ | aho 'sya sadṛiśaṁ sakhyāṁ tiryagyoni-gataiḥ saha |
vīrya-hīnas tu kiṁ Vishṇur yaḥ śritaḥ riksha-vānarān | athavā vīrya-
hīno 'sau yena pūrvam mahāsuraḥ | vāmanaṁ rūpam āsthāya yūchitas
tripadaḥ padam | Balis tu dīkshito yajne tena tvaṁ sakhyam ichhasi | yena
dattā mahī sarvā sa-sūgara-vanārṇavā | upachāra-kṛitā pūrvam sa baddho
yajna-dīkshitaḥ | upakārī hatas tena so 'smān rakshati vairiṇaḥ | yadā me
nirjitāḥ devāḥ svargaṁ gatvā tvayā saha | tadā kim nāsti Vishṇutraṁ tasya
devasya Rākshasa | sāmprataṁ kutaḥ āyūtaḥ sa Vishṇur yasya bibhyase |
śūrīra-rakshanārthāya brūshe tvaṁ vākyaṁ idṛiśam | nāyaṁ klīvayitūṁ
kālaḥ kālo yodduṁ niśāchara | svāmyam Pitāmahāt prāptāṁ trilokyāṁ
vaśa-gaṁ kṛitam | Rāghavam praname kasmād hīna-vīrya-parākramam |
tad gachha śayanīyaṁ tvam piva tvam vigata-jvaraḥ | śayamānaṁ na
hanyāt tvāṁ Rāghavo Lakshmaṇas tathā | ahaṁ Rāmam badhishyāmi
Sugrīvancha sa-Lakshmaṇam | vānarāmścha hanishyāmi tato derān mahā-
rane | Vishṇunchaiva budhishyāmi ye cha Vishṇv-anuyāyinaḥ | gachha
gachhasva tat kshetraṁ chiraṁ jīva sukhī bhava | bhrātaraṁ tv evam uktvā
'sau Rāvaṇaḥ Kāla-choḍitaḥ | sūvalepaṁ sa-garjancha punar vachanam
abravit | jānāmi Sītāṁ dharanī-prasūtāṁ jānāmi Rāmam Madhusū-
danancha | etad hi jñāne tv aham asya badhyas tenākṛitā me Janakātma-
jaishū³⁰ | na kāmāchchaiva na krodhād dharāmi Janakātma-jām | nihato
gantum ichhāmi tad Vishṇoḥ paramam padam |*

³⁰ A verse resembling this in most of its clauses had previously occurred in a similarly defiant speech of Rāvaṇa's in sect. 34; 7, of Gorresio's recension: *Jānāmi Sītāṁ Janaka-prasūtāṁ jānāmi Rāmam Madhusūdanaṁ cha | Etad hi jñāmy aham asya badhyas tathāpi sandhiṁ na karomy anena* | "I know Sītā to be Janaka's daughter, and Rāma to be Madhusūdana; and I know this that I shall be slain by him; and yet I cannot make peace with him." Gorresio regards both passages as of doubtful authenticity. In explanation of the epithet *dharanī-prasūtā* applied to Sītā, I may quote these lines from the Rāmāyaṇa (Bombay ed.) i. 66, 13 ff., where

. “Who is that being called Vishṇu, whom thou fearest? In his divinity I reverence neither him, nor any of the other hosts of gods: what fear is this, then, which has seized you, now that he has become a man? Men are always afraid of battle. When I have formerly eaten them, how can I afterwards bow down before them? Paying reverence to the mortal Rāma, and restoring Sītā, how could I,—an object of derision to the universe,—follow behind Rāghava in humility like a slave? and beholding his prosperity, how could I live? This is thy opinion, that after carrying off Rāma’s wife, and manifesting terrible haughtiness, Rāvaṇa should bow down before him! Even if Rāma were Vishṇu himself, and Lakshmaṇa were Indra, if Sugrīva were Tryambaka (Śiva), and if Jāmbavat were Brahmā—O thou hast [well] studied the Sāstras, thou who so thinkest, and who desirest to make obeisance to Rāma who stands without the four orders of society; who, abandoning his divine nature, has entered into a mortal womb! How can I make peace with him who has come to kill us? Or if it has distinctly reached thy ears that Rāma is Vishṇu, and has entered into a mortal body for the welfare of the gods, [still] he has resorted [for help] to Sugrīva the king of the monkeys. How suitable is his friendship with brutes! Is then Vishṇu destitute of valour that he has sought [the aid of] bears and monkeys? Or, he is [certainly] devoid of valour who formerly assuming the form of a dwarf, demanded of the great Asura Bali three paces of ground, while he was consecrated for the sacrifice: with such a person thou desirest friend-

Janaka says of his daughter: *Atha me kṛishataḥ kshetraṁ lāṅgatād utthitā tataḥ* | 14. *Kshetraṁ śodhayatā labdhā nāmnā Sīteti viśrutā* | *bhūtalād utthitā sā tu vyavardhata mamātmayā* | etc. 13. “Now as I was ploughing my field, there sprang from the plough (a girl), (14) obtained by me while cleansing my field, and known by name as Sītā (the furrow). This girl, sprung from the earth, grew up as my daughter.” In the next verse she is styled *ayonijā*, “not born from the womb.” The commentator quotes the following lines from the Padma-purāṇa on the same subject: *Atha lokeśvarī Lakshmī Janakasya pure svataḥ* | *śubha-kshetre haloḥkhātē tāre chottara-phālgune* | *ayonijā padma-karā bālārka-śata-sannibhā* | *Sītā-mukhe samutpannā bāla-bhāvena sundarī* | *Sītā-mukhodbhavāt Sītā ity asyai nāma chākarot* | *tato bhūd aurasī tasya Urmilā nāma kanyakā* | *iti* | “Now Lakshmī, the mistress of the worlds, was born by her own will in the city of Janaka, in a beautiful field opened up by the plough, under the star in the second half of the month Phālguna. She sprang from the womb of no female, with a lotus in her hand, like a hundred young suns, but arose from the opening of the furrow, beautiful, in the form of a child. He gave her the name of Sītā, because she sprang from the opening of the furrow (*sītā*). Then his daughter Urmilā was born by ordinary generation.”

ship! He (Bali) who formerly presented to him the whole earth with its oceans, forests, and seas, was bound by him when consecrated for sacrifice! A benefactor was destroyed by him, and he is to deliver us who are his enemies!³¹ When I went to heaven with thee and conquered the gods, had not this god then his character of Vishṇu? Whence has this Vishṇu now come, whom thou fearest? Thou speakest in this strain to save thy body [from injury in battle]. This is not the time for timidity, Rākshasa, but for fighting. I have obtained dominion from Brahmā; the three worlds are subject to me; why should I bow down before Rāma who is destitute of energy and valour? Go, therefore, to thy couch; drink, free from disquiet. Neither Rāma nor Lakshmaṇa will kill thee when thou art sleeping. I shall slay Rāma, and Sugrīva, and Lakshmaṇa, and the monkeys, and then the gods also in a great battle. I shall kill Vishṇu too, and all Vishṇu's followers. Go, go then to thy abode, live long, live at ease.' Having thus, impelled by fate, spoken to his brother with arrogance and in a loud tone, Rāvaṇa said again: 'I know Sītā to be sprung from the earth; I know Rāma to be Madhusūdana. And this I know, that I am to be slain by him; and therefore have I carried off this daughter of Janaka. It is not from passion or from anger that I retain her: I desire, being slain, to go to that highest abode of Vishṇu.''' Compare the quotation from the Vishṇu Purāṇa, given above, regarding Sīsūpāla, pp. 215 f., note 212.

The change of tone in this last short speech is remarkable. The defier of Vishṇu all at once acknowledges his deity and becomes his humble worshipper. This looks like a still later addition to the preceding part of the section, inserted by some editor who considered the earlier portion to be too blasphemous to be allowed to stand without some qualification, or recantation.

Again, after Rāvaṇa's death, Mandodarī, the highest in rank of his queens, in the lament which she utters for her husband's loss, speaks as follows (sect. 113, 5 ff., Bombay ed.): *Sa tvam mānusha-mātreṇa Rāmeṇa yudhi nirjitah | na vyapatrapase rājan kim idaṁ rākshaseśvara | 6. Kathaṁ trailokyam ākramya śriyā vīryeṇa chānvitam | avishahyaṁ jaghāna tvām mānusho vana-gocharah | 7. Mānuṣāṇām avishaye charataḥ kāmārūpiṇah | vināśas tava Rāmeṇa saṁyuge nopapadyate | 8. Na chaitat*

³¹ Such is the sense—apparently not a very suitable one—of the words.

*karma Rāmasya śraddadhāmi chamū-mukhe | sarvataḥ samupetasya tava
tenābhimarśhaṇam | 9. Athavā Rāma-rūpeṇa Kṛitāntaḥ svayam āgataḥ |
māyām tava vinūśāya vidhāyāpratitarkitām | 10. Athavā Vāsavena tvaṁ
dharshito 'si mahābala | 11. Vāsavya tu kā śaktis tvāṁ drashtum api
saṁyuge | Mahābalaṁ mahāvīryaṁ deva-śatrum mahaujasam | 12. Vya-
ktam esha mahāyogi³² paramātmā sanātanaḥ | an-ādi-madhyā-nidhana
mahataḥ paramo mahān | 13. Tamasah paramo dhātā śankha-chakra-gadā-
dharah | 14. Śrīvatsa-vakṣāḥ nitya-śrīr ajayyah sūśvato dhruvah | mā-
nushaṁ rūpam āsthāya Viṣṇuḥ satya-parākramaḥ | 15. Sarvaiḥ pari-
vṛito devair vānaratvam upāgataiḥ | sarva-lokeśvaraḥ śrīmān lokānām
hita-kāmyayā | sa-rākshasa-parivāraṁ deva-śatrum bhayāvaham | 16.
Indriyāṇi purā jitvā jitam tribhuvanaṁ tvayā | smaradbhir iva tad
vairam indriyaiḥ eva nirjitah | 17. Yadaiva hi Janasthāne Rākshasair
bahubhir vṛitah | Kharas tu nihato bhrātā tādā Rāmo na mānushah |*

“5. Art not thou ashamed, O king, to have been conquered by Rāma, a mere man? What is this, lord of the Rākshasas? 6. How did a man frequenting the forests slay thee who hadst assailed the three worlds, who wast distinguished by good fortune and heroism, and unconquerable? 7. That thou who movedst at will, invisible to men, shouldst have been destroyed by Rāma, is inconceivable. 8. I do not credit this act of Rāma in the front of the battle, the overthrow by him of thee who wast endowed in every way. 9. Either Death (*Kṛitānta*) came in the form of Rāma, applying an unimagined magic for thy destruction, (10) or thou hast been overwhelmed by Vāsava (Indra). 11. But what power had Vāsava in battle even to look at thee, who wast the mighty in force and heroism, the glorious enemy of the gods? 12. This was manifestly the great contemplator (*Mahāyogin*),³³ the supreme spirit, the eternal, without beginning, middle, or end, the great Being superior to the great (or to Mahat,³⁴ i.e. Prakṛiti or matter), (13) superior to darkness,³⁵ the sustainer, the wielder of the shell, the discus, and the club, (14) who bears the śrīvatsa on his breast, who

³² *Svābhāvika-sarva-śakti-yuktaḥ* | Comm.

³³ This knowledge of the truth, says the commentator, was derived by Mandodarī from the divine favour (*satyam evam Mandodarī jānīte Bhagavat-kṛipayā*).

³⁴ The commentator does not say in what sense the word *mahat* should be taken.

³⁵ The commentator says that *tamasah paramah* means *prakṛiteḥ pravartakah*, “he who causes the activity of Prakṛiti (or matter).” Instead of *tamasaḥ*, he adds, some read *tapasaḥ*.

enjoys perpetual prosperity, the invincible, everlasting, unchanging, Vishnu, of genuine prowess, who had assumed a human form, (15) and was attended by all the gods in the shape of monkeys, the glorious lord of all the worlds, who desired the good of all the worlds. [He slew thee],³⁶ the terrific enemy of the gods, with thy attendant Rākshasas. 16. Formerly, by subduing thy senses, thou didst subdue the three worlds; but thou wast [afterwards, i.e. when thou didst carry off Sitā, etc.] overcome by thy senses, which, as it were, remembered³⁷ [and revenged] that [former] hostility [of thine towards them]. 17. For since thy brother Khara, attended by many Rākshasas, was slain [by Rāma] in Janasthāna, Rāma is not a mere mortal."

If this quotation from the Bombay edition be compared with the corresponding passage of Gorresio's text (sect. 95), it will be found that, on this occasion, the former is more diffuse than the latter. Verses 5-8 are nearly the same in both recensions; but instead of two verses (the ninth and tenth) affirming the divine character of Rāma, which we find in Gorresio's edition, there are in the Bombay recension seven verses, in most of which, at least, the same idea is enforced. The ninth and tenth verses of Gorresio's edition are as follows: 9. *Athavā Rāma-rūpena Vishṇuś cha svayam āgataḥ | tava nāsāya māyābhiḥ praviśyānupalakṣitaḥ |* 10. *Yadaiva hi Janasthāne rākṣasair bahubhir vṛtaḥ | Kharas tava hato bhrātā tadvivāsaḥ na mānushhaḥ |* "Or Vishnu himself came in the form of Rāma, having entered into him unperceived, through supernatural powers, for thy destruction. 10. For since thy brother Khara, attended by many Rākshasas, was slain by [Rāma] in Janasthāna, Rāma is not a mere mortal." It will be observed that here a verse (the tenth), which corresponds to the seventeenth of the Bombay edition, immediately succeeds the ninth, and that consequently there is in Gorresio's text no such development of the idea contained in the ninth verse as we find in vv. 10-15 of the other edition. Now if we are to suppose that the original text of the Rāmāyana made no allusion to Rāma being an incarnation of Vishnu, it might at first sight seem as if the ninth and tenth verses of the Bombay text,

³⁶ It is necessary (with the commentator, who says *hataṁ itī śeṣaḥ*) to supply the words in brackets, or some others of a similar tenor, in order to make sense.

³⁷ This clause the commentator explains thus: "*Purā*" *Bhagavad-uddeśena tapo-nuṣṭhāna-kāle | "tad vairaṁ" sva-jaya-nimittāṁ vairaṁ smaradbhir-indriyair akarma-pravṛtti-sampādanena nirjitaḥ |*

which represent Death (*Kṛitānta*), or Indra, as taking the form of Rāma, were more genuine than the corresponding verse of Gorresio's edition, which declares that Viṣṇu assumed the form of that hero. In this case, verses 12 ff. of the Bombay edition, which represent Rāma as an incarnate deity, would be a subsequent interpolation. But the twelfth and following verses appear, on examination, to hang well enough together with those which precede; and if the entire passage thus forms one connected whole, we can only (on the hypothesis that Rāma's divine nature was foreign to the original poem) suppose that the interpolation, or alteration, has extended over a wider surface. It is worthy of remark that the hundred and thirteenth section of the Bombay edition is in other parts also more developed than Gorresio's. Thus after verse 40 of the Bombay edition, corresponding to verse 28 of Gorresio's, eighteen verses are inserted which are not in the latter, and after verse 59 of the Bombay edition=verse 29 of Gorresio's, twelve verses are found which are wanting in the latter. From this it would appear that both recensions have, in different places, received developments after they began to be separately handed down, unless, indeed, we are to assume that that followed by Gorresio omitted passages which had previously existed in the common source of both.

In the passage which I shall next quote, the legend makes no mention of the incarnation of Viṣṇu, but specifies the birth of Sītā as the means whereby Rāvaṇa is to be destroyed. After the Rākshasas had been defeated by Rāma and driven back into Lankā, their females loudly bewailed the calamities by which their race had been overtaken. In the course of this lament they say (sect. 95, vv. 25 ff., Bombay ed.=sect. 74, vv. 27 ff., Gorresio): *Rudro vā yadi vā Viṣṇur Mahendro vā Satakratuḥ | hanti no Rāma-rūpeṇa yadi vā svayam Antakaḥ | 26. Hata-pravīrāḥ Rāmeṇa nirāsūḥ jivite vāyam | apaśyanto³⁸ bhayasyāntam anāthūḥ vilapāmahe | 27. Rāma-hastād Daśagrīvaḥ śūro datta-mahā-varaḥ | idam bhayam mahāghoraṁ samutpannam na budhyate | 28. Tam na devūḥ na gandharvūḥ na piśāchāḥ na rākṣasāḥ | upaśṛiṣṭam³⁹ paritrātuṁ śaktāḥ Rāmeṇa saṁyuge | 29. Utpātāśchāpi drīśyante Rāvanasya rane rane | kathayanti hi Rāmeṇa Rāvanasya nibarhaṇam |*

³⁸ *Apaśyanto* 'paśyantyāḥ | Comm.

³⁹ *Upaśṛiṣṭam* hantum ārabdham | Comm.

30. *Pitāmahena prītena deva-dānava-rākshasaiḥ | Rāvaṇasyābhayaṃ dattam manushebhyo na yūchitam |* 31. *Tad idam mānusham manye prāptaṃ niḥsaṃsayam bhayaṃ | jīvitānta-karaṃ ghoraṃ rakshasāṃ Rāvaṇasya cha |* 32. *Pīḍyamānās tu balinā vara-dānena rakshasā | dīptais tapobhir vibudhāḥ Pitāmahaṃ apūjayan |* 33. *Devatānāṃ hitārthāya mahātmā vai Pitāmahaḥ | uvācha devatās tushṭaḥ idaṃ sarvāḥ mahad vachaḥ |* 34. *Adya-prabhṛiti lokāṃs trīn sarve dānava-rākshasāḥ | bhayena prabhṛitāḥ nityaṃ vicharishyanti śāśvatam*⁴⁰ | 35. *Daivatais tu samāgamyā sarvaiś chendra-purogamaiḥ | vṛisha-dhvajas Tripura-hū Mahādevaḥ pratoshitaḥ |* 36. *Prasannas tu Mahādevo devān etad vacho 'bravīt | utpatsyati hitārthaṃ vo nārī rakshaḥ-kshayāvahū |* 37. *Eshā devaiḥ prayuktā tu kshud yathā*⁴¹ *dānavān purā | bhakshayishyati naḥ sarvān rākshasa-ghnī sa-rāvaṇān |* 38. *Rāvaṇasyāpanītena*⁴² *durvīṇtasya durmateḥ | ayaṃ niṣṭānako*⁴³ *ghoraḥ śokena samabhiplutaḥ |* 39. *Tan na paśyāmahe loka yo naḥ śaraṇa-do bhavet | Rāghavenopasṛishṭānāṃ kālēnva yugakshaye |* 25. "Either Rudra, or Vishṇu, or the great Indra Satakratu, or Death himself, slays us in the form of Rāma. 26. Having had our heroes destroyed by Rāma, we despair of life. Seeing no end of our apprehension, we lament, deprived of our protectors. 27. The heroic Daśagrīva (Rāvaṇa), who had received a great boon [from Brahmā] does not perceive this great cause of alarm which [comes] from the hand of Rāma. 28. Neither Gods, nor Gandharvas, nor Piśāchas, nor Rākshasas, are able to deliver him when assailed by Rāma in fight. 29. Portents, too, regarding Rāvaṇa are seen in every battle, which foretell his destruction by Rāma. 30. Pitāmaha, gratified, granted to Rāvaṇa security against Gods, Dānavas and Rākshasas, but he did not ask [to be secured] against men. 31. This dreadful danger from men has now, I think, without doubt arrived, which shall

⁴⁰ These words are thus explained by the commentator: *Dānavāḥ rākshasāś cha bhayena prabhṛitāḥ devebhyo bhayaṃ bibhrāṇāḥ eva vicharishyanti | devūḥ svataḥ parato vā 'smān pīḍayishyanti ity arthaḥ |* "The Dānavas and Rākshasas shall roam about entertaining fear of the gods: viz. that the gods themselves, or through others, would distress them." This verse is thus given in Gorresio's edition (74, 36 f.): *Adya-prabhṛitī lokeshu ye bhūtāḥ bhaya-varjitāḥ | bhayārtās te punar iha vicharishyanti rākshasāḥ.*

⁴¹ "Purā" *pūrva-kalpe* | *devair dānavā-nāśārṥham prayuktā kshud yathā dānavān harati sma* | Comm. "As formerly, in a former Kalpa, Hunger, being appointed by the gods for the destruction of the Dānavas, carried them off."

⁴² *Apanītena anāḡena* | Comm.

⁴³ *Niṣṭānako nāśaḥ* | Comm.

terminate the life of Rāvaṇa and the Rākshasas. 32. Now the gods, when oppressed by the Rākshasa (Rāvaṇa), who was mighty through the boon which [Brahmā] had conferred on him, worshipped Pitāmaha (Brahmā) with ardent austerities. 33. The great Pitāmaha, pleased, addressed this great word to all the deities for their benefit: 34. 'From this day forward all the Dānavas and Rākshasas shall roam continually through the three worlds, influenced by fear.' 35. But all the gods,⁴⁴ with Indra at their head, assembled and propitiated Mahādeva, whose banner is a bull, and who destroyed Tripura (or, the three castles). 36. He, being pleased, thus spake to them: 'For your benefit there shall arise a female who shall bring destruction to the Rākshasas.' 37. This female slayer⁴⁵ of Rākshasas, being commissioned by the gods, shall [now] devour all of us, including Rāvaṇa; as Hunger formerly [devoured] the Dānavas. 38. Through the folly of the misguided and wicked Rāvaṇa this dreadful destruction, accompanied by affliction, has come upon us. 39. We see no one in the world who shall afford protection to us assailed by Rāma, as it were by Time at the end of the ages."

Compare with the preceding passage the story of Devavatī, extracted above (p. 458 ff.) from the Uttara Kāṇḍa. Both of these forms of the legend appear to regard Sītā, and not Viṣṇu, as the real destroyer of Rāvaṇa.

In an earlier part of the poem it is related that after Rāma had slain the Rākshasa Khara, he was congratulated by the gods in a way which, strictly speaking, is scarcely consistent with the idea that the poet regarded him as an incarnation of Viṣṇu:

Āraṇya Kāṇḍa (or Third Book) 30, v. 27 ff. (Bombay edition = section 35, vv. 93 ff., Gorresio's edition). — *Sa papāta Kharo bhūmau dahyamānaḥ śarāgninā | Rudreneva vinirdagdhaḥ S'vetāranye yathā 'ntakāḥ |* 28. *Sa Vṛitraḥ iva vajrena phenena Namuchir yathā | Balo vendrāśani-hato nipapāta hataḥ Kharah |* 29. *Etasminn*

⁴⁴ The commentator remarks here: *Evam Brahmanāḥ prāsādāt sabhayatva-mātram prāptam | saṁhārādāhikṛta-Rudra-prasūdena tu nāśaḥ evāsmākam ity āhuḥ |* "Thus by the favour of Brahmā, the gods only obtained that the [Dānavas, etc.] should be terrified: but through the favour [granted to them] by Rudra, whose function is destruction, we shall be destroyed."

⁴⁵ Said to be Sītā, according to the commentator (*sā eṣhā Sītā eva ity āhuḥ*). Gorresio's text has *Saishā jāiva-prasṛishṭā tu kshudhitā Janakīmāyā*, etc.

*antare devās chāraṇaiḥ saha sangatāḥ | dundubhīmśchābhinighnantāḥ
 puṣṭha-varṣhaṁ samantataḥ | 30. Rāmasyopari saṁhrishtaḥ vavarshur
 vismitās tadā | ardhādhika-muhūrtena Rāmeṇa nisītaiḥ saraiḥ | 31.
 Chaturdaśa sahasrāṇi rakshasāṁ kāma-rūpinām | Khara-Dūṣhaṇa-
 mukhyūnām nihatāni mahāmridhe | 32. Aho bata mahat karma Rāmasya
 viditātmanah | aho vīryam aho dārdhyaṁ Viṣṇor iva hi dṛśyate | 33.
 Ity evam uktvā te sarve yayur devāḥ yathāgatam | 27. “Burnt up by
 the fire of the arrow, Khara fell like Antaka, who was formerly con-
 sumed by Rudra in the S’veta (white) forest.”⁴⁶ 28. He fell like Vṛitra
 smitten by the thunderbolt, like Namuchi by the foam,⁴⁷ or like Bala
 by the lightning of Indra. 29. At this moment the gods, joined with
 the Chāraṇas, beating kettle-drums, delighted, (30) rained on Rāma
 a shower of flowers all round, and [said] in astonishment: ‘In a
 muhūrta and a half (two hours) (31) fourteen thousand Rākshasas,
 changing their shapes at will, headed by Khara and Dūṣhaṇa, have
 been slain by Rāma with sharp arrows in a great fight. 32. O what
 a mighty exploit of Rāma, who knows himself!⁴⁸ O, his valour and
 his firmness are seen to be like those of Viṣṇu!’ 33. Having thus
 spoken, all those gods went as they came.”*

If the writer of these verses regarded Rāma as an incarnation of
 Viṣṇu, it would seem to have been superfluous to compare him with
 that deity. In the corresponding section of Gorresio’s edition (the
 thirty-fifth) the several classes of ṛishis are introduced as [among

⁴⁶ On this legend the commentator informs us as follows: *Andhakūsurah S’vetā-
 ran̄ye Rudreṇa hataḥ iti purāṇa-prasiddham | “S’vetāranye yathā ’ntakaḥ”
 iti prachurāḥ pūṭhah | tatra Kāverī-tīra-vartini S’vetāranye Mārkaṇḍeya-chirajivit-
 vāya Antaka-saṁhūro Rudreṇa kṛitah iti tan-māhātmye prasiddhiḥ | Kaurme tu
 uttarakhande S’vetasya rājarsheḥ paramasāivasya Kūlahjare parvate tapasy abhi-
 ratasya māraṇāya āgatasya Antakasya S’ivena vūma-pāda-prahūreṇa saṁhārah kṛitah
 iti śaṭṭriṁśe ’dhyāye uktam | “The asura Andhaka was slain by Rudra in the
 S’veta forest, as is well known from the Purāṇas. . . . The reading, ‘as Antaka in
 the S’veta forest,’ is frequently met with. Regarding him it is told in the Glorifica-
 tion of Mārkaṇḍeya that, to prolong the life of that sage, Antaka (the Ender, Death)
 was destroyed by Rudra. But in the latter part of the Kūrma-purāṇa, sect. 36, it
 is related that Antaka, who had come to kill the royal ṛishi S’veta, an eminent votary
 of S’iva, who was addicting himself to austerities on the Kālānjara mountain, was
 destroyed by a blow of S’iva’s left foot.” Compare A.V. xi. 2, 7, quoted above,
 p. 336, where Rudra is called “the slayer of Arūhaka.”*

⁴⁷ See above, p. 261, and note 259.

⁴⁸ *Viditātmanah.* This epithet is not explained by the commentator.

other things] applauding Rāma for displaying the qualities of a Kshatriya (*dharmajña vardhase dishtyā kshatra-dharmena Rāghava*, v. 99), and as saying to him (vv. 105 ff.) that all the gods, Gandharvas, etc., were saluting him with congratulations on his victory (*jayāśīrbhīḥ*), and that Brahmā and Mahādeva were paying him honour. Rāma is then said to have "made obeisance to the gods whom he saw not far off standing on their celestial cars" (*namaś chakre vimānasthān dṛishṭvā 'dūre divaukasah*).

The following is another passage of the sixth or Yuddha Kāṇḍa occurring in the Bombay edition, but not in Gorresio's, in which Rāma, when about to engage in battle with Rāvaṇa, is recommended by Agastya to utter a hymn to the Sun, which will insure his victory over his enemy. Not a word is said of Rāma's own divinity, and in fact the use of such a prayer does not seem to harmonize with such a character :

vi. 106, 1 ff. (Bombay ed.): *Tato yuddha-parīśrāntaṁ samare chintayā sthitam | Rāvaṇaṁ chāgrato dṛishṭvā yuddhāya samupasthitam | 2. Daivataiś cha samāgamyā drashtum abhyāgato raṇam | upagamyābravīd Rāmam Agastyo bhagavāṁs tadā | 3. Rāma Rāma mahābāho śṛiṇu guhyaṁ sanātanam | yena sarvān arīn vatsa samare vijayishyase | 4. Āditya-hṛdayam puṇyaṁ sarva-śatru-vināśanam | jayāvahaṁ japan nityam akshayam paramaṁ śivam | 5. Sarva-mangala-māṅgalyaṁ sarva-pāpa-praṇāśanam | chintā-śoka-praśamanam āyurvardhanam uttamam | 6. Rāsmimantaṁ samudyantaṁ devāsura-namaskṛitam | pūjayasva Vivasvantam bhāskaram bhuvaneśvaram | 7. Sarva-devātmako hy esha tejasvī raśmi-bhūvanah | esha devāsura-gaṇān lokān pāti gabhastibhīḥ | 8. Esha Brahmā cha Viśṇuś cha Śivaḥ Skandaḥ Prajūpatiḥ | Mahendro Dhanadaḥ Kālo Yamaḥ Somaḥ hy Apāṁpatiḥ | 9. Pitaro Vāsavaḥ Sādhyāḥ Aśvinau Maruto Manuḥ | Vāyur Vahniḥ prajāḥ prāṇaḥ ṛitu-kartā prabhākaraḥ | 10. Ādityaḥ Savitū Sūryaḥ kha-gaḥ Pūshū gabhastimān | suvarṇa-sadṛiśo bhānur hiranya-retāḥ⁴⁹ divākaraḥ | 26. Pūjayasvainam ekāgro deva-devaṁ jagat-patim | etat triguṇitaṁ japtvā yuddheshu vijayishyati | 27. Asmin kshane mahābāho Rāvaṇaṁ tvaṁ jahishyasi | evam uktvā tato 'gastyo jagāma sa yathāgatam | 28. Etach chhṛutvā mahātejāḥ naḥṭa-śoko 'bhavat tadā | dhārayāmāsa supṛito Rāghavaḥ prayatātmavān | 29. Ādityam prekshya japtvedam paraṁ harṣam avāptavān | trīr āchamya*

*śuchir bhūtvā dhanur ādāya vīryavān | 30. Rāvaṇam prekshya hṛishṭtām
jayārtham samupāgamat | sarva-yatnena mahatā vṛitas tasya badhe 'bhavat |
31. Atha ravir avadad nirīkshya Rāmam mudita-manāḥ paramam pra-
hṛishyamānaḥ | niśicharapati-sankshayaṁ viditvā sura-gaṇa-madhyaga-
tō vāchas tvareti |*

“The divine Agastya then beholding [Rāma] fatigued with the conflict, standing anxious⁵⁰ in the battle, and in his front Rāvaṇa, who had drawn near to the combat, [Agastya, I say], (2) who had arrived to see the conflict, joining the gods, and coming near to Rāma, said: 3. ‘Rāma, Rāma, great-armed, hear the eternal mysterious [prayer], by which, my son,⁵¹ continually muttering it,—(4) the holy Āditya-hṛidaya (‘heart of the sun’), which destroys all enemies, brings victory, is undecaying, supreme, beneficent, (5) the auspiciousness of all auspicious things, the destroyer of all sins, the allayer of anxieties and sorrows, the prolonger of life, the most excellent—thou shalt conquer all thine enemies in battle. 6. Worship the rising Vivasvat,⁵² the radiant sun, adored by gods and Asuras, the lord of the world. 7. For he possesses the essence of all the gods, is fiery, the producer of rays. He by his beams sustains the gods, the Asuras, and the worlds. 8. He is both Brahmā and Viṣṇu, Śiva and Śkanda, Prajāpati, Indra, Kuvera, Kāla (Time), Yama, Soma, and the lord of waters (Varuṇa), (9) the Pitṛis, Vasus, Sādhyas, Aśvins, Manu, Vāyu, Agni, created beings, breath, the former of the seasons, the producer of light, (10) Āditya, Savitṛi, Sūrya, moving in the sky, Pūshan, the radiant,

⁵⁰ The commentator will not allow this apprehension to be real: *Ecām bhayanāṭanaṁ tan-mūlakam Agastyād upadeśa-grahṇam lokanugrahāya lokasya jaya-sādhana-vastu-prakāśanārtham iti tattvam |* “The truth is that this acting (or simulation) of fear, and the acceptance of instruction from Agastya founded thereon, originated in kindness to mankind, and in a desire to reveal to them the means of gaining victory.”

⁵¹ See above, p. 389, how much Brahmā was offended by having this appellation, *vatsa*, “my son,” applied to him by Viṣṇu. If, then, the poet here intended to represent Rāma as possessing a divine nature, he must have conceived of Viṣṇu as less susceptible than Brahmā, when he makes Agastya address him thus.

⁵² Compare the hymn to Sūrya in the Mahābh. iii. 166 ff.; of which some specimens are given in the fifth volume of this work, p. 161. It is there said, v. 190: *Tvām Indram āhuḥ tvām Viṣṇuḥ tvām Rudras tvām Prajāpatiḥ | tvām Agniḥ tvām manāḥ sūkṣmaṁ prabhuḥ tvām Brahma sūśvatam |* “They call thee Indra; thou art Viṣṇu, Rudra, Prajāpati: thou art Agni, the subtle Mind, thou art the lord, the Eternal Brahma.”

of golden hue, the shining, who has golden seed, the maker of the day." Then follow (vv. 11-15) many other titles of the Sun, succeeded (vv. 15-21) by invocations addressed to him under various appellations, among which is (v. 19) *Brahmesūnāchyuteśāya*,⁵³ "to the lord of Brahmā, Īśāna (Śiva), and Achyuta (Viṣṇu)." After some further eulogies of the Sun, Rāma is again exhorted to worship this deity (vv. 26 ff.): "Worship with fixed mind this god of gods, the lord of the world. Having thrice muttered this [hymn], a man shall conquer in battles. 27. In this moment, O great-armed, thou shalt slay Rāvaṇa.' Having thus spoken, Agastya went as he had come. 28. After hearing this, the vigorous Rāma became then freed from grief; and, with well-governed spirit, bore it in his memory. 29. Beholding the Sun, and muttering this hymn, he attained the highest joy. Having thrice rinsed his mouth, and become pure, the hero took his bow. 30. Beholding Rāvaṇa with gladdened spirit, he approached to vanquish him; and with great intentness became bent upon his slaughter. 31. Then the Sun, with rejoicing mind, exceedingly exulting, looking upon Rāma, knowing the [approaching] destruction of the chief of the Rākshasas, and standing in the midst of the gods, uttered the word 'speed.'"

This extract, as I have said above, is entirely wanting in Gorresio's edition, in which a verse (the last of its eighty-ninth section) corresponding with the last in the hundred and fifth section of the Bombay edition, is succeeded immediately by one (Gorr. 90, 1) corresponding to the second half of the fourth verse of the hundred and seventh section of the Bombay edition. The whole of the matter which is wanting in Gorresio may be omitted without detriment to the connexion; and in fact the recurrence at the beginning of the hundred and seventh section (Bombay ed.) of an expression repeating in substance what had been said at the close of the hundred and fifth might

⁵³ *Brahmesūnāchyutēnām śṛiṣṭi-saṁhāra-sthiti-karṭṛiṇām īśāya svāmīne* | "*śṛiṣṭi-sthity-anta-karaṇīm Brahma-Viṣṇu-Ś'ivūtmikām sa sanjñām yāti bhagavān ekaḥ eva Janārdanaḥ*" *iti smṛiteḥ* | "To the lord of Brahmā, Īśāna, and Achyuta, who are the authors of the creation, destruction, and continuance (of the world); according to the Smṛiti text: 'The divine Janārdana alone receives the conjoint title of Brahmā, Viṣṇu, and Ś'iva, representing the causes of the creation, continuance and end (of the universe).'" Such is the manner in which the commentator chooses to explain away his text.

lead to the conclusion that the whole of the hundred and sixth section was interpolated. On the other hand, it seems strange that a passage which appears to militate against Rāma's divine character should be a later addition. The only conceivable motive for such an interpolation would be to glorify the Sun by the insertion of this hymn in celebration of his praise, an object which does not bear upon the main design of the Rāmāyaṇa.

The following is, on the other hand, a passage which may be understood as ascribing a superhuman nature to Rāma. After Vibhīṣhaṇa had deserted his brother Rāvaṇa, and come over to Rāma's side, a consultation took place among the friends of the latter, whether the deserter was deserving of confidence or not. Some regarded him with suspicion, but Rāma himself was in favour of receiving him with open arms. In the course of the conversation he asks (Yuddha Kāṇḍa 18, 22 f., Bombay ed.): *Sa dushṭo vā'py aduṣṭo vā kim esha rajanīcharaḥ | sūkṣhamam apy ahitaṁ kartum mama śaktaḥ kathanchana | piśāchān dānavān yakṣhān prithivyāṁ chaiva rākṣhasūn | anguly-agreṇa tān haṁsyām ichhan hari-gaṇeśvara |* "Whether the Rākshasa be good or bad, what, even the smallest, injury can he do to me in any way? If I wish, I can destroy Piśāchas, Dānavas, Yakshas, and Rākshasas on the earth, with the tip of my finger."⁶⁴ This mode of expression

⁶⁴ On this the commentator remarks: *Anena sankalpa-siddhir aiśvaraṁ chiknam uktam | yady evam asmadādi-sangraho vyarthas tatra ūha "ichhann" iti | svasya niratīśaya-mahimānaṁ tattvikam Brahma-bhāvam prakāṣikartum ichhan yadi syām tadā tathaiḥ kuryām | samprati tu deva-bhāvopeta-nija-vilāśair aśeshair "abadhyatvam asya mayaiva dattam" iti tat-paripūlanāya sva-divya-bhāvaṁ sva-śaktyā eva antardhāya mānusha-maryādāyām sthityā tad-bhāva-prakāṣanāya eva Sītū-viyoga-prayukta-rodana-vad bhavādriśa-sahāya-melanam | vastuto na svātirikta-sahāyāntarāpekṣhā mama | mānushyānām sāmsāra-maryādā-jnāpanām tad-vyavahāra-phalam iti bhāvah |* "By this [phrase 'with the tip of my finger'] the accomplishment of an intention is declared to be the mark of the Deity. If thus the efforts of persons such as we [men] are, be vain,—in regard to this the author says, 'If I wish.' If I be desirous to manifest my own surpassing greatness, my real character as Brahmā, then I can do this. But now, with the view of maintaining my fiat, [declared in the words] 'I have conferred [on Rāvaṇa] indestructibility,' which I issued agreeably to all the sportive manifestations of my divine nature, suppressing that celestial nature through my own power by remaining within the limits of humanity, with the view of displaying that character, I have associated with myself such allies as you, (Sugrīva), just as I wept for my separation from Sītā. In reality I have no need for any other ally but myself. To show to men the limitations of worldly existence is the fruit of my so acting. Such is the purport." The meaning of this passage is clear, though I may not have succeeded in accurately rendering all the phrases.

rather points to an inherent divine power. In Gorresio's edition the expression is somewhat different. Rāma there says (Sundara K. 91, 3) that he could destroy all those beings "forthwith, and by the power of a divine weapon" (*śakto 'hañ sahasū hantuñ divyenāstra-balena cha*), which may be understood of a derived power. However this may be, it turned out upon trial that Rāma was unable to dispose of his enemies so summarily, as we have seen above in the case of his conflict with Indrajit (p. 383 ff.).

The termination of Rāma's terrestrial career is thus told in sections 103 ff. of the Uttara Kāṇḍa.⁵⁵ Time, in the form of an ascetic, comes to his palace-gate (103, 1 ff.), and asks, as the messenger of the great Rishi (Brahmā), to see Rāma. He is admitted and received with honour (v. 8), but says, when asked what he has to communicate, that his message must be delivered in private, and that any one who witnesses the interview is to be slain by Rāma (v. 11 f.). Rāma promises to abide by this, informs Lakshmaṇa of it, and desires him to stand outside (v. 13 f.). Time then tells Rāma (104) that he has been sent by Brahmā to say that when he (Rāma, *i.e.* Viṣṇu), after destroying the worlds, was sleeping on the ocean, he had formed him (Brahmā) from the lotus springing from his navel, and committed to him the work of creation (vv. 4-7); that he (Brahmā) had then entreated Rāma to assume the function of Preserver, and that the latter had in consequence become Viṣṇu, being born as the son of Aditi (v. 9 f.), and had determined to deliver mankind by destroying Rāvaṇa, and to live on earth ten thousand and ten hundred years (v. 11 f.): that period, adds Time, was now on the eve of expiration (v. 13), and Rāma could either, at his pleasure, prolong his stay on earth, or ascend to heaven and rule over the gods (v. 14 f.). Rāma replies (v. 18) that he had been born for the good of the three worlds, and would now return to the place whence he had come, as it was his function to fulfil the purposes of the gods. While they are speaking, the irritable rishi Durvāsa⁵⁶ comes to visit Rāma, and when Lakshmaṇa asks him to wait a little, insists on being introduced into the presence of the former immediately, under a threat, if refused, of cursing Rāma, his city, kingdom,

⁵⁵ All the references to this Kāṇḍa apply to the Bombay edition. I have not seen Gorresio's edition of this book.

⁵⁶ Compare p. 196, above.

and all his family (105, 1 ff.). Lakshmana, preferring to save his kinsmen, though knowing that his own death must be the consequence of interrupting the interview of Rāma with Time, enters the palace, and reports the rishi's message to Rāma (v. 9). Rāma dismisses Time, comes out, and receives Durvāsa, and when the sage has got the food he wished, and departed, Rāma reflects with great distress on the words of Time, which require that Lakshmana should die (vv. 10-16). Lakshmana, however (106, 2 ff.), exhorts Rāma not to grieve, but to slay him, and not break his own promise. The counsellors who are consulted concurring in this advice (vv. 5 ff.), Rāma abandons Lakshmana, (v. 13) who goes to the river Sarayū, suppresses all his senses (*nigrihya sarva-srotāṃsi*), and after the gods had showered down flowers upon him, is conveyed bodily by Indra to heaven (vv. 15 ff.). The gods are delighted by the arrival of the fourth part of Vishṇu (v. 18). Rāma then resolves to install Bharata as his successor, and retire to the forest and follow Lakshmana (107, 1 ff.). Bharata, however, refuses the succession, and determines to accompany his brother (v. 5 f.). Rāma's subjects are filled with grief, and say they also will follow him wherever he goes (vv. 9 ff.). Kuśa and Lava, Rāma's two sons,⁵⁷ are then installed as kings of the Southern and Northern Kośalas (vv. 17 ff.). Messengers are sent to Śatrughna, the other brother, at Madhurā, and he also resolves to accompany Rāma (108, 1-14); who at length sets out in procession from his capital with all the ceremonial appropriate to the "great departure" (*mahā-prasthāna*, 109, 1 ff.), silent, indifferent to external objects, and to ease, with Śrī on his right, the goddess Earth on his left, Energy in front, attended by all his weapons in human shapes, by the Vedas in the form of Brahmans, by the all-protecting Gāyatrī, the Omkāra, the Vashatkāra, by rishis, by earthly divinities (*i.e.* Brahmans, *mahīsurāḥ*), by his women, female slaves, old and young, eunuchs (*varshavarāḥ*), and servants. Bharata with his wives, and Śatrughna, follow, together with Brahmans bearing the sacred fire, and accompanied by their families, with the ministers of state, and the whole of the people of the country, and even with animals, and birds, etc., etc. Rāma, with all these attendants, comes to the banks of the Sarayū (sect. 110). Brahmā, and all the gods, in innumerable celestial cars, now appear,

⁵⁷ See Wilson's Vishṇu Purāṇa, vol. iii. p. 318 (Dr. Hall's ed.).

and all the sky is refulgent with the divine splendour of their apparition. Pure, fragrant, and delightful breezes blow, a shower of flowers falls, thrown by the gods. While hundreds of musical instruments sound, and the air is crowded with Gandharvas and Apsarases, Rāma enters the waters of the Sarayū; and Brahmā utters a voice from the sky, saying: "Approach, Viṣṇu; Rāghava, thou hast happily arrived, with thy god-like brothers. Enter whatever body thou pleasest, thine own body as Viṣṇu, or the eternal ether. For thou art the abode of the worlds (*loka-gatiḥ*): no one comprehends thee, the inconceivable and imperishable, except the large-eyed Māyā, thy primeval spouse." Hearing these words, Rāma enters the glory of Viṣṇu (*Vaiṣṇavaṁ tejas*) with his body and his followers; and is worshipped by the gods, rishis, etc. He then asks Brahmā to find an abode for the people who had accompanied him from devotion to his person, and Brahmā appoints them a celestial residence accordingly (*lokān santānakān*).⁵⁸

Instead of describing any such resumption of his divine nature, the Mahābhārata, which in the Droṇa-parvan 2224–2248, refers to Rāma as one of the great kings of old, merely speaks in v. 2246 of his going to heaven with four kinds of creatures (*chaturvidhāḥ prajāḥ Rāmaḥ svargaṁ nītvā divaṁ gataḥ*). He is, however, celebrated in the most hyperbolic language, as where he is said (v. 2235) to "have transcended all beings, rishis, gods, and men" (*Ati sarvāṇi bhūtāni Rāmo Dāśarathir babhau | ṛishīnām devatānām cha mānushānām cha sarvaśaḥ*), but no reference is made to his being an incarnation of Viṣṇu. The word *īśvara* applied to him in v. 2242 may mean only "lord," and need not be employed in the sense of "god." (This passage is referred to in Professor M. Williams's *Indian Epic Poetry*, p. 104.) The Rāmopākhyāna (see further on) in the Mahābhārata does not describe the apotheosis of Rāma at all.

The probability that many of the verses in the preceding passages which I have above suspected to be spurious may really be such, is

⁵⁸ These worlds are explained by the commentator as realms an abode in which gradually leads to final liberation by the attainment of Brahmā's heaven (*Kramena Brahma-loka-prāpti-dvārā mukti-janakān*).

greatly strengthened by the fact that the commentators on the poem themselves note various texts which they regard as interpolated. Thus the commentator an Kishk. K., sect. 43 (Bombay ed.), remarks on 46 ff.: *Itaḥ uttaram kechit ślokāḥ* “ramante satatam tatra nārībhīḥ bhāsvara-prabhāḥ” (v. 50) *ity antāḥ ślokāḥ prakshiptāḥ prāchīna-pustakeshu anupalambhād iti Katakāḥ* | “Kataka (a previous commentator) says that after this some verses ending with the words (in the fiftieth verse) ‘They sport there resplendent, along with their women,’ are rejected, because they are not found in the old copies.”

At the end of the twenty-third section of the Uttara Kāṇḍa the commentator remarks: *Itaḥ param pancha-sargāḥ prakshiptāḥ bodhyāḥ* | “After, this five sections are to be regarded as rejected.” On these sections, to which he assigns separate numbers, he gives no commentary. In the first of these sections, v. 42, Kansa is mentioned by anachronism.

At the end of the thirty-seventh section of the same book the commentator furnishes the following piece of sensible criticism: *Etad-uttaram Bāli-Sugrīvotpattitihāso Rāvaṇasya Śvetadvīpa-gamanetiḥāsaś cha katipayaiḥ sargair Agastyoktitayū kvachit pustakeshu driśyante* | *te tu pūrva-sargānte eva Agastyasya svāśrama-gamana-kathanād asangatāḥ Kataka-Tīrthādy-anāḍṛitatvāch cha mayā 'pi na vyākhyātāḥ* | “That which follows—viz. the tale of the birth of Bāli and Sugrīva, and the story of Rāvaṇa’s journey to Śveta-dvīpa—is found in some copies, as being related by Agastya in several sections. But as these sections are inconsistent with the account [given] at the end of the previous section (36, vv. 51, 58 f.) of Agastya’s departure to his hermitage, and have not been received by Kataka, Tīrtha, and other [previous commentators], I also have left them uncommented.” These sections are accordingly without any commentary.

Again, at the close of section 59, he remarks: *Etad uttaram śva-mātur akhyānam grīdhrolūkākhyānanacha kvachid driśyate* | *Tīrtha-Katakādy-asprīṣṭatvena prakshiptam iti na vyākhyātam* | “The story of the dog’s, mother and that of the vulture and owl which follow, are found in some copies: but as they are left untouched by Tīrtha, Kataka, and others, they are rejected, and consequently have not been explained.”

From these extracts it is clear that various passages which are still preserved in the Rāmāyaṇa were regarded by the commentators as

spurious because they were not to be found in the oldest MSS. extant in their day, or because they contained something inconsistent with the context in which they occur. The judgment of these commentators is no doubt correct, especially as they must have been well acquainted with the habit which, we need not hesitate to assume, prevailed in their day, of interpolating legendary works such as the Purāṇas and Itihāsas, the style of which, from its simplicity, offers the greatest facilities for imitation. But if such interpolation be admitted by the commentators as practised in their time, it is natural to suppose that it must have been practised at an earlier period also. And the example of the Mahābhārata confirms this supposition.

After reviewing most of the passages, which I have cited above, in which Rāma's divine character is alluded to, as they are given in his own edition, and, in addition, the section which I have cited in p. 180 ff.,⁵⁹ Signor Gorresio remarks as follows (vol. v., Preface, p. xlvii. f.): "What are we to conclude from all this? Notwithstanding the citations adduced, I would not yet venture to pronounce a definitive judgment on this question" (whether the idea of the incarnation of Vishṇu in Rāma was an original part of the conception of the poem, or interpolated). "The passages quoted only prove that the interpolation, if it be such, has been made with great study and much art. But in order thoroughly to elucidate this question, we must have recourse to other documents, and seek for other proofs and indications than the poem itself supplies. Our sentence, therefore, remains suspended."

The Mahābhārata also contains a history of Rāma, (Rāmopākhyāna) which is told to Yudhishtīra by the sage Mārkaṇḍeya, in the Vana-parvan, vv. 15872–16602. In this episode it is briefly related (v. 15878 f.) that Daśaratha had four sons, born of his three queens.

⁵⁹ On this passage he observes (p. xlvii.): "Among the names here assigned to Vishṇu some of a sufficiently suspicious character are found, such as that of *Krishna*, which I do not recollect to have discovered in any other part of the poem. Besides, this chapter has no close bond to connect it with the context, and might be removed without the least injury to the poem."

The birth and history of Rāvaṇa and his brothers are described in much greater detail (vv. 15881-15928), and many particulars are given which do not occur in the earlier part of the Rāmāyaṇa, though the Uttara Kāṇḍa contains a similar account. According to the episode in the Mahābhārata, Brahmā had a mental son Pulastya, who again had a son Gaviputra Vaiśravaṇa (v. 15883). The latter deserted his father and went to Brahmā, who as a reward made him immortal and appointed him to be the god of riches, with Lankā for his capital, and the car Pushpaka for his vehicle (vv. 15886 ff.). His father, Pulastya, however, being incensed at this desertion of himself, reproduced the half of himself in the form of Viśravas, vv. 15884 (*tasya kopāt pitā rājan sasarjātmānam ātmanā | sa jajñe Viśravāḥ nāma tasyātmārdhena vai dvijah |* and again, v. 15889 : *Pulastyasya tu yah krodhād ardhadeho 'bhavad muniḥ | Viśravāḥ nāma ityādi*). This Viśravas looked upon Vaiśravaṇa with indignation. The latter strove to pacify his father⁶⁰ (v. 15890 ff.), and with this view gave him three elegant Rākshasīs to attend on him: Pushpotkaṭā, who had two sons, Rāvaṇa and Kumbhakarna; Mālinī, who bore Vibhishana; and Rākā, who bore Khara and Sūrpanakhā. These sons were all valiant, skilled in the Veda, and observers of religious rites; but perceiving the prosperity of Vaiśravaṇa, they were filled with jealousy. They accordingly (except Khara and Sūrpanakhā) began to practise austerities to propitiate Brahmā, and at the end of a thousand years Rāvaṇa cut off his own head and threw it as an oblation into the fire (v. 15908). Brahmā then appeared to stop their austerities and offer them boons (except that of immortality).⁶¹ He ordained that Rāvaṇa should have heads and shapes at will, and should be invincible, except by men; that Kumbhakarna, who was influenced by the quality of darkness (*tamas*), should, according to his request, enjoy long sleep⁶² (*sa vavre*

⁶⁰ Viśravas is here meant, although according to v. 15883 ff. Pulastya reproduced himself as Viśravas after the birth of Vaiśravaṇa, and in consequence of the latter having deserted his father in his original form as Pulastya. Vaiśravaṇa means the son of Viśravas, and in v. 15925, Vaiśravaṇa (Kuvera) is said to be the brother of Vibhishana, who must have been the son of Viśravas, as his brother Rāvaṇa is called in v. 15930.

⁶¹ See above, p. 223 and p. 488, below.

⁶² This disagrees with the statement in the Rāmāyaṇa (quoted above, p. 462) that he was doomed to long sleep as a curse.

mahatīm nidrām tamasā grasta-chetanaḥ, v. 15916). Vibhīṣhaṇa asks that even in the greatest misfortunes he may never meditate any unrighteousness, and that the Brāhman's weapon may become manifest to him without being learned.⁶³ Brahmā promises him immortality. Having obtained the power above described, Rāvaṇa expels Vaiśravaṇa (Kuvera) from Lankā (v. 15920). The righteous Vibhīṣhaṇa follows his brother⁶⁴ (v. 15925) Kuvera, who had retired to Gandhamādana (v. 15921). Rāvaṇa having been installed as king, and begun to exercise his power tyrannically, the rishis resort for deliverance to Brahmā (v. 15929 ff.), who promises that as Rāvaṇa could not be killed either by gods or Asuras, the four-armed Viṣṇu, the chief of

⁶³ *Āśikṣhitancha bhagavan Brahmāstram pratibhātu me* | See the second volume of this work, 2nd ed., p. 416, where the sense of the line is not correctly rendered. See the note on a similar line from the Uttara Kāṇḍa of the Rāmāyaṇa below in p. 489. In v. 15897 Vibhīṣhaṇa is said to be the handsomest of Pulastya's sons (*rūpeṇa sarvebhyo 'bhyadhikah*), and a protector of righteousness, and practiser of religious rites (*dharmā-goptā kriyāratiḥ*).

⁶⁴ In v. 16157 f. Vibhīṣhaṇa is said to dwell, shaded by a white umbrella, and with white garlands, on the Śvetapārvata, or, "white mountain," attended by his four counsellors, and apart from his disreputable brothers Kumbhakarna, etc., who, naked, with dishevelled hair, and red garlands, frequented the south. In v. 16314 f. he is said to join Rāma, and it is not mentioned whence he comes; but as his treachery is at first suspected by Sugrīva, it might appear to be implied that he came from Lankā, as is expressly related in the Rām., vi. 17. 1, Bombay ed. In Gorr. ed. (Sundara Kāṇḍa, 89, 1-43) forty-two verses are introduced between the two lines which make up the first verse of the 17th section of book sixth in the Bombay ed. That verse states that after addressing some harsh words to Rāvaṇa, Vibhīṣhaṇa came immediately to Rāma. Gorresio's text adds that after leaving his brother, Vibhīṣhaṇa first tells his mother all that had happened, and then went through the air to Kailāsa, the residence of Vaiśravaṇa (Kuvera, v. 4). Before his arrival, however, Mahādeva had gone with Umā and his attendants to the abode of Kuvera (vv. 6 ff.), had dismounted from his bull, and entered the assembly; when the two gods embraced each other, sat down, and began to play at dice. At this conjuncture Mahādeva sees Vibhīṣhaṇa approaching, and tells Kuvera that he has come to seek his protection; but that he ought to go to Rāma, who would install him as monarch of the Rākshasas (vv. 11 ff.). Vibhīṣhaṇa arrives, kneels and touches the ground with his forehead, when the two gods give him the advice which Mahādeva had proposed (vv. 21 ff.). Vibhīṣhaṇa remains thoughtful (v. 36). Mahādeva again addresses him (v. 37), and tells him to "rise and resort to the ancient lord, the imperishable, the support of all beings, the eternal, the irresistible, the treasury of righteousness, the refuge of those who seek him, the root of the whole world, Rāma" (v. 39) (*Tasmā uttiṣṭha gachha tvam purāṇam prabhum avyayam | ūdhārām sarva-bhūtānām śāśvataṁ niravagraham |* 40. *Sa hi dhurma-nidhānam cha gatir gatimatām varah | kṛtsnasya jagato mūlām tasmā gachhasva Rūghavam*). Vibhīṣhaṇa hereupon rises, makes obeisance to the two gods, and goes to Rāma through the sky (vv. 41 ff.).

warriors, should, by his (Brahmā's) appointment, descend to earth for his destruction (*tad-artham avatīrṇo 'sau man-niyogāch chaturbhujah | Vishnuḥ prāharatām śreshṭhaḥ sa tat karma karishyati*). No account is, however, given of the way in which Vishnu was to become incarnate in one or more of the sons of Daśaratha; or how this was accomplished. Brahmā also desired Indra and the other gods to be born on earth, and beget on the she-bears and she-monkeys sons who should assist Vishnu, which they accordingly did. He also gave injunctions and instructions to a Gandharvī called Dundubhī, who was born on earth as the hunchbacked Mantharā, and stirred up enmity by urging Kaikeyī to claim the succession to Daśaratha's throne for her own son Bharata (vv. 15934 f., and 15960 ff.).

Whether the portion of the episode which relates the earlier history of Rāvaṇa, and the means adopted by Brahmā for his destruction, formed an original part of the poem, I need not attempt to decide; but an allusion is afterwards made in a later part of it to the monkeys of Rāma's army having been begotten by the gods (v. 16309), where Sāgara, the Ocean, who had appeared to Rāma, is introduced as saying: *Asti tatra Nalo nāmo vānarah śilpi-sammataḥ | Tvashṭur devasya tanayo balavān Viśvakarmanah |* "There is there a monkey called Nala, approved by artizans, the strong son of the god Tvashṭri Viśvakarman."

The main incidents in this episode agree, as far as I have examined them, with those of the Rāmāyaṇa: though there are some minor points in which there is a difference between the two. Thus the larger poem appears (as far as I have looked into it) to say nothing of Mantharā being the incarnation of a Gandharvī, though this is alluded to by the commentator in ii. 7, 1 of the Bombay edition, in these words: *Atha Sītāyāḥ Lankā-pura-praveśam vinā, Rāvaṇa-badhahyūśak-yatayā tat-siddhaye devaiḥ preritāyāḥ kṛita-kubjā-veshayāḥ Mantharāyāḥ Rāmābhishheka-vighna-pravrittīm vaktum upakramate |* "Now since Rāvaṇa could not be killed unless Sītā entered into Lankā,—with a view to the accomplishment of that, he (the poet) begins to relate how Mantharā, who had been sent by the gods, and had taken the disguise of a hunchback, threw obstacles in the way of Rāvaṇa's inauguration, etc." Again, as we have already seen, long periods of sleep are said, in the larger poem, to have been inflicted by Brahmā on Kumbhakarna as a curse, but in the episode to have been granted as a

boon.⁶⁵ The account which will be given below from the Mahābhārata is a sort of reconciliation of these two statements. Another discrepancy noticed by the commentator has been already cited above, p. 415, note 193.

In the sequel of the story, as given in the Mahābhārata, it is said that, after the destruction of Rāvaṇa, and the appearance of the gods to persuade Rāma to take back his wife Sītā, Brahmā offered Rāma any boons he might choose, and that Rāma accordingly desired that he might continue steadfast in righteousness, and unconquered by his enemies; and solicited the resurrection of the monkeys who had been killed by the Rākshasas (vv. 16570 ff.). The poet, who represents Rāma as consenting to receive these boons from Brahmā, could scarcely have regarded him as the Supreme Spirit, as he is declared in some parts of the Rāmāyaṇa to have been (see above, p. 180 ff.). The last act of his which is described (vv. 16600 f.) is the celebration of ten aśvamedhas. No reference is made to his death.

As I have noticed above, the Uttara Kāṇḍa of the Rāmāyaṇa contains an account of the birth, and a sketch of the earlier history, of Rāvaṇa and his brothers, which varies in some particulars from the narrative in the Mahābhārata. We are there told how after Rāma had returned to Ayodhyā, and taken possession of the throne, the rishis assembled from the east, west, north, and south, to greet him (1, 1 ff.), and Agastya, in answer to his questions, recounted many particulars regarding his old enemies. In the Krita Yuga (or Golden Age) the austere and pious Brahman-rishi Pulastya, a son of Brahmā, and who was like his father, being teased with the vicinity, sports, singing, and dancing of different damsels, who interrupted his austerities,⁶⁶ proclaimed that any one of them whom he again saw near his hermitage, on the side of Mount Meru, should become pregnant. The others kept

⁶⁵ The story of Rambhā, which is related in the passage referred to above (461 f.), is in this episode briefly sketched in these words (v. 16151 ff.): *Nalakūvara-dāpena rakshitā hy asi nandini | śapto hy esha purā-pāpo badhūṃ Rambhām parāmṛśhan | na śaknoty avasūn nārīm upaitum ājitendriyah* | "Thou art protected, charming one, (i.e. Sītā) by the curse of Nalakūvara. For this wicked being of unrestrained passions (Rāvaṇa), having formerly been cursed when insulting his (N.'s) wife Rambhā, is unable to approach a helpless woman." See also v. 16563 f.; and p. 461 f., above.

⁶⁶ "Not intentionally," says the commentator on v. 8, "but like (dried) grass and fire" (*trīṇūgni-nyūyena na tu buddhi-pūrvam*).

at a distance, but the threat had not been heard by the daughter of the royal-rishi Trīṇavindu, who one day came into Pulastya's neighbourhood, and her pregnancy was the result (sect. 2, vv. 14 ff.). After her return home, her father, seeing her condition, took her to Pulastya, who accepted her as his wife, and she bore a son who received the name of Viśravas (v. 32). This son was, like his father, an austere and religious sage. He married the daughter of the muni Bharadvāja, who bore him a son, to whom Brahmā gave the name of Vaiśravaṇa = Kuvera (sect. 3, vv. 1 ff.). The latter performed austerity for thousands of years, when he obtained from Brahmā as a boon, that he should be one of the guardians of the world [along with Indra, Varuṇa, and Yama] and the god of riches (vv. 11 ff.). He afterwards consulted his father Viśravas about an abode, and, at his suggestion, took possession of the city of Lankā, which had formerly been built by Viśvakarman for the Rākshasas, but had been abandoned by them through fear of Viṣṇu, and was at that time unoccupied (vv. 23 ff.). Rāma then (sect. 4) says he is surprised to hear that Lankā had formerly belonged to the Rākshasas, as he had always understood that they were the descendants of Pulastya, and now he learns that they had also another origin (v. 4. *Pulastya-vamśād udbhūtāḥ rākshasāḥ iti naḥ śrutam | idānīm anyataś chāpi sambhavaḥ kīrtitas tvayā*). He therefore asks who was their ancestor, and what fault they had committed that they were chased away by Viṣṇu. Hearing the polished (*saṃskārālankṛitam*)⁶⁷ words of Rāma, Agastya replies (vv. 9 ff.) that when Brahmā created the waters, he formed certain beings—some of whom received the name of Rākshasas—to guard them.⁶⁸ The first Rākshasa kings were Heti and Praheti (v. 14). Heti married Bhayā, the sister of Kāla (Time). She bore him a son Vidyutkeśa (v. 17), who in his turn took for his wife Sālankaṭankaṭā, the daughter of Sandhyā (v. 21). She bore him a son Sukeśa (v. 32), whom she abandoned (v. 24), but he was seen by Śiva, as he was passing by with his wife Pārvatī (v. 27 ff.), who made the child as mature as his mother, and immortal, and gave him a city which moved through the ether. Pārvatī, too, gave as a boon to the Rākshasa women the power of immediate conception and parturition, and to their children instant maturity equal

⁶⁷ See the second volume of this work, pp. 157–159.

⁶⁸ See Note A., p 439.

to that of their mothers (v. 30 f.). Sukeśa married a Gandharvī called Devavatī (sect. 5, v. 3), who bore three sons, Mālyavat, Sumāli, and Māli (v. 6). These sons practised intense austerities (v. 9), when Brahmā appeared (v. 12), and conferred on them invincibility and long life (15). They then harassed the gods and Asuras (16). Viśvakarman, at their request, gave them a city, Lankā, on the mountain Trikūṭa, on the shore of the southern ocean, which he had built (vv. 18 ff.). They marry the three daughters of the Gandharvī Narmadā. Mālyavat's wife, Sundarī, bears Vajramuṣṭi, Virūpāksha, Durmukha, Suptaghna, Yajnakopa, Matta, Unmatta, and one daughter Anala (v. 35 ff.). Sumāli's wife, Ketumatī, bears Prahasta, Kampana, Vikāṣa, Kālikāmukha, Dhūmrāksha, Daṇḍa, Supārśva, Sanhrādi, Praghosa, Bhāsakarna, and four daughters, Rākā, Pushpotkaṭā, Kaikasī, and Kumbhīnasī (vv. 39 ff.). Māli's wife, Vasudā, bore Anala, Nila, Hara, and Sampātī (v. 43). The three Rākshasas, Mālyavat and his two brothers, with their sons, continue to oppress the gods, rishis, etc. (v. 44), who (sect 6, v. 1 ff.) in consequence resort for aid to Mahādeva, "the creator and destroyer of the world, the unborn, imperceptible, the support of all worlds" (*Jagat-sṛiṣṭy-anta-kartāram ajam avyakta-rūpinam | ādhāraṁ sarva-bhūtānām*), who, having regard to his protégé Śukeśa (the father of Mālyavat, etc., see above), says that he cannot kill the Rākshasas (v. 10); but advises the suppliants to go to Viṣṇu, which they do (v. 12), and receive from him a promise that he will destroy their enemies (v. 21). One of the three Rākshasa kings, hearing of this, informs his brothers, and, after consultation (v. 23 ff.), they proceed to heaven to attack the gods (v. 46), unterrified by the portents which were manifested (vv. 53 ff.). Viṣṇu prepares to meet them (v. 63). The battle is described in the seventh section. The Rākshasas are defeated by Viṣṇu with great slaughter, and driven back to Lankā, one of their leaders, Māli, being slain (vv. 42 ff.). Mālyavat remonstrates with Viṣṇu, who was assaulting the rear of the fugitives, on his unwarriorlike conduct (*na jānīṣhe kṣātraṁ dharmam purātanam*),⁶⁹ and wishes to renew the combat (sect. 8, v. 3 ff.).

⁶⁹ The next verse (4) adds: *Paṇḍāmukha-vadham pāpam yah karoti sureśvara | sa hantā na gataḥ svargaṁ labhate punya-karmanām |* "The slayer who wickedly slaughters foes who have turned their backs, after his death does not attain to the heaven of the meritorious."

Vishnu replies that he must fulfil his promise to the gods by slaying the Rākshasas, and that he would destroy them even if they fled to Pātāla (v. 7 ff.). The battle is renewed, but Mālyavat and Sumāli are driven into Lankā (v. 20), and being unable to withstand Vishnu, at length retire to Pātāla (v. 22). These Rākshasas, Agastya says, were more powerful than Rāvaṇa, and could only be destroyed by Nārāyaṇa, *i.e.* by Rāma himself, the eternal indestructible god (v. 24 ff.). Sumāli with his family lived for a long time in Pātāla, while Kuvera dwelt in Lankā (v. 29). In section 9 it is related that Sumāli once happened to visit the earth, when he observed Kuvera going in his chariot to see his father Viśravas. This leads him to consider how he might restore his own fortunes. He consequently desires his daughter Kaikasī to go and woo Viśravas (v. 12), who receives her graciously (vv. 18 ff.). She becomes the mother of the dreadful Rāvaṇa (v. 29) whose birth was succeeded by portents, of the huge Kumbhakarna (v. 34), of Sūrpanakhā, and of the righteous Vibhīṣaṇa, who was the last son (v. 35),⁷⁰ and whose nativity was followed by a shower of celestial flowers, by the sound of celestial drums, and exclamations of delight in the air (v. 36). These children grow up in the forest. Kumbhakarna goes about eating rishis (v. 38). Vibhīṣaṇa lives in the practice of duty, the study of the Veda, and temperance, and controls his senses (v. 39). Kuvera comes to visit his father (v. 40), when Kaikasī takes occasion to urge her son Rāvaṇa to strive to become like his brother (Kuvera) in splendour. This Rāvaṇa promises to do (v. 45). He then goes to the hermitage of Gokarna with his brothers to perform austerity (v. 47). In section 10 their austere observances are described. After a thousand years' penance, Rāvaṇa throws one of his heads as an offering into the fire (v. 10). He performs this oblation nine times at equal intervals, and is about to do it the tenth time, when Brahmā appears (v. 12 ff.), and offers a boon. Rāvaṇa asks immortality, but is refused (17). He then asks that he may be indestructible by all creatures more powerful than men, etc.; which boon is accorded by Brahmā (v. 22), together with the recovery of all the heads he had sacrificed, and the power of assuming any shape he pleased. Vibhī-

⁷⁰ This account varies from that of the Mahābhārata (above, p. 482), according to which the mothers are different, and Khara (who is not named here) is also a son of Viśravas.

śhaṇa (nearly as in the Mahābhārata, see above, p. 483) asks as his boon (v. 30 f.) that "even amid the greatest calamities he may think only of righteousness, and that the Brahman's weapon may become manifest to him without being learned; and that in every stage of life his aims may be righteous" (*paramāpad-gatasyāpi dharme mama matir bhavet | asikshitanaka brahmāstram bhagavan pratibhātu me*⁷¹ | *yā yā me jāyate buddhir yeshu yeshv āsrameshu cha | sū sū bhavatu dharmishṭhā taṁ taṁ dharmam cha pālaye*). The god grants his request, and adds the gift of immortality. When Brahmā is about to offer a boon to Kumbhakarna, the gods interpose (v. 35 ff.), as, they say, he had eaten seven Apsarases and ten followers of Indra, besides rishis and men; if he has done this without receiving any boon from Brahmā, he would, if he should obtain such a favour, devour the three worlds; and they end by suggesting that under the guise of a boon stupefaction should be inflicted on him (v. 39). Brahmā thinks on Sarasvatī, who arrives (v. 40), and by Brahmā's command (v. 42. *Vāṇi tvaṁ Rāksha-sendrasya bhava vāg-devatepsitā*) enters into Kumbhakarna, that she may speak for him. Under this influence he asks, when desired to choose a favour, that he may receive the boon of sleeping for many years, which is granted (v. 45).⁷² When, however, Sarasvatī has left him, and he recovers his own consciousness, he perceives that he has

⁷¹ The commentator explains these last words thus: *Asikshitaṁ sad-gurūpadeśaṁ vināpīty arthah | brahmāstram brahma-vidyā | etad varanam aśeṣa-brahma-vidyā-siddhi-pratibandhaka-nivṛttaye |* "Unlearned, that is, [may it appear to me] even without the instruction of a good teacher. The Brahman's weapon is the science of Brahma (or of the veda). This choice of a boon seeks the removal of all obstacles to the attainment of divine knowledge." The commentator also says that by *dharme* ("righteousness") in the first line is meant Nārāyaṇa (Vishnu), according to the saying, 'Rāma is the incarnate righteousness': as looking to what follows, the passage would otherwise be tautological (*"Dharme" Nārāyaṇe matir bhavet | "Rāmo vighra-havān dharmah" ity ukter atra dharmā-padena Nārāyaṇah | anyatha "sū sū bhavatu dharmishṭhā" ity anena paunarūṭyaṁ syāt |*

⁷² The commentator remarks here: *Evam iti | atra śaṇ-māsād arvāk jāgaranaṁ na iti niyamah | tad-adhikā pi nidrā tu bhavaty eva iti vara-svarūpam bodhyam | ataḥ eva śaṇ-māsān svapiti iti pūrvam. Vibhīṣhaṇoktyā varshāṇy anekāni iti Kumbha-karnoktyā cha pūrvoktasya na virodhah |* "In these words of Brahmā (v. 45) there is no condition that Kumbhakarna should wake after six months, but it is understood as the nature of the boon that he might sleep for even a longer time. Wherefore, although it was formerly said by Vibhīṣhaṇa that 'he sleeps six months,' and Kumbhakarna here speaks of sleeping many years, there is no discrepancy between the latter and the former."

been deluded (v. 47). Kuvera, on the demand of Rāvaṇa, and by his father's advice, gives up the city of Lankā to Rāvaṇa (sect. 11, v. 39 ff.).

The Uttara Kāṇḍa, sect. 36, vv. 44 ff., contains in its description of the monkey Hanumat's history the following testimony to his literary merits: 44. *Asau punar vyākaraṇaṁ gṛhīṣkyan sūryonmukhaḥ prashṭu-manāḥ kapīndraḥ | udyad-girer asta-giriṁ jagāma grantham mahad dhārayan aprameyaḥ |* 45. *Sa-sūtra-vṛitty-artha-padam mahārtham sa-sangrahaṁ sidhyati vai kapīndraḥ | na hy asya kaśchit sadṛśo 'sti śāstre vaiśārāde chhanda-gatau tathaiva | sarvāsu vidyāsu tapo-vidhāne praspar-dhate 'yaṁ hi guruṁ surāṇām |* 44. "Again the chief of monkeys (Hanumat), measureless, seeking to acquire grammar, looking up to the sun, bent on inquiry, went from the mountain where the sun rises to that where he sets, apprehending the mighty collection—(45) viz. the aphorisms (sūtra), the commentary (vṛitti), the vārttika (artha-pada), the Mahārtha, and the Sangraha [of Vyāḍi]. The chief of monkeys is perfect, no one equals him in the śāstras, in learning, and in ascertaining the sense of the Scripture, [or in moving at will]. In all sciences, in the rules of austerity, he rivals the preceptor of the gods."

The following is the commentary on the above passage: *Udyad-girer udaya-girer mahad grantham dhārayan arthataḥ pāṭhataś cha gṛhīṇan | dhārayan aprameyaḥ iti nud-abhāva ārshaḥ | sūrya-sāmmukhyārtham tāvad gamanam |* 45. *Ko 'sau granthas tatrāha "sa-sūtra" iti | sūtram aṣṭādhyāyī-lakṣaṇam | vṛittis tātkālīka-sūtra-vṛittih | artha-padam sūtrārtha-bodhaka-padavad vārttikam mahārtham mahābhāṣyam Pa-tanjali-kṛitam | "sa-sangraham" Vyāḍi-kṛita-sangrahaḥkhyā-grantha-sahitam | "sidhyati vai" siddho bhavati śāstrāntareṣhv apīty arthaḥ | tad evāha | na hy asya śadṛśaḥ śāstre kaśchit "chhanda-gatau" pūrvo-ttara-mīmāṃsā-mukhena vedārtha-nirṇaye | "vaiśārāde" vaidushye | viśiṣhya navama-vyākaraṇa-kartā Hanumān iti cha prasiddhir iti Katakah |* "From the mountain where the sun rises, 'holding,' apprehending in sense and in text 'the great collection.' The absence of the reduplicated *n* in *dhārayan aprameyaḥ* is vedic (ārsha). He went to face the sun. '45. In the words 'with the sūtras,' etc., he describes what the book was. The sūtras mean the eight books of Pāṇini (*aṣṭādhyāyī*). The *vṛitti* is the contem-

poraneous gloss on the sūtras (*sūtra-vṛtti*). The *artha-pada* is the *vārttika*, containing sentences explaining the sense of the sūtras; the *Mahārtha* is the *Mahābhāṣya* composed by Patanjali. 'With the *sangraha*' means with the book called *Sangraha*, composed by Vyādi. 'He is perfect' means he excels in other śāstras also, as the author goes on to say: 'for no one is like him in the śāstras, in ascertaining the sense,' in determining the meaning of the Veda by the mouth of the Pūrva and Uttara Mīmāṃsā. 'In skill,' i.e. in learning. When specifying, it is well known that Hanumat was the ninth author of Grammar; such is Kataka's explanation."

The other eight grammarians are mentioned by Colebrooke—Essays, ii., pp. 39, 48 (ed. 1837).

NOTE E.—Page 261, note ²⁵⁹, line 3 from bottom.

With this compare the Tāṇḍya Mahābrāhmaṇa xiv. 11, 28, where it is said: *Indro Yatīn sālāvṛikebhyaḥ prāyachhat | tam aślīlā vāg abhyavadat | so 'śuddho 'manyata | sa etat śuddhāśuddhīyam apaśyat | tena āśudhyat |* "Indra gave up the Yatis to the jackals. An evil voice addressed him" [charging him with the murder of Brāhmins, according to the Commentator]. "He recognized himself as unclean. He beheld this 'Śuddhāśuddhīya,' [a particular sāman text] and became purified." The story is repeated further on in the same Brāhmaṇa xviii. 1, 9, where it is said that instead of beholding the "Śuddhāśuddhīya," Indra went to Prajāpati, who gave him the "Upahavya" (*Prajāpatim upādāvat | tasmai etam upahavyam prāyachhat*). This story of Indra and the Yatis is alluded to in Ait. Br. vii. 28, which is quoted in the first volume of this work, pp. 437 f. It is also referred to in the Tāṇḍya Br. viii. 1, 4, and xiii. 8, 17. The latter passage is as follows: *Indro Yatīn sālāvṛikebhyaḥ prāyachhat | teshāṃ trayāḥ udaśhyanta Prithuraśmīr Bṛihadgiriḥ Rāyo-vājāḥ | te 'bruvan "ko naḥ imān putrān bharishyati" iti | "aham" iti Indro 'bravīt | tān adhinidhāya parichārya charan vardhayaṃśe tān vardhayitvā 'bravīt, "kumārakāḥ varān vṛṇidhvam" iti | "kshatram mahyam" ity abravīt Prithuraśmīḥ | tasmai etena pāṛtharaśmena kshatram prāyachhat | kshatrakāmaḥ etena stuvīta | kshatrasya iva aśya prakāśo bhavati | "Brahmavarchasam mahyam" ity abravīt Bṛihadgiriḥ | tasmai etena bṛihadgireṇa brahmavarchasam prāyachhat | brahmavarchasa-kāmaḥ etena stuvīta | brahmavarchasē bhavati. | "pāśūn mahyam" ity abravīt*

Rāyovājāḥ | tasmai stena rāyovājīyena paśūn prāyachhat | paśukāmaḥ etena stuvīta | paśumān bhavati | 18. *Pārtharaśmaṁ rājanyāya brahma-sāma kuryāt bārhadgīram brāhmaṇāya rāyovājīyaṁ vaiśyāya | svena eva enāṁs tad-rūpeṇa samardhayati stomaḥ |* “Indra gave up the Yatis to the jackals. Three of them were left, Prithuraśmi, Bṛihadgiri, and Rāyovāja. They said, ‘Who will cherish these persons, us, as sons?’ ‘I,’ said Indra. Having placed them [on his car, according to the comm.], he went on tending and rearing them. When he had reared them, he said, ‘Youths, choose boons.’ Prithuraśmi said, ‘May regal power be mine!’ He accordingly gave him regal power by means of this ‘pārtharaśma’ sāman. Let the man who desires regal power offer praise with this sāman; and he obtains distinction like that of regal power. Bṛihadgiri said, ‘May Brahmanic lustre be mine!’ He gave him Brahmanic lustre by means of this ‘bārhadgira’ sāman. Let him who desires this characteristic offer praise with this sāman; and he obtains it. Rāyovāja said, ‘Let me have cattle!’ He gave him cattle by means of this ‘rāyovājīya’ sāman. Let him who desires cattle offer praise with this sāman; and he obtains them. 18. Let a ‘pārtharaśma’ be the ‘brahma-sāman’ performed for a Rājanyā, a ‘bārhadgira’ that for a Brahman, and a ‘rāyovājīya’ for a Vaiśya. The ‘stoma’ thus brings prosperity to each of them after his own fashion.” The Yatis are declared by the commentator on Tāṇḍya Br. viii. 1, 4, to be persons “who practised observances contrary to the Veda” (*veda-viruddha-niyamopetān*); on xiii. 4, 17, to be “the persons so called who were hostile to sacrifices” (*etat-sanjnakān yajna-virodhi-janān*); on xiv. 11, 28, to be “persons hostile to rites” (*karma-virodhi-janān*); and on xviii. 1, 9, to be “Brahmans who did not celebrate the jyotishṭoma and other sacrifices, but lived in another way” (*jyotishṭomādy akṛtvā prakārāntareṇa vartamānām brāhmaṇān*). The Yatis are also mentioned in the Taitt. Sanhitā ii. 4, 9, 2, in these words: *Yatinām adya-mānānām śirshāṇi parāpatan | te kharjūrāḥ abhavan |* “The heads of the Yatis who were being eaten fell off. They (the Yatis) became date-trees.” In the same Sanhitā, vi. 2, 7, 5, they are again referred to thus: *Indro Yatīn sālāvṛikebhyaḥ prāyachhat | tān dakṣhiṇataḥ uttara-vedyāḥ ādan |* “Indra gave up the Yatis to the jackals: they devoured them on the south side of the northern altar.” On the former of these texts the commentator remarks as follows: *Pāramahansa-rūpaṁ cha-*

turhāśramam prāptānāṃ yeshāṃ Yatīnāṃ mukhe Brahmātmaka-pratipādako vedānta-śabdo nāsti tān Yatīn Indraḥ āraṇyebhyaḥ śvabhyāḥ prāyachhat | tathā Kaushītaki-brāhmaṇopaniṣhadi Indrasya pratijnā samāmnāyate “Arunmukhān Yatīn sālāvṛikebhyaḥ prāyachham” iti | patitāt vāt teshāṃ tathātvaṃ yuktam | tathā cha smāryate “nitya-karma parityajya vedānta-śravaṇaṃ vīna | vartamānas tu saṇṇyāsī pataty eva na saṃśayaḥ” iti | teshāṃ cha sālāvṛikair bhakṣaṇaṃ shashṭha-kūṇḍe samāmnāyate iti | vedānta-śravaṇa-vāṇchhāṃ vīnā nitya-karma-parityaktavatāṃ bhavatāṃ api īdṛīṣī gatiṃ iti darsāyitūṃ vedit-samīpe bhakṣaṇam eva | “Indra gave up to the wild dogs those Yatis in whose mouth (although they had attained the fourth stage of life [āśrama], that of Paramahāṃsas) the word of the Vedānta [or Upanishads] which sets forth that the soul is Brahma, was not found. Accordingly Indra’s declaration that he ‘gave up the Arunmukha Yatis to the jackals is recorded in the Kaushītaki Brāhmaṇa Upanishad” (iii. 1; see p. 161 of Prof. Cowell’s translation in the Bibliotheca Indica). “In consequence of their fallen condition, it was fit that this should have been done: according to the text of the Smṛiti, ‘A Saṇṇyāsī who lives in the neglect of the fixed observances, and without hearing the Vedānta [or Upanishads], sinks without doubt into a fallen condition.’ And the fact of the Yatis being eaten by jackals is recorded in the sixth book (of this Saṇḥitā, as quoted above). The circumstance of their being devoured near the altar is intended to show that the same fate awaits you gentlemen also, who live without desiring to hear the Upanishads, and in the neglect of the fixed ceremonies.” From Prof. Cowell’s note in the Kaushītaki Br. Up. transl., p. 161, it appears that Sāyaṇa, the commentator on the Ait. Br. vii. 28, regarded the Yatis there mentioned as being Āsuras in the disguise of devotees, and the Arurmaghas referred to there as being Āsuras in the form of Brahmans. Prof. Cowell adds in a second note that the commentator (in the Kaush. Br. Up.) “explains the Arunmukhas” (there mentioned) “as those in whose mouths the reading of the Vedas is not;” and observes that “they and the Arurmaghas of the Ait. Br. are equally obscure.” See the remainder of the note, and Prof. Haug’s note on the latter passage in his translation of the Ait. Br., p. 483 f. He thinks the Arurmaghas “were no doubt a kind of degraded Aryas, very likely a tribe of the ancient Iranians,” etc.

NOTE F.—Page 310, note ¹⁹.

In regard to this note I have been favoured with a communication from Prof. Roth, who is of opinion that there are two substantives *śravas*, as there are two roots *śru*. There is not only, he considers, a root *śru*, “to hear,” but a second *śru*=*sru*; and there are, he adds, a number of passages where the sense “renown,” traditionally ascribed to *śravas*, however wide this idea is, and in however forced a manner it may be applied, does not suffice. The forthcoming fasciculus of his Lexicon will, Prof. Roth informs me, supply details on this subject.

Wilson, Westergaard, and Williams, in their Dictionaries, give a second *śru* as equivalent to *sru*, “to move,” “to flow,” etc. Prof. Aufrecht is of opinion that in addition to *śru*, “to hear,” there is another root *śru*, with the meaning “to quake,” “to shake,” “to tremble.” This root, he states, occurs only twice in the whole Vedic literature which we have before us. The passages in which it is found are R.V. i. 127, 3: *Vīlu chid yasya samṛitau śruvad vaneva yat sthīram* | “Even the strong quakes at his attack, and even the firm shakes like trees;” and R.V. i. 39, 6: *Ā vo yāmāya pṛithivī chid asrot* | “Even the earth trembled before your rush.” From this root is derived *çrona*, “lame.” Prof. Aufrecht does not think that in any Vedic passage the root *çru* has the meaning of *sravati*, “to flow.” In his note on the former of these two passages, Sāyaṇa explains *śruvat* by *gachhet*, *śīryeta*, i.e. “will move,” “will crumble.”

NOTE G.—Page 412, line 19.

In her lamentation for Rāvaṇa (Rām., Bombay ed. vi. 113) his queen Mandodarī, among other attributes which she ascribes to him, speaks of him (v. 49) as *jetāraṁ lokapālānām ksheptāraṁ S'ankarasya cha*, “conqueror of the guardians of the world, and caster down (or, contemner) of Sankara.” Sankara could not therefore have been looked on by the writer of this as the Supreme Deity. From the story of Nandiśvara, quoted in the Appendix, above, p. 460 f., it will have been seen, however, that Rāvaṇa was really no match for Sankara.

NOTE H.—Page 418, note ¹⁹⁶.

The following is a summary of the story of Indra and Indrajit, as

given in the twenty-seventh and following sections of the Yuddha Kāṇḍa. Rāvaṇa in the course of his expeditions goes to Indra-loka. Indra tells the gods to get ready for battle; but, being afraid, resorts to Viṣṇu (sect. 27, 6), whom he glorifies as the Creator and the Being into whom all things are absorbed at the end of the world, and asks his advice (v. 13). Viṣṇu reassures him; but says that he could not interfere without killing Rāvaṇa,—which he is unable to do on account of the boon conceded to the Rākshasa chief by Brahmā (v. 18); but he would slay him at the proper time (v. 20). Meanwhile he tells Indra to fight with Rāvaṇa (v. 21). A battle takes place between the gods and Rākshasas (v. 26 ff.). The eighth Vasu Sāvitra comes on the field (vv. 34 and 43), fights with Sumāli, one of the Rākshasas, and grandfather of Rāvaṇa, who had routed the gods, kills him, reducing to ashes his bones and all the rest of him (v. 50), and puts the Rākshasas to flight. They are, however, rallied by Indrajit (sect. 28, 1 ff.), and the gods repulsed. Indra's son, Jayanta, enters the fray (vv. 6 ff.). The gods are furiously assailed by Indrajit. Both sides, in the confusion, smite their own warriors (vv. 17 f.). Jayanta is carried off by his grandfather, his mother Sachi's father, Puloman, the Daitya, who enters with him into the sea (vv. 19 f.). The gods, thinking that Jayanta had been killed, take to flight (v. 21), and are pursued by Indrajit. Indra himself now comes upon the scene (v. 23), and is opposed by Rāvaṇa (vv. 29 ff.), whom he eventually captures (sect. 29, v. 18 f.). Meghanāda (son of Rāvaṇa), afterwards called Indrajit, becoming invisible by his magical power, which he had obtained from Mahādeva, binds Indra and carries him off (v. 27). The gods, headed by Brahmā, follow them to Lankā (sect. 30). Brahmā praises Meghanāda's valour, and declares that he shall be called Indrajit ("the conqueror of Indra," v. 5). Brahmā then asks that Indra shall be released (v. 7). Indrajit, as a condition, requires the boon of immortality (v. 8). This Brahmā refuses (v. 9).⁷³ Indrajit then says, v. 11: *S'rūya-tām vā bhavet siddhiḥ S'atakratu-vimokṣaṇe* | 12. *Mameshṭam nityaśo-haḍyair mantraiḥ sampūjya Rāvakaṁ | sangrāmam avatartuṁ cha śatru-nirjaya-kāṅkṣiṇaḥ* | 13. *Aśva-yukto ratho mahyam uttiṣṭhet tu Vibhāvasoḥ | tat-sthasyāmaratā syād me eṣa me niśchito varaḥ* | 14. *Tasmiṇ yady asaṁāpte cha japyahome Vibhāvasau | yudhyeyaṁ deva-sangrāme*

⁷³ See similar cases above, pp. 223 and 482.

tadā me syād vināśanam | 15. *Sarvo hi tapasā deva vṛinoty amaratām pumān* | *vikramena mayā to etad amaratvam pravartitam* | 16. *Evam asto iti tañ chāha vākyañ devaḥ Prajāpatiḥ* | *muktaś chendrajitā S'akro gatās cha tridivañ surāḥ* | 11. "Listen: or let me attain perfection by releasing Satakratu (Indra). 12. My wish is,—desirous as I am of conquering my enemies,—to enter into battle after constantly worshipping Agni with texts and oblations: (13) and the boon I have fixed to ask for is that (whenever I shall do so) a chariot with horses may rise up for me out of the Fire, and that while I stand in it I may remain immortal: (14) and if I fight in it against the gods before I have finished my prayers and oblations to Agni, let me perish. 15. For, O god, every man desires by austerities to attain immortality. And by my valour I have sought for this immortality. 16. 'So be it,' said Brahmā. Then Indra was released by Indrajit, and the gods went to heaven." Brahmā then tells Indra (vv. 17–48), who was standing humiliated and thoughtful, that he had incurred this misfortune because he had corrupted Ahalyā (v. 46), the first woman, whom Brahmā had made and had given to the sage Gautama (v. 27), as a reward for his austere virtue. For this he had been cursed by the sage (vv. 31 ff.). Ahalyā, too, was reprehended by the sage, expelled from his hermitage, and condemned to lose her prerogative of being the only beautiful woman in the world (vv. 36 ff.). She excuses herself by saying that Indra had assumed the form of her husband, and thus deceived her, and that she had not yielded to illicit passion (vv. 40 f.). She is then assured that she would be restored to purity by the vision of Vishṇu incarnate in Rāma, and received again by her husband (vv. 41 ff.); and Indra himself was enjoined to offer a Vaishṇava sacrifice by which he would be purified (v. 47 f.).⁷⁴ (Compare the forty-eighth and forty-

⁷⁴ The commentator remarks on verse 49, where the performance of this sacrifice is mentioned: *Devānām na yajneshv adbhikārah iti. Jaiminy-uktañ tu pramādād iti nirūpitam prāk* | "The saying of Jaimini that the gods have not the prerogative of sacrificing has been before determined to be founded on an inadvertence." The end of the remarks on Rāmāyaṇa i. 29, 7, quoted above, p. 131, note 131, may be here referred to by the commentator. Besides the text cited in p. 262, note, mention is elsewhere found of sacrifice being offered by Indra. See the story of Nahusha adduced in the first volume of this work, pp. 307 ff., where such a sacrifice is referred to (p. 310). The lines of the Udyoga-parvan (414 f.) in which this is mentioned are as follows: *Mām eva yajatām S'akraḥ pāvayishyāmi vajrinam* | *punyena hayamedhena mām ishṭvā Pākaśāraṇaḥ* | *punar eshyati devānām indratvam akutobhayaḥ* | Vishṇu

ninth sections of the first book of the Rāmāyana, Bombay ed., the note in p. 49, above; and a similar purification of Indra for another sin, above, p. 262, note, and the beginning of Note E., p. 491.) I quote the verses in which Brahmā here describes the creation of the first woman Ahalyā:

Sect. 30, 19 ff.—*Amarendra mayā buddhyā prajāḥ sṛisṭās tathā prabho | eka-varṇāḥ samābhāṣāḥ eka-rūpās cha sarvaśaḥ |* 20. *Tāsām nāsti viśesho hi darśane lakshane 'pi vā | tato 'haṁ ekāgra-manās tāḥ prajāḥ samachintayam |* 21. *So 'haṁ tāsām viśeshārthaṁ striyam ekām vinirmame | yad yat prajānām pratyangaṁ viśishtaṁ tat tad uddhritam |* 22. *Tato mayā rūpa-guṇair Ahalyā strī vinirmitā | Halaṁ nāmeha vairūpyaṁ halyaṁ tat-prabhavam bhavet |* 23. *Yasyāḥ na vidyate halyaṁ tenāhalyeti viśruta | Ahalyety eva cha mayā tasyāḥ nāma prakīrtitam |* 19. “O chief of immortals (Indra), all creatures were by my understanding formed by me of one caste, of the same speech, and of one form in every respect. 20. There was no distinction of them in appearance or characteristic (sexual) mark. I then, with intent mind, reflected on these creatures. 21. In order to distinguish them, I formed one woman. Whatever there was most distinguished (excellent) in the several members of [different] creatures was taken [to compose her]. 22. A woman faultless (*ahalyā*) in form was then fashioned by me. *Hala* means ugliness, and *halya* that which springs from ugliness. 23. She who has nothing sprung from ugliness (*halya*) is known as ‘Ahalyā.’ And I have made her known by this name.”

NOTE I.—Page 427, line 1 from the foot.

Professors Aufrecht and Müller have been good enough to furnish me with the text of this Durgā-stava, or Rātri-sūkta, which, in the Sanhitā MSS. of the R.V., follows a hymn addressed to Night (the 127th of the Tenth Maṇḍala=Ashtaka viii. 7, 14). I will first give the text, with a translation, of the genuine hymn to Night (R.V. x. 127), and then quote the *Parīśiṣṭa*:

R.V. x. 127.—1. *Rātrī vi-akhyad āyatī purutrū devī akshabhiḥ | viś-vāḥ adhi śriyo 'dhita |* 2. *Ā uru aprāḥ amartyā nivato devī udvataḥ |*

speaks: “Let S'akra (Indra) worship me: I will purify the thunderer. Having sacrificed to me with a pure horse sacrifice, he shall again obtain the headship of the gods, and be delivered from fear.”

gyotishā bād̥hate tamah | 3. *Nir ū svasāram askṛita ushasam devī āyati* |
apa id u hāsate tamah | 4. *Sā no adya yasyāḥ vayaṁ ni te yāmann aviksh-*
mahi | *vṛikshe na vasatiṁ vayah* | 5. *Ni grāmāso avikshata ni padvanto ni*
pakshinaḥ | *ni śyenūśaś chid arthinaḥ* | 6. *Yavaya vṛikyaṁ vṛikaṁ yavaya*
stenam ūrmye | *atha naḥ sutarā bhava* | 7. *Upa mā pepīśat tamah kṛish-*
naṁ vyaktam asthita | *ushaḥ rinā iva yātaya* | 8. *Upa te gāḥ iva ā*
akaraṁ vṛinīshva dukhitar divaḥ | *rātri stomaṁ na jigyushe* | “The divine
 Night arriving, hath shone in many places with her eyes; she has
 assumed all her splendours. 2. The immortal goddess has widely filled
 the lower and the upper regions: by light she destroys the darkness.
 3. Arriving, the goddess has driven away her sister the Twilight: the
 darkness departs. 4. Be to-day [favourable] to us who have gone to
 rest at thy coming, as birds to their nests in a tree. 5. Men, cattle,
 and even suppliant hawks, have gone to rest. 6. Drive away, O
 Night, the she-wolf and the wolf: drive away the thief; and carry
 us safely across [thyself]. 7. Darkness adorned [with stars], black,
 and yet illuminated, has approached me: do thou, Ushas, drive it
 away like one who is bound [to do so]. 8. I have brought for thee
 a hymn, as it were an offering of cows, like [an encomium] for a
 conqueror. Receive it, O Night, daughter of the Day.”

1. (=Nir. iv. 29; A.V. 19, 47, 1; and Vāj. S. 34, 32) — *Ā rātri pār-*
thivaṁ rajaḥ pitur aprāyi dhāmabhiḥ | *divaḥ sadūṁsi bṛihatī vi tishṭhase*
ā tveshaṁ vartate tamah | 2. (A.V. 19, 47, 3) *Ye te rātri nṛichakshaso*
*yuktāso*⁷⁵ *navatir nava* | *aśītiḥ santv ashtā uto te sapta saptatiḥ* | 3.
*Rātrīm prapadye jananiṁ sarva-bhūta-niveśanīm*⁷⁶ | *bhadrām bhaga-*
vatīm kṛishnām viśvasya jagato niśām | 4. *Samīveśanīm samyamaniṁ*
graha-nakshatra-mālinīm | *prapanno 'haṁ śivām rātrīm bhadre pāram*
aśīmahī bhadre pāram aśīmahī om namaḥ | 5. *Stoshyāmi prayato*
devīm śaranyām bahvṛicha-priyām | *sahasra-sammitām Durgām Jāta-*
*vedase sunavāma somam*⁷⁷ | 6. *S'ūnty-ārthaṁ dvijātīnām ṛishibhiḥ*
semapūśritāḥ (samupāśritā?) | *ṛig-vede tvāṁ samutpannā 'rātīyato nida-*
hāti vedaḥ | 7. *Ye tvām devī prapadyante brāhmanāḥ havya-vāhanīm* |

⁷⁵ For *yuktāsaḥ*, the A. V. reads *drashtārah*, “seers.”

⁷⁶ This, Professor Aufrecht remarks, is imitated from R.V. i. 35, 1: *Rātrīm jagato niveśanīm*.

⁷⁷ The first pādas of this and the three following verses are, as Prof. Aufrecht observes, borrowed from R.V. i. 99.

*avidyāḥ bahuvidyāḥ vā sa naḥ parśhad ati durgāni viśvā | 8. Agni-varnām
 śubhām saumyām kīrtayishyanti ye dvijāḥ | tān tārayati durgāni nāveva
 sindhuṁ duritā 'ty Agniḥ | 9. Durgeshu vishame ghore sangrāme ripu-
 sankate | agni-chora-nipāteshu duṣṭa-graha-nivārane | 10. Durgeshu
 vishameshu tvām sangrāmeshu vaneshu cha | mohayitvā prapadyante
 teshām me abhayaṁ kuru teshām me abhayaṁ kuru oṁ namaḥ | 11. Keśi-
 nīm sarva-bhūtānām panchamīti cha nāma cha | sū mām samāḥ niśāḥ devī
 sarvataḥ parirakshatu sarvataḥ parirakshatu oṁ namaḥ | [v. 12 is the
 same as the verse quoted by Weber in the text, beginning *tām
 agni-varnām*, etc.] | 13. Durgā durgeshu sthāneshu śaṁ no devīr abhish-
 ṭaye | yaḥ imaṁ Durga-stavam puṇyam rātrau rātrau sadā paṭhet | rātriḥ
 kuśikaḥ saubharo rātri-stavo gāyatrī | rātri-sūktam jāped nityaṁ tat-
 kalam upapadyate |*

I am indebted to Professor Aufrecht for assistance in correcting the corrupt text and in explaining parts of this composition.

1. "O Night, the terrestrial atmosphere was filled with thy father's might. Thou, the mighty one, pervadest the celestial mansions, and awful darkness returns. 2. Night, may the man-beholders which are united with thee⁷⁸ be 99, 88, or 77. 3. I attain to Night, the mother, who brings rest to all creatures, kind, divine, dark, the night of the whole world. 4. I have attained the auspicious Night, who causes men to rest, who composes [them], who is invested with a garland of planets and stars. May we reach the other side in safety! may we reach the other side in safety! 5. Intent, I will praise the divine Durgā, who affords a refuge, who is beloved by the Bahvṛichas (priests of the Rig-veda ceremonial), who is equal to a thousand. Let us pour forth soma to Jātavedas (Fire). 6. For the tranquillization of the twice-born, thou art resorted to by rishis, and hast thy origin in the Rig-veda. May [Agni] burn up the wealth of him who seeks to hurt us! 7. The Brahmans, learned or ignorant, who resort, O goddess, to thee, the carrier of oblations,—may he transport us over all difficulties. 8. Agni transports over all evils [though] hard to be traversed,—as in a boat across the ocean,—those twice-born men who shall celebrate the fire-coloured, auspicious, beautiful goddess. 9. In difficulties, in dire perplexity, in battle, in trouble from enemies, in

⁷⁸ Or, according to the reading of the A. V., "May thy man-beholders, lookers be," etc.

visitations of fire, and thieves, for the prevention of inauspicious planets, (10) in difficulties, perplexities, battles, and forests, men, bewildered, resort to thee. Give us security from these things, give us security from these things! 11. [I praise] her the long-haired, and whose name among all creatures is Panchamī. May this goddess every night preserve me in every way. (12. The same as the verse already quoted in the text, p. 427, line 26.) 13. May the divine Durgā be propitious for our good in difficulties. He who always every night reads this holy Durgā-stava,—(the night, Kuśika, Saubhara, the rātri-stava, gāyatri),—he who continually mutters the rātri-sūkta, arrives at that time.”

It will be seen that the sense of some parts of this production is not very clear, but to ascertain it is of little consequence.

NOTE J.—Page 429, lines 13 f.

These same tongues of fire are also mentioned in a hymn to Agni, in the Mārkaṇḍeya Purāṇa, sect. 99, vv. 52 ff. : *Yā jihvā bhavataḥ Kālī kūla-nishṭhā-karī prabho | bhayān naḥ pāhi pāpebhyah aihikāchcha mahā-bhayāt | 53. Karālī nāma yā jihvā mahā-pralaya-kāraṇam | tayā na pāhi ityādi | 54. Manojavā cha yā jihvā laghimā guṇa-lakṣaṇā | tayā ityādi | 55. Karoti kāmam bhūtebhyo yā te jihvā Sulohitā | tayā ityādi | 56. Sudhūmra-varṇā yā jihvā prāṇinām roga-dāyikā | tayā ityādi | 57. Sphulinginī cha yā jihvā yataḥ [yā te?] sakala-pudgalā | tayā ityādi | 58. Yā te Viśvā śadā jihvā prāṇinām śarma-dāyinī | tayā ityādi | 52. “By thy tongue Kālī, the final destroyer [of the world], preserve us from sins and from great present alarm. 53. By thy tongue Karālī, the cause of the great mundāne dissolution, preserve us, etc. 54. By thy tongue Manojavā, which is distinguished by the quality of lightness, preserve us, etc. 55. By thy tongue Sulohitā, which accomplishes the desires of creatures, preserve us, etc. 56. By thy tongue Sudhūmravarṇā, which inflicts diseases on living beings, preserve us, etc. 57. By thy tongue Sphulinginī, the loveliest of all, preserve us, etc. 58. By thy tongue Viśvā, which always bestows blessings on living beings, preserve us, etc.”*

In the course of this hymn to Agni he is said (v. 41) to have been formed eightfold : *Tvām aṣṭadhā kalpayitvā yajnam ādyam akalpayan |*

:"Having formed thee in eight ways, they performed the earliest sacrifice." This seems to refer to the legend from the Brāhmaṇas given in pp. 339-347. Again, we are reminded of some characteristics which are ascribed to Rudra in the Satarudriya vv. 2 and 11 (above, pp. 322 f.) by the expressions which are applied to Agni in the seventieth verse of this hymn : *Yat te Vahne śivam rūpaṁ ye cha te sapta hetayah | taiḥ pūhi naḥ stuto deva pitā putram ivātmajam |* "When thou art lauded, Agni, preserve us by thine auspicious form, and by thy seven shafts, as a father preserves his own son."

In v. 63 Agni is said to have "stretched out the whole universe, and, though one, to exist in manifold shapes" (*tvayā tataṁ viśvam idaṁ charācharam Hutāsanaiko bahudhā tvam atra*).

ADDITIONAL NOTES AND CORRECTIONS.

i. Page 6, note 13.

See further R.V. ii. 33, 1; and Dr. Bollensen's remarks on the word *sandriś* in the Journal of the German Oriental Society, vol. xxii., p. 588.

ii. Page 9, line 11.

See Tāṇḍya Mahābrāhmaṇa, viii. 2, 1 f.

iii. Page 19, line 3 from the top and line 11 from the foot.

I learn by a communication, dated some months ago, from Professor Aufrecht, that *anvāśaye* is not a substantive, as I had understood it, but the third person singular present, from the root *śi+anu+ā*. He would translate the whole verse thus: "With which body has Skambha entered the past, and which body of his rests over the future? When he divided his one body into a thousand bodies, with which of them did he enter there?" And he thinks that the second half of verse 8 has exactly the same sense. *S'aye* is, he adds, a very common Vedic form for *śete*. See also the fasciculus of Böhtlingk and Roth's Lexicon (recently received), s.v. *śi*, where also *śaye* is stated to be the 3rd pers. sing.; and the scholiast on Pāṇini vii. 1, 41, is referred to in proof. In the same work the root *śi+anu+ā* is explained as, in this passage, signifying "to stretch over."

iv. Page 28, line 8.

I find from Böhtlingk and Roth's Lexicon, s.v. *śatabāhu*, that the words here referred to occur in the Taittiriya Āraṇyaka x. 1, 8. I quote in full the verse in which they occur, as well as that which precedes it: *Aśvakraṇte rathakraṇte Viśhnukraṇte vasundharā | śirasā dharāyishyāmi rakshasva mām pade pade | bhūmir dhenur dharanī loka-dhāranī | uddhṛtā 'si varāhena kṛishṇena śatabāhunā |*

v. *Page 28, line 14.*

See Tāṇḍya Brāhmaṇa, xx. 14, 2 ff.; the commencement of which corresponds with the text from the Panchaviṃśa Brāhmaṇa, quoted in the fifth volume of this work, p. 392.

vi. *Page 29, line 9.*

See Tāṇḍya Br. iv. 1, 4.

vii. *Page 39, line 17.*

For "vi. 2, 42," read "vi. 2, 4, 2."

viii. *Page 39, line 23.*

Ahaṁ durgād āhartā. Compare R.V. i. 61, 7, and viii. 66, 10, in pp. 67 and 91, and the quotation from Sāyana's commentary given in p. 92 f., above.

ix. *Page 44, line 22.*

For "5, 32," read "5, 34."

x. *Page 45, line 5.*

See Tāṇḍya Br. viii. 2, 10.

xi. *Page 56, line 11.*

Compare Tāṇḍya Br. vii. 4, 2; where it is told that the gods failed to gain heaven by either the Gāyatrī, the Trishtubh, the Jagatī, or the Anushtubh metres, but gained it by the Bṛihatī.

xii. *Page 58, last line of the text.*

Compare Tāṇḍya Br. vii. 5, 11; 6, 5; xi. 5, 23; 9, 21; 13, 27 f.

xiii. *Page 61, line 5.*

See the discussion among the gods about a formula in Tāṇḍya Br. vii. 8, 1 f.

xiv. *Page 67, line 18.*

On the word *mātri*, "measurer," Böhtlingk and Roth have the following explanation: "Sāyana brings under this head the verse 1, 61, 7, making the word equivalent to 'the world-creating (-sustaining) sacrifice.' Benfey translates 'carpenter.' But Vṛitra's mother may be here spoken of."

xv. Page 78, line 11 from the foot.

See also Tāṇḍya Br., xx. 15, 6, f.

xvi. Page 80, line 5 from the foot.

Vishṇu is also mentioned in R.V. v. 49, 3: *Indro Vishṇur Varuno Mitro Agnir ahāni bhadrā janayanta dasmāḥ* |

xvii. Page 81, line 27.

In R.V. viii. 12, 8, Indra is said to have eaten a thousand buffaloes and to have in consequence gained in vigour (*yadi pravṛiddha satpate sahasram mahishān aghaḥ* | *ād it te indriyam mahi pra vavṛidhe*).

xviii. Page 85, line 13.

“The Aśvins,” etc. Read “Ye, Aśvins, have come by a path which yields enjoyment.”

xix. Page 88, lines 16, 22 and 28.

For “*yan na*” read “*yan naḥ*”: and in line 22, for “tellest not” read “tellest to us.”

The passage of the Taitt. San. referred to in p. 88, line 28, viz. ii. 5, 5, 2 (p. 585 of Bibl. Ind., vol. ii.), gives the following explanation of the words Vishṇave Sīpivishṭāya: *Yajno vai Vishṇuḥ* | *paśavaḥ śīpiḥ* | *yajnaḥ eva paśuḥ pratisṭhāti* | “‘Vishṇu’ means sacrifice, and ‘Sipi’ means victims; for sacrifice depends upon victims.” See also the Tāṇḍya Brāhmaṇa ix. 7, 9 ff. R.V. vii. 100, 6, is translated by Prof. Roth in his Illustrations of the Nirukta, p. 59. I am indebted to Prof. Aufrecht for the following remarks on “Sīpivishṭa:” “This attribute of Vishṇu occurs only in R.V. vii. 99, 6 (a verse which ought to have stood only at the end of hymn 100, as hymn 99 is devoted to the celebration of Indra and Vishṇu), and in the only important verses vii. 100, 5 and 6. The A.V. does not know the word, and in the other Sanhitās and Brāhmaṇas it has been, as in other cases, adopted from the R.V. It is perfectly clear that something opprobrious was expressed by the epithet, for vii. 100, 6, means: ‘Why should any one, O Vishṇu, have found a subject for reproof when thou didst say, “I am Sīpivishṭa”? Do not conceal even that shape of thine from us, as thou wearest another form in public.’ Now Aupamanyavaś says clearly that ‘Sīpivishṭa’ is ‘kutsitārthīya’ (has a bad,

. or contemptuous, sense).⁷⁹ The commentator on the Taittirīya Sanhitā ii. 2, 12, 5 (vol. ii., p. 390) says that it is used for *atyanta-rogin*.⁸⁰

⁷⁹ The complete words of Aupamanyava are as follows: *S'ipivishṭo Vishṇur iti Vishṇor dve nāmanī bhavataḥ | kutsit-arthīyam pūrvam ity Aupamanyavaḥ |* "Aupamanyava says that there are two names of Vishṇu, S'ipivishṭa and Vishṇu: of which the former has a bad sense."

⁸⁰ I quote the commentator's remarks on the verse (vii. 100, 6, of the R.V.) at length: *He "Vishṇo" tvaṁ "yad" yasmāt kāraṇat "S'ipivishṭo asmi" iti prakarshena "vavakshe" punaḥ punar vakshi tasmāt "te" tava manasi "kim it parichakshyam bhūt" kim idaṁ garhaṇīyam abhūt | na etad garhaṇīyaṁ vṛithā eva tava lajjā ity abhiprāyaḥ | yadyapy etan nāma loke atyantaroginy | udghāṭita-guhyatva-vimūdhair prayujyate "S'ipivishṭo 'yam" iti tathāpy avayavārthasya brāhmaṇena vyākhyātatvād nāsty atra tava lajjā-kāraṇam | tasmād "etad varpo" varishṭhaṁ nāma "asmad mā apagūhaḥ" asmākam agre gūḍham mā kuru | "yad" yasmāt tvaṁ gūhaṇīya eva samithe yuddhe kavacha-śīrshanyābhyāṁ gūḍho "anyarūpo babbhūtha" babbhūvitha | tad anyathā yathātathā vā bhavatu tathāpy asmad-vṛiddhau (quere buddhau?) prakāśtam idam mā gopāya ity arthaḥ |* "O Vishṇu, since thou repeatedly sayest I am S'ipivishṭa, how, then, is this, in thy mind, matter of reproach? It is not matter of reproach; thou art needlessly ashamed: such is the purport. Although this word is in common language applied to diseased persons, to those whose nakedness is uncovered, and to fools, by those who say 'so and so is S'ipivishṭa,' yet as the sense of its component parts is expounded in this Brāhmaṇa (ii. 5, 5, 2, see above), thou hast no occasion for shame. Do not therefore conceal from us thy most excellent name (so the commentator understands *varpas*). Inasmuch as in the battle thou hast for the sake of concealment been covered by a coat of mail and a helmet,—whether the fact be so or otherwise, do not conceal that which in our estimation deserves praise."

The word "S'ipivishṭa" also occurs in the S'atarudriya (Vājas. Sanhitā 16, 29); and is thus commented on by Mahīdhara on the verse: *S'ipivishṭāya Vishṇurūpāya | "Vishṇuḥ S'ipivishṭaḥ" iti śruteḥ | yadvā śipishu paśushu viṣṭaḥ pravishṭaḥ | "paśavo vai śipir" iti śruteḥ | sarva-prāṇiṣh antaryāmitayā sthitāḥ ity arthaḥ | yadvā "yajno vai śipir" | yajne 'dhidevatātvena pravishṭaḥ | śipir ādityo vā maṇḍalādhishṭhātā ity arthaḥ | tasmāi namaḥ | "śipayo 'tra rāsmayaḥ uchhyante tair āviṣṭo bhavati" iti Yāskokteḥ (Nirukta, 5, 8).* "To S'ipivishṭa, i.e. to him who is in the form of Vishṇu: for the Veda says S'ipivishṭa is Vishṇu. Or, according to the Vedic text, that 'śipi' means cattle, S'ipivishṭa will mean, he who enters into cattle, i.e. who is present in all creatures, pervading them. Or 'S'ipi' means sacrifice; and so S'ipivishṭa may signify him who has entered into sacrifice as its presiding deity. Or, 'śipi' is the sun who presides over the circle of the sky—to him be reverence; according to what Yāska says (Nirukta 5, 8) 'S'ipi' means rays; by them he is pervaded."

Professor Weber has the following notice of 'S'ipivishṭa' in his Indische Studien 37 f., note. This is one of those words which already gave trouble to Yāska (Nirukta 5, 9). Bhaṭṭa Bhāskara Miśra has the following: *Nirveshṭita-śeṣhūya (śepāya?) | sarvadā devadāru-vana-pradeśādau vā yathā ādityātmane | yathā Skandapurāṇe S'aityāchhamatayogād (?) vā śipi vāri prachakshate | tatpānād rakshaṇād vā 'pi śipayo rāsmayo matāḥ | teshu pravishṭaḥ savitā S'ipivishṭa ihochyate | yadvā paśavaḥ śipayaḥ "yajno vai Vishṇuḥ paśavaḥ śipir" iti śruteḥ sarva-prāṇādy-antaryāmitvena pravishṭaḥ ity arthaḥ |* [Prof. W. then quotes the passage of the Mahābhārata, 13229]. "S'ipi' is akin to 'śepa,' 'śipra,' Kiefer, hip, Hüfte, cippus."

This piece of information is taken from the Amarakosha, where it is said, *S'ipivishṭas tu khalatau duścharmaṇi mahēśvare*. Halāyudha and Hemachandra have the same. Amara must have taken the two first meanings ('bald-headed' and 'leprous') from actual use; and there is no reason to doubt that even in the Vedic passages 'S'ipivishṭa' means either bald-headed, or one who has a skin disease. So long as the sense of 'śipi' is undetermined, it will be difficult to choose between the two. The word 'śipi' is not found used separately. For what the Taittirīya Sanhitā ii. 5, 5, 2 (quoted above) says, *yajno vai Viṣṇuḥ | paśavaḥ śipih* (Tāṇḍya Br. xviii. 6, 26⁸¹), and all that the modern Hindu commentators say, about 'śipi,' is worthless. A glimmer of light is cast upon 'śipi' by 'śipitam,' 'defective,' in the Satap. Br. xi. 1, 4, 4."⁸²

xx. Page 91, note ⁶⁷.

See also R.V. viii. 22, 1.

xxi. Page 95, line 1.

For "ix. 166," read "ix. 100."

xxii. Page 95, line 10.

Another verse in which Viṣṇu is mentioned is one in the funeral hymn, R.V. x. 15, 3: *Ā ahan pitrīm suvidatrān avitsi napātaṁ cha vikramaṇaṁ cha Viṣṇoḥ* | "I have found the beneficent Fathers, and the path and the stride of Viṣṇu." *Napāt* is explained by Mahīdhara in Vāj. S. 19, 56, thus: *Nāstī pāto yatra sa napāto deva-yāna-patho yatra gatūnām pāto nāstī*. "*Napāta* means that on which there is no

⁸¹ This passage is as follows: *Prāṇa vai Prajāpateḥ paśuṣṭhā tanūr yat S'ipivishṭaḥ | prāṇo bṛihat | prāṇaḥ eva paśuṣṭu pratitishṭhati* | "This S'ipivishṭa is that body of Prajāpati which abides in victims (or beasts). The Bṛihat is breath: and it is breath which abides in victims." On which the commentator remarks: "*Yajno Viṣṇuḥ | paśavaḥ śipih*" *iti śruty-antarāt | Viṣṇoḥ Prajāpativāt S'ipivishṭaḥ iti* | "For another Vedic text says that Viṣṇu is sacrifice, and śipi denotes victims. Since Viṣṇu has the character of Prajāpati, he is S'ipivishṭa," etc.

⁸² The Commentator's note on this passage is as follows: *Akūle niruptaṁ haviḥ śipitam | tad-āśrito dosha-viśeṣaḥ | tad-nyuktam iva yajñasya śarīram bhavati* | Prof. Aufrecht proposes to correct this as follows: *Akūle—śipitam | śipitaṁ tanv-āśrito dosha-viśeṣaḥ*, etc. According to this corrected reading the sense will be: "An oblation offered at a wrong time is 'śipita.' Now 'śipita' means a particular defect residing in the body. With it the body of the sacrifice becomes affected, as it were."

fall, the path leading to the gods, on which those who go along it do not fall." Sāyana on R.V. x. 15, 3 makes the word=*vināśābhāva*, "the absence of destruction."

xxiii. Page 114, line 14.

For "verse" read "sense."

xxiv. Page 119, note ¹¹⁸.

As regards the question whether or not ether (*ākāśa*) is eternal, see the first volume of this work, pp. 130 and 506, and the third vol., pp. 70, 106, and 164.

xxv. Page 127, line 4 from the foot.

For "*pravīṇakti*" read "*pravṛṇakti*."

xxvi. Page 128, line 5.

The Commentator on the Taitt. Ār. (Bibl. Ind.), p. 372, explains *utkara* thus: *Veder uttara-bhāge pāmśu-trinūdayo yatra prakshipyante so 'yam utkaraḥ* | "The *utkara*' is the place on the north side of the Vēdi (altar) where dust, grass, etc., is thrown."

xxvii. Page 129, line 13.

This passage is identical with Tāṇḍya Br. vii. 5, 6, vol. i., p. 433.

xxviii. Page 262, line 6 from the foot.

The Tāṇḍya Brāhmaṇa xii. 6, 8, also relates that Indra, after thus treacherously slaying Namuchi, was followed by the head or something else which cried, "Slayer of a hero, thou hast injured me, thou hast injured me." This he could not destroy, either by *rich*, or *sāman*, but by a *Hārivarṇa*" (*tad enam pūpīyaṁ vāchaṁ vadaḥ anvavartata "vīrahann adruho 'druhaḥ" iti | tad na richā na sāmnā apahantum asaknot | tad hārivarṇasya eva nidhaneṇa apāhata*)

xxix. Page 297, line 18.

To the word "*Jarāsandha*" at the beginning of the line, prefix "582."

xxx. Page 300, line 6.

For "x. 70," read "v. 70."

xxxi. *Page 302, line 15.*

Prof. Whitney has since given up this interpretation. See p. 399.

xxxii. *Page 303, line 7.*

For "ii. 2, 29," read "xi. 2, 29."

xxxiii. *Page 303, line 22.*

For "commentorial," read "commentatorial."

xxxiv. *Page 306, line 26.*

See Wilson's *Vishṇu Purāṇa*, Dr. Hall's ed., vol. ii., pp. 77 f.

xxxv. *Page 319, line 2.*

For "x. 26," read "xii. 26."

xxxvi. *Page 400, line 11.*

For "ii. 23," read "ii. 33."

xxxvii. *Page 421, line 24.*

For "x. 99," read "x. 90."

xxxviii. *Page 471, line 12.*

For "Devavatī," read "Vedavatī."

xxxix. *Page 491, line 27.*

For "xiii. 8, 17," read "xiii 4, 17."

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